Shrimad-Bhagavatam

with the

Sarartha-darshini

commentary of

Vishvanatha Chakravarti Thakura

Translated by H.H. Bhanu Swami

DEDICATION

This book is dedicated to His Divine Grace A.C. Bhaktivedanta Svami Prabhupada,

who inspired the world to take up the path of bhakti.

I gratefully acknowledge HG Shridhar Shyam das for his assistance in editing this work.

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CANTO 1

atha prathamo ’dhyāyaḥ

Chapter 1

naimiṣīyopākhyāne ṛṣi-praśno nāma

The questions of the sages at Naimiśāraṇya.

|| 1.1.1 ||

oṁ namo bhagavate vāsudevāya

janmādy asya yato ’nvayād itarataś cārtheṣv abhijñaḥ svarāṭ

tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ |

tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo ’mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi ||

TRANSLATION

Let us meditate upon the Absolute Truth, Kṛṣṇa, who is the cause of creation, maintenance and destruction of this universe, as the material and efficient cause, since he is the only knower of all objects and the only independent being; who revealed the Vedas to Brahmā within his mind; who is difficult to understand even for the learned; whose body is thought to be made of matter due to illusion just as one mistakes fire, water and earth for each other; and who negates all false arguments regarding his existence by possessing a transcendental, inconceivable form, and by the strength of devotees’ experiencing him though his *svarūpa-śakti*.

COMMENTARY

The cloud of Śrī-caitanya has rained a sweet shower of mercy, producing a river of devotion to himself where the *jīvas* play like elephants in the Gaṅgā. May the dark cloud of Lord Kṛṣṇa Caitanya, made golden with flash of lightning, illuminate the sky of my mind!

I worship the one absolute truth, Kṛṣṇa, who is eternal bliss and supreme consciousness, (Nityānanda, Advaita-Caitanya), incarnate as the eternal *Bhāgavatam* which is the complete form of *Brahma-sutra*, in its most embellished form and who resides with eternal *bhakti* and the eternal devotees in the eternal spiritual abode.[1]

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[1] *sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam*

I take shelter of the eternal form, name and qualities of Kṛṣṇa known from *Bhāgavatam*, which I studied for a long time by the mercy of *guru.* After having studied the *Vaiṣṇava-toṣaṇī* of Sanātana and after having understood the conclusions of Lord Caitanya from the *Sandarbhas* of Jīva, by the mercy of Śrīdhara Svāmī, I produce this commentary to show the essence of *Bhāgavatam.*

I am not learned. Oh! I am rash in this attempt! The cause, being either my own foolishness or the causeless mercy of the Lord, gives rise to its manifestation, even in an unqualified person. If its cause is my foolishness, it will produce mockery, and if its cause is mercy of the Lord, it will produce bliss with every word for the devotees.

I offer myself and everything I have to the absolute lord who is dearer than life to all the cowherd men and women, and to the service of his dear devotees.

It is not so surprising that this popularly read scripture has qualities of the absolute entity *brahman,* comparable to the fruit of a desire tree, a lamp and the sun. I praise this work which assumes the form of Mohinī in the assembly of *devas* and demons, giving the sweet topics of the Lord to the devotees, and denying them to the demons.

Svayam bhagavān, the sweet ocean of all auspicious qualities, the king holding the greatest power, the most splendid sun, shone and then disappeared at scheduled times over the earth. The meanings of the various scriptures, Purāṇas and Itihāsas, placed in three groups just as men are classified into three groups, are like night watchmen (guarding the treasure of satisfaction of the heart), but through time, destiny, the appearance of irregularity, and even laziness, some of the meanings have fallen into deep sleep. Consequently, the great treasure - satisfaction of the heart of all people and the authors of the works - has been stolen by those who have appeared like thieves and given wrong interpretations to those scriptures. This is understood from the following:

jugupsitaṁ dharma-kṛte ’nuśāsataḥ

svabhāva-raktasya mahān vyatikramaḥ

---

vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam

This *Bhāgavatam* is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth. SB 12.13.12

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. SB 1.5.15

However, under these conditions the Lord makes his appearance:

yadā yadā hi dharmasya glānir bhavati bhārata |
abhutthānam adharmasya tadātmānaṁ sṛjāmy aham ||

Whenever there is destruction in dharma, O Bhārata, and a rise in *adharma*, I manifest My own body. BG 4.7

As well, according to the *Gītā,* the Lord comes to save the devotees and destroy the demons. (BG 4.8) Just as he appears for these purposes as Matsya among the fish, as Varāha among the animals, as Haṁsa among the birds, as *svayam bhagavān* Kṛṣṇa among humans, and as Upendra among the *devatās,* so the Lord has now appeared as the crown jewel of the scriptures, *Śrīmad-bhāgavatam,* among the Vedas, for restoring *dharma* and delivering the devotees.

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha |
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ ||

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa. SB 1.3.43

This indicates that *Bhāgavatam* is another form of Kṛṣṇa, similar to the oneness of I and mine (Kṛṣṇa and the book about Kṛṣṇa). Thus, it bears no comparison with other works. Kṛṣṇa has appeared as *Bhāgavatam* through Śukadeva and Parīkṣit, and like the sun among the planets, it shines among the Purāṇas. It has twelve forms (volumes), just as the sun has twelve forms for each of the months of the year. With eighteen-thousand verses like its leaves, it has appeared like a desire tree to fulfill the goals of the great devotees.

First Explanation:

In the beginning of the work, the author, Śrī-kṛṣna-dvaipāyana - the crown jewel among *ācāryas* - invokes auspiciousness with meditation on his cherished deity.

Param means “to the highest limit.” *Satyam* means “that Supreme Lord who exists in all time and space.” *Dhīmahi* means “let us worship or meditate on.” The plural indicates all the *jīvas* continuing in time and space as part of one’s own group and thus indicates teaching them meditation by these instructions. The meaning of the *sūtra*, *athāto brahma jijñāsā* (*Vedānta-sūtra* 1.1.1) is indicated from this since meditation alone is the result of inquiry.

The lord’s supreme power is indicated in this verse with *janmādy asya yataḥ.* (*Vedānta-sūtra* 1.1.2) (Let us meditate on the supreme lord) from whom (*yataḥ*) arises creation, maintenance and destruction (*janmādi*) of the universe (*asya*). Should they meditate on time, which causes all this?

No. The Lord is the cause because he is the material and efficient cause (*anvyād itarataś ca*). *Anvayād itarataḥ* (*anvaya* and its opposite) can mean *anvaya-vyatireka*, which, in talking about causality, can refer to cause and effect. The Lord in relation to the universe is like the earth which, as a material cause, is inherent in the pot, and the pot which, as an effect, is inherent in its material cause, the earth. Thus this phrase means that the Lord is the material cause (*upādāna-kāraṇa*). The word *ca* indicates the efficient cause (*nimitta-kāraṇa*) which is time, because the Lord takes the form of time to influence *prakṛti*. Thus the Lord is the cause (*janma*) by being the material (*anvayād itarataḥ*) and the efficient cause (*ca*).

Or the word *anvaya* (meaning inclusion or entrance into) can also indicate that the Lord is the cause and destruction (*janmādi*) because everything enters the Lord. The universes enter into the Lord at destruction (and issues from him at the time of creation). *Itarataḥ* then indicates divisions of matter taking place at the level of secondary creation outside the Lord. That means that the lord is the basis (*adhisthātṛ-kāraṇa*) of the whole universe, just as water is the basis of earth, and fire is the basis of water. Thus the Lord is that person from whom creation, maintenance and destruction takes place because everything is contained within him (*anvayāt*) and everything in the secondary creation is outside him, but based on him (*itarataḥ*).

Or the word *anvaya* (meaning sequence) can mean that the Lord is creation and destruction (*janmādi*), because he is the whole sequence of creation, maintenance and destruction. The Lord enters into the universe, as the final agent of causality, in the process of creation; he enters the universe as the final agent for dispensing results of action in maintenance; and he enters the universe in the form of Śiva as the final agent in the process of destruction. In this explanation, it should be understood that the cause includes within itself the effect, and the Lord as cause enters into the effect, the universe. Thus the lord is identified as creation, maintenance and destruction of the universe. The universe itself is kept at a distance from the *svarūpa* of the Lord by the use of the descriptive word *itarataḥ* (different), since the creation, maintenance and destruction of the universe is different from the Lord’s *svarūpa-śakti. Ca i*ndicates it is non-different from the *māyā-śakti.* Thus *anvayād itarataḥ ca* means the Lord is the creator, maintainer and destroyer since he is non-different from the universe in its

phases of creation, maintenance and destruction, but this universe is different from his *svarūpa,* and non-different from his *māyā-śakti.*

Thus in the first line the two *Vedānta-sūtras, janmādy asya* (1.1.2) and *tat tu samanvayāt* (1.1.3),[2] have been spoken.

But if the supreme lord is said to be the material cause of the universe, he should be devoid of change. Therefore should one not say that the Supreme Lord is the efficient and *prakṛti* is the material cause? No. It is not so. The *śrutis* say *yaḥ sarvajñāh sarva-vit*: he, who is omniscient, knows all. (*Muṇḍaka Upaniṣad* 2.2.7*) Sa īkṣata lokān*: he glanced over the worlds and then created (*Aitareya Upaniṣad*); and *tad aikṣata bahusyāṁ prajāyeya*; he glanced and said, "Let me be many, Let me create progeny." (*Chāndogya Upaniṣad* 6.2.3) These verses indicate that only a conscious entity is the cause of the universe, and thus the lord is both the material cause and the efficient cause of the universe. Since *prakṛti* is a *śakti* of the Lord and the *śakti* and possessor of the *śakti* are non-different, the Lord is the material cause through *prakṛti.* But the lord remains unchanged inspite of being the material cause, because by his very nature he transcends *prakṛti*. This is explained by the Lord:

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ |

sato 'bhivyañjakaḥ kālo brahma tat tritayaṁ tv aham ||

Lord Mahā-Viṣṇu is the resting place of nature, the material cause of *prakṛti*, which becomes manifest by the power of time. Thus nature, the almighty Viṣṇu and time are not different from Me, the Supreme Absolute Truth. SB 11.24.19

Scripture does not state that *prakṛti* is the material cause independently*.* The Lord, conscious of all things, is alone the cause of the universe by his independence. Unconscious *prakṛti* is not the cause. Thus the verse says that the Lord is fully conscious (*abhijñaḥ*) concerning all matters relating to the creation and destruction of all real objects (*artheṣu*). This statement illustrates the meaning of *īkṣater nāśabdam*: being described in the scriptures, the Lord is not beyond the description of words (though he remains beyond the material). (*Vedānta-sūtra* 1.1.5)

The meaning of the *sūtra* is this. The *brahma*n which was discussed is the cause of the universe. Why? Because of seeing; because of specialized conclusions arising from seeing, or in other words, from hearing about the Lord in the statements of *śruti* which describe him as the cause of the universe. Therefore *brahman* is not

[2] The usual meaning of this is "That the Lord is the creator is known from the confirming statements of scripture." However here it can also mean "The Lord is the creator because he is the material and efficient cause."

indescribable. It is not that the Lord cannot be proved by authoritative words. He can be proved by the scriptures.

The *śrutis* state that the conscious Lord is the cause:

tad aikṣata bahu syām prajāyeya

He glanced at *prakṛti*. May I become many; let me create progeny. *Chāndogya Upaniṣad* 6.2.3

Sad eva saumyedam agra asīt

O gentle one! The eternal lord existed before this universe. *Chāndogya Upaniṣad* 6.2.1

Ātmā vā idam eka evāgra asīt

The Lord existed before this universe. *Chāndogya Upaniṣad* 1.1.1

Tasmād vā etasmād ātmana ākāśaḥ sambhūta

From that lord arose the ether. *Taittirīya Upaniṣad* 1

Yato vā imāni bhūtāni jāyante

From the Lord all creatures arise. *Taittirīya Brāhmaṇa* 1

And the *smṛti* says:

yataḥ sarvāṇi bhūtāni bhavanty ādi-yugāgame |
yasmiṁś ca pralayaṁ yānti punar eva yuga-kṣaye ||

From the Lord all creatures arise at the beginning of the first *yuga* and in him they merge at the time of universal destruction.

One may object that the *mahat-tattva* and other elements had not arisen so that he could have a body which could perform actions. Therefore the verse says that the Lord is independent (*svarāṭ*). He controls everything by himself (*svayam rājate*) through his spiritual *svarūpa* (non-different from himself). Thus the *śruti* says *na tasya kāryam kāraṇaṁ ca vidyate... svābhāvikī-jñāna-bala-kriya ca:* In the Lord there is no material

cause and effect; he has his own inherent knowledge, strength and action. (*Śvetāśvatara Upaniṣad* 6.8)

One may object that in the creation of the universe, one should understand that Lord Brahmā has independent powers, for in the *śruti* it is said *hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patir eka asīt*: Brahmā was born before other creatures; he alone existed. (*Mahā-nārāyaṇa Upaniṣad* 6) Ṛg-Veda 10.121.1 Therefore Brahmā should be the object of worship. The verse answers this objection in the second line. It is the Lord, *satyam param,* who revealed *(tene*) the Vedas (*brahma*) — knowledge of himself — to Brahmā (*ādi-kavaye*). Thus Brahmā is dependent on the Lord. One may object that it is well known that Brahmā did not study the Vedas from anyone. That is true. He received it in his mind (*hṛdaye)*. This is stated in the *Bhāgavatam.*

pracoditā yena purā sarasvatī vitanvatājasya satīṁ smṛtiṁ hṛdi

sva-lakṣaṇā prādurabhūt kilāsyataḥ sa me ṛṣīṇām ṛṣabhaḥ prasīdatām

> May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me. SB 2.4.22

As well *sudṛṣṭaṁ hṛdi me tadaiva*: why did I not see him in my heart at that time? (SB 10.14.15) The meaning of the *gāyatrī mantra* was revealed to him by that method. It is said in the *Matsya Purāṇa* (53.20):

> *yatrādhikṛtya gāyatrīṁ varṇyate dharma-vistaraḥ |*
> *vṛtrāsura-vadhopetaṁ tad bhāgavatam iṣyate ||*
>
> He spoke the *Bhāgavatam* where the killing of Vṛtrāsura is described and where, after starting with *gāyatrī*, *dharma* is elaborately described.

In another Purāṇa it is said:

> *grantho ’ṣṭādaśa-sāhasro dvādaśa-skandha-saṁmitaḥ |*
> *hayagrīva-brahma-vidyā yatra vṛtra-vadhas tathā |*
> *gāyatryā ca samārambhas tad vai bhāgavataṁ viduḥ ||*
>
> The *Bhāgavatam* is understood to be that work starting with *gāyatrī mantra* in which there are eighteen thousand verses and twelve volumes, and in which spiritual knowledge spoken by Hayagrīva and the killing of Vṛtra are described.

Someone may argue: “Perhaps Brahmā realized the truth of the Vedas on his own (from within the mind) just as a person sometimes gets a realization during sleep.” To answer this argument, then it is said that Brahmā, independently, does not have the power to realize this knowledge, for even the greatly learned are bewildered about this (*yad sūrayaḥ muhyanti*). This explains the following *sutra. Etena netaro ʻnupapatteḥ*: a *jīva* is not described (in the mantra "*satyam jñānam anantam brahma*"), because such an interpretation of the mantra is illogical. (*Vedānta-sūtra* 1.1.16)

There is another objection. When we talk about meditation it indicates that we meditate on an object that has a form. Forms are made of the three *guṇas* of matter, and must be therefore temporary. This objection is answered in the third line. It is like reversal; or one thing appearing as another (*vinimayaḥ*), just as light may appear to be water, or water may appear to be earth or earth in forms like glass may appear to be like water to an ignorant person. In this way one falsely (*mṛṣā*) thinks that the perfect, spiritual form of the Lord to be made of the three *guṇas (tri-sargaḥ*). *Gopāla-tāpanī Upaniṣad* (1.33) says:

tam ekaṁ govindaṁ sac-cid-ānanda-vigrahaṁ vṛndāvana-sura-bhūruha- talāsīnam

> I saw that one form of Govinda, a form of eternity, knowledge and bliss, seated at the base of desire tree in Vṛndāvana.

Rāma-tāpanī Upaniṣad says:

ardha-mātrātmako rāmo brahmānandaika-vigrahaḥ

Rāma is the half-syllable and form of spiritual bliss.

Nṛsiṁha-tāpanī Upaniṣad says:

ṛtaṁ satyaṁ paraṁ brahma puruṣaṁ nṛ-keśari-vigraham

The form of Nṛsiṁha is the supreme *brahman*, the *puruṣa*, knowledge and truth.

nirdoṣa-pūrṇa-guṇa-vigraha ātma-tantro
niścetanātmaka-śarīra-guṇaiś ca hīnaḥ |
ānanda-mātra-kara-pāda-mukhodarādiḥ ca |

The Lord has a form full of faultless qualities, which is independent. He is devoid of the qualities of lifeless, material bodies. All the parts of his body such as hands, feet, head and belly are bliss alone. *Dhyāna-bindu Upaniṣad*

nanda-vraja-janānandī sac-cidānanda-vigrahaḥ

Kṛṣṇa has a form of eternity, knowledge and bliss which gives joy to the people of Vraja. *Brahmāṇda Purāṇa* 2.36.25

sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ |

hānopādāna-rahitā naiva prakṛti-jāḥ kvacit ||

The bodies of the Lord are all eternal, unchanging, and devoid of faults. They are never the product of matter. *Mahā varāha Purāṇa*.

This is also understood from the *Bhāgavatam*:

asyāpi deva vapuṣo mad-anugrahasya

svecchā-mayasya na tu bhūta-mayasya ko 'pi

neśe mahi tv avasituṁ manasāntareṇa

sākṣāt tavaiva kim utātma-sukhānubhūteḥ

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself? SB 10.14.2

taṁ matvātmajam avyaktaṁ martya-liṅgam adhokṣajam

gopikolūkhale dāmnā babandha prākṛtaṁ yathā

Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a

human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope. SB 10.9.14

tasmād idaṁ jagad aśeṣam asat-svarūpaṁ

svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham

tvayy eva nitya-sukha-bodha-tanāv anante

māyāta udyad api yat sad ivāvabhāti

Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge. SB 10.14.22

tāvat prasanno bhagavān puṣkarākṣaḥ kṛte yuge

darśayām āsa taṁ kṣattaḥ śābdaṁ brahma dadhad vapuḥ

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas. SB 3.21.8

satya-jñānānantānanda- mātraika-rasa-mūrtayaḥ

aspṛṣṭa-bhūri-māhātmyā api hy upaniṣad-dṛśām

The *viṣṇu-mūrtis* all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the *jñānīs* engaged in studying the Upaniṣads. SB 10.13.54

Even the devotees in Śvetadvīpa and Vaikuṇṭha have forms. These forms are not material, since the word *atīndriya* is used. *Nārāyaṇīya* says:

anindriyā anāhārā aniṣpannāḥ sugandhinaḥ |
ekāntinas te puruṣāḥ śveta-dvīpa-nivāsinaḥ ||

The inhabitants living in Śvetadvīpa, devoted completely to the Lord, are all fragrant, beyond the material senses, without any need for material food and without material movement. *Mahābhārata* 12.323.26

dehendriyāsu-hīnānāṁ vaikuṇṭha-pura-vāsinām
deha-sambandha-sambaddham etad ākhyātum arhasi

The bodies of the inhabitants of Vaikuṇṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons. SB 7.1.35

What doubt can there be that their bodies are non-material? Some persons argue with all these conclusions. In answer to this, the following is said. Through the power of realization of the Lord fixed in the devotee's heart by the *svarūpa-śakti*, or through the Lord's form shining with power and sweetness increasing at every moment (*dhāmnā*), which belongs only to the Lord and which is thus extraordinary (*svena*), throughout all three phases of time (*sadā*), all false arguments (*kuhakam*) about the Lord are negated (*nirasta*). This is indicated in *tarko 'pratiṣṭhānāt*: argumentation is not accepted concerning the Lord, because it is insubstantial. (*Vedānta-sutra* 2.1.11) *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām*: the Lord reveals his form to that person whom he chooses. (*Muṇḍaka Upaniṣad* 3.2.3) The use of the word *svām* to modify *tanum*, indicates that the body of the Lord arises from his *svarūpa-śakti*. That his mind and eyes are not material is also understood from the statements *bahu syām* (let me become many) and *sa aikṣata* (he glanced), since these senses are employed before the agitation of *prakṛti*, which produces material mind and senses. As well *parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca* (*Śvetāśvatara Upaniṣad* 6.8) indicates that his knowledge, strength and actions arise from his own nature (*svābhāvikī*), not *prakṛti.*

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet |

prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam ||

One cannot use material reasoning on those things which are inconceivable. Inconceivable refers to those things existing beyond *prakṛti. Mahābhārata* 6.6.11

The potential mood indicates that material arguments are forbidden to be used against the Lord. It is just as strong as the prohibition: *para-dārān na gacchet*: one should not have sex with other men's wives. If the demons, who eagerly take up arrows of logic aimed at the Lord, fall to hell, let them fall there. Enough of their discussions!

Second explanation:

Let us meditate on Kṛṣṇa who is known as *Satya*, who — through his abode Mathurā and by revelation of his form to his devotees — destroys ignorance concerning himself; whose body, though appearing to be material to the demons, is not temporary at all; who, after appearing in Vasudeva's house went to Nanda's house, knowing how to cheat Kaṁsa and who, knowing the appearance of his devotee's *prema* in Vraja, remained there because of his own people, though he is in all cases independent; and who revealed that the cows and calves were actually the supreme *brahman* to Brahmā by his will — which bewilders even persons such as Nārada.

> It is said in *Bhāgavatam*:
>
> *daśamasya viśuddhy-arthaṁ navānām iha lakṣaṇam*
> *varṇayanti mahātmānaḥ śrutenārthena cāñjasā*
>
> To isolate the transcendence of the tenth topic Kṛṣṇa, the symptoms of the other nine are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages. SB 2.10.2

Since the supreme lord is the *aṅgī* in relation to all other topics, and since Kṛṣṇa is the chief form of the Lord, and since there is praise for his extraordinary qualities, Kṛṣṇa should be indicated in the first verse. Thus a second explanation of the first verse has arisen devoted only to Kṛṣṇa. This is indicated at the beginning the description of Kṛṣṇa's birth.

> (*Satyam param dhīmahi* is explained as Kṛṣṇa.)
>
> *satya-vrataṁ satya-paraṁ tri-satyaṁ satyasya yoniṁ nihitaṁ ca satye*
> *satyasya satyam ṛta-satya-netraṁ satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ*
>
> O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation —creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection. SB 10.2.26

Sañjaya, explaining the derivation of Kṛṣṇa's names, explains why Kṛṣṇa is addressed as Satya:

> *satye pratiṣṭhitaḥ kṛṣṇaḥ satyam atra pratiṣṭhitam|*

satyāt satyaṁ ca govindas tasmāt satyo hi nāmataḥ ||

> Kṛṣṇa is fixed in the highest truth, and truth is fixed in him. Because all truth arises from him, Govinda is respected as truth or *satya. Mahābhārata* 5.68.12

Brahmāṇḍa Purāṇa also says *satyaṁ śrī-kṛṣnaṁ dhīmahi paraṁ brahma narākṛtī*: we meditate upon Kṛṣṇa, the supreme *brahman* with human form. And *Gopāla-tāpanī Upaniṣad says tasmāt kṛṣṇa eva paro devas taṁ dhyāyet*: therefore Kṛṣṇa is the supreme Lord, and one should meditate on him.

Let us meditate on Kṛṣṇa, the *jīvas'* ignorance of whom (*kuhakam*) is always destroyed by his abode called Mathurā and by his form (*svena dhāmnā*) which can be seen by mercy even today. The two causes are illustrated by the following two verses.

mathyate tu jagat sarvaṁ brahma-jñānena yena vā |

tat-sāra-bhūtaṁ yad yasyāṁ mathurā sā nigadyate ||

> Mathura is defined as that place which excites the whole world as it is non-different from the Lord, or that place in which the essence of spiritual knowledge is extracted *(mathyate*).

śravaṇāt kīrtanād dhyānāt pūyante 'nte-vasāyinaḥ
tava brahma-mayasyeśa kim utekṣābhimarśinaḥ

> O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You? SB 10.70.43

According to *Amara-koṣa, dhāma* means house, body, effulgence and influence.

"Whatever is seen by the material eye is temporary. Because Kṛṣṇa's form can be seen in the material world it must be temporary." The bodies made of the three *guṇas* (*tri-sargaḥ*) by the combination of three visible elements earth, water and air, are false (temporary). But the form which created those three *guṇas* is not false (not temporary). The transcendental body of the Lord, though seen by the demons with material bodies, is seen by them without realization of its sweetness, just as sugar candy has no sweet taste when eaten by a person afflicted with jaundice.

This is because of the will of the Lord, arising from him inconceivable *svarūpa*, which accomplished his various pastimes. The devotees, however, can realize that form of sweetness by the influence of the Lord's inconceivable mercy.

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-
pāñcāla-kunti-madhu-kekaya-kośalārṇāḥ
anye ca tan-mukha-sarojam udāra-hāsa-
snigdhekṣaṇaṁ nṛpa papur dṛśibhir nr-nāryaḥ

tebhyaḥ sva-vīkṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ
kṣemaṁ tri-loka-gurur artha-dṛśaṁ ca yacchan
śṛṇvan dig-anta-dhavalaṁ sva-yaśo 'śubha-ghnaṁ
gītaṁ surair nṛbhir agāc chanakair videhān

The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pañcāla, Kunti, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances. Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha. SB 10.86.20-21

These verses show that by his mercy alone his great powers can be understood.

Nārāyaṇādhyātma says:

nityāvyakto 'pi bhagavān īkṣate nija-śaktitaḥ
tām ṛte paramānandaṁ kaḥ paśyetām itaṁ prabhum

Though the lord is eternally invisible, he is seen by his own energy. Who can see the Lord full of supreme bliss without that energy?

Here is an explanatory verse:

tataḥ svayaṁ prakāśatva-śaktyā svecchā-prakāśayā
so 'bhivyakto bhaven netre na netra-viṣayaḥ kṛtaḥ

Thus by his self-manifesting energy, arising by his own will, the Lord, who is not visible to the eye, becomes visible to the eyes.

The *śruti s*ays *tāsāṁ madhye sākṣāt brahma gopāla-purī hi*: in the middle of that expanse one can see the abode of Kṛṣṇa made of *brahman. (Gopāla-tāpanī Upaniṣad*) Thus the abodes of the Lord, also made of spiritual matter become visible. Those who are knowledgeable by the Lord's mercy conclude that things like pots, which are seen and which are not spiritual, are temporary**.**

Having explained that the cause of the Lord's appearance is his mercy, his pastimes are described. I meditate upon Kṛṣṇa, who after his birth (*janmādi yataḥ*) in Vāsudeva's house showed the form of Viṣṇu, described his previous appearances, etc. and later went (*anu ayāt*) elsewhere (*itarataḥ)*, to the house of Nanda. Why did he go? Knowing his own purposes (*abhijñaḥ artheṣu*), such as, how to cheat Kaṁsa or knowing those who had revealed forms with various types of *prema* such as *vātsalaya* in Vraja, he went to Nanda's house. But this

does not mean that he is dependent on others. He is independent, ruling over himself (*svarāṭ=svena rājate*). Or *svarāṭ* can mean that he remained there in Vraja (*virājate*) because of his relatives such as Nanda (*svaiḥ*).

Because of his performing such pastimes under the control of *prema* of his devotees in Vraja, one should not think that he is a fool. He revealed (*tene*) the calves and cowherd boys to be *brahman (brahma)* even unto Lord Brahmā (*ādi-kavaye*), by his will alone (*hṛdā*), by which, through his power of *yoga-māyā,* even the intelligence of persons like Śiva and Nārada are bewildered.

Or Kṛṣṇa by the statements of his *svāṁśa* form Matsya revealed his form as impersonal *brahman* to Satyavrata (*ādi-kavaye*), who was the wise man (*kavi*) and founder of his dynasty (*ādi)*. This is described in the following verse:

> *madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam |*
>
> *vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hṛdi ||*
>
> You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as impersonal *brahman*, will be manifest within your heart. Thus you will know everything about Me. SB 8.24.38

Śrīdhara Svāmī explains this verse as follows: you will directly see (*vetsyasi*) this *Brahman,* which will be by my mercy (*me ahugṛhītam*); it will be explained at the beginning of the prayers of the Personified the Vedas (SB10.87.2) that the Brahman is realized by the Lord's mercy alone.

Third explanation:

Let us meditate on Kṛṣṇa, from whom arises *madhura-rasa* through meeting and separation; who, as the hero, most skilful in everything related to *rasa*, is beyond the material realm; who conveyed to Bharata Muni the same *madhura-rasa*, about which other poets are bewildered; in whom alone arises the three types of literary meaning, in extraordinary form; and who defeats the withered arguers by the extraordinary influence of the experience of *madhura-rasa*.

Another meaning is revealed in the verse, showing the highest choice of Kṛṣṇa's *rasa,* with the appearance of the highest sweetness with the gopīs, even though he has other associates in *śānta, dāsya, sakhya* and *vātsalya.*

> *tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ*
>
> *madhye maṇīnāṁ haimānāṁ mahā-marakato yathā*

> In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments. SB 10.33.6

Let us meditate on Kṛṣṇa from whom appears the highest *rasa śṛṅgāra-rasa* (*janma ādyasya*). Previously this *rasa,* though existing, had disappeared because of the censure by conservative spiritual aspirants. By meeting (*anvayāt*) and separation (*itarataḥ*) this *rasa* with the *gopīs* is accomplished. Just as Bhīmasena is represented by the word Bhīma, so the *ādya-rasa* is represented by the word *ādya.* Or because *Bhāgavatam* is considered to the scriptural form of *madhura-rasa* (*pibata bhāgavatam rasam*) by the proximity of the verses the word *ādyasya* can infer the word *rasasya* as the object which is being described. The state created by meeting and separation actually establishes the *rasa* as its counterpart. Thus there is no worry that the original form of *rasa* is degraded by this condition. Rather such a state indicates the secret nature of this *madhura-rasa*.

Next there is an elaboration of the *vibhāva* in the form of the *ālambana.* Kṛṣṇa is knowledgeable of, or skilful in (*abhijṇaḥ*), all things suitable for *rasa* such as the sixty four arts. But unlike material heroes such as Nala who are affected by time and *karma*, Kṛṣṇa, the *viṣaya* of spiritual *rasa*, is independent and spiritual (*svarāṭ).*

Rasa should not be accredited to other persons. He alone conveyed the truth about *ādi-rasa* (*brahma*) through his mind (*hṛdā*) unto Bharata Muni (*ādi-kavaye*), the famous exponent of material *rasa*. This reveals that *rasa* originates only from Kṛṣṇa. *Amara-koṣa* says that *brahma* can mean Vedas, truth or austerity.

In this truth (*yatra)* the poets are bewildered because of the descriptions with concentration on material heroes such as Nala. An example is given. Just as one mistakes fire or earth for water, people think the *rasa* directed only to the Lord should be directed to material persons. There is no *rasa* in material heroes whose temporary bodies end in ashes and worm waste. Rather, on consideration, in this there is a contradiction to *rasa* — distaste or disgust — because of the perversion of the object of love, *vibhāva.* The unintelligent describe *rasa* in such persons.

In the Lord there is the creation of the three meanings; literal, metaphorical and suggested, or creation of allusion (*dhvani*), skill in composition (*guṇa*) and literary ornaments (*alaṅkarā*). These are real (*amṛṣā*) and become amazing because of their extraordinary nature in Kṛṣṇa. The life force of the material hero made simply of proud words of poets is false

Some persons do not accept *rasa.* By the amazing influence of the direct experience of tasting *madhura-rasa* (*dhāmnā)* which is extraordinary (*svena*), he defeats the withered Mīmāṁsakas.

Fourth explanation:

Without deceit, in correct manner, aspiring for the highest goal, we meditate on Rādhā and Kṛṣṇa from whom arises the height of *madhura-rasa*: by giving up the other *gopīs* and following only her, as *dhīra-lalita* he showed his expertise in the chief aspects of *rasa* and she exhibited herself as an independent lover; who imparted through the heart to Śukadeva, knower of this *rasa* from birth, the *Bhāgavatam,* by which the devotees faint in ecstasy and undergo transformation, just as fire, water and earth reverse their properties; by whose influence the three *śaktis* remain eternally.

Among all the *gopīs*, the peak of sweetness arises in the company of the queen of Vṛndāvana, the principal *gopī.* This is indicated in the following verses:

> *kasyāḥ padāni caitāni yātāyā nanda-sūnunā*
>
> *aṁsa-nyasta-prakoṣṭhāyāḥ kareṇoḥ kariṇā yathā*
>
> Here we see the footprints of some *gopī* who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant. SB 10.30.27
>
> *anayārādhito nūnaṁ bhagavān harir īśvaraḥ*
>
> *yan no vihāya govindaḥ prīto yām anayad rahaḥ*
>
> Certainly this particular *gopī* has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place. SB 10.30.28

A meaning which indicates this should be found in the first verse of *Bhāgavatam.*

We meditate upon the Rādhā and Kṛṣṇa from whom there is the appearance (*janma)* of *madhura-rasa* (*ādyasya*). This means that these two are the supreme receptacle of the art of *madhura-rasa.*

Giving up all other *gopī* lovers (*itarataḥ*), he followed her alone and became obedient to her (*anvayāt*). *Itarataḥ* has an ablative meaning (from others) and indicates a suppressed indeclinable participle.[3] The following verse shows how he followed only Rādhā.

> *atrāvaropitā kāntā puṣpa-hetor mahātmanā*
>
> *atra prasūnāvacayaḥ priyārthe preyasā kṛtaḥ*
>
> And over here that intelligent boy must have put Her down to gather some flowers. Just see how in this place dear Kṛṣṇa collected flowers for His beloved. SB 10.30.31-32

Because he gave up other gopīs and followed her alone, he is known as *dhīra-lalita* lover,[4] favorable for cultivating *rasa*. He is thus called "one who is fully knowledgeable of the chief *rasas* filled with *madhura-rasa* (*artheṣu abhijñaḥ*)." And because he is *dhīra-lalita*, she alone remains with her lover (*svarāṭ*), as a *svādhīna-kāntā*, a woman who controls Kṛṣṇa.

In order to reveal all this, he imparted through the heart the *Bhāgavatam* (*brahma*) containing as its essence the five chapters on *rasa* to Śukadeva, knower of this *tattva* (*kavaye*) from his birth (*ādi*). The *Bhāgavatam* is called *brahma* in the following verse. *idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam*: this *Bhāgavata Purāṇa* is furnished with *brahman.* (SB 1.3.40) *śuka-mukād amṛta-drava-saṁyutam*: *Bhāgavatam* is sweetness flowing from the mouth of Śuka. (SB 1.1.3) *Śuka-vāg-amṛtābdhīnduḥ*: Kṛṣṇa is the moon rising from the sweet ocean of words of Śuka. (*Kṛṣṇa-astottara-śata-nāma-stora, Brahmāṇḍa Purāṇa*)

From hearing the *Bhāgavatam* (*yad*) since it has *rasa*, the devotees faint in ecstasy from tasting the *rasa* (*yad sūrayaḥ muhyanti*). Or because Rādhā and Kṛṣṇa are the objects of their hearing and seeing, their close associates (*sūrayaḥ*), though most wise, become bewildered. This means that they take on qualities opposite their normal qualities, out of ecstasy. And others are included in this ecstasy also. This is illustrated through an example. Their ecstasy is just like earth, water and fire reversing their properties. For instance the moon, a form of fire, on seeing the *rāsa-līlā* of Rādhā and Kṛṣṇa, gave up its quality of moving and became stunned like earth. Water, on hearing the sound of the flute, became stunned like earth. Stones made of earth because liquid like water.

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[3] *Lyab lope karmañy adhikaraṇe ca*: an inclinable participle can be suppressed in favor its object being put in ablative case. "Giving up other *gopīs*" becomes "from other gopīs (*itarataḥ*). *Varttikā* on Pāṇini's *sūtras.*

[4] *Dhīra-lalita* is a male lover, skilful in the arts of pleasing his beloved and controlled by her.

By the influence of these two (*yatra dhāmnā svena*) the creation of the three consorts (*tri-sargaḥ*) Śrī, Bhū and Līlā; or the *gopīs*, the queens and Lakṣmīs; or the internal, external and marginal potencies becomes factual (*amṛsā*). This means that the consorts such as Śrī who have been manifested by Rādhā and Kṛṣṇa, by their influence, by their being the basis of the consorts, exist eternally because of their eternal relationship. We meditate on them without deceit, as in real forms (*satyam*) and as the most excellent forms (*param*). Thus the object of worship (Rādhā and Kṛṣṇa,*viṣaya*) of the *Bhāgavatam* has been shown as the subject of the first verse.

Fifth explanation:

Let us meditate on the most beneficial spiritual process which is beyond the *guṇas*, which brings about the appearance of the Lord as *bhagavān* and by which there is realization of *brahman* and paramātmā in the processes of *jñāna* and *yoga*; which is complete knowledge, independent of other processes; which was revealed by Nārada to Vyāsa, but which is bewildering to even great sages; which is not mixed with the three *guṇas*; and which defeats its opponents by its very nature of giving direct experience of bliss.

The process of *bhakti* is indicated by scriptures as the *abhidheya* by which the *āśraya*, Kṛṣṇa, can be attained. It brings about the highest realization and attracts even Kṛṣṇa. That *bhakti* then becomes the *prayojana, prema.* Thus *bhakti-yoga* should also be considered as the subject of this verse. Because of this, another meaning is included as an essential theme of this verse. Thus it is said in the Twelfth Canto:

> *mṛṣā giras tā hy asatīr asat-kathā na kathyate yad bhagavān adhokṣajaḥ*
>
> *tad eva satyaṁ tad u haiva maṅgalaṁ tad eva puṇyaṁ bhagavad-guṇodayam*

> Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

> *tad eva ramyaṁ ruciraṁ navaṁ navaṁ tad eva śaśvan manaso mahotsavam*
>
> *tad eva śokārṇava-śoṣaṇaṁ nṛṇāṁ yad uttamaḥśloka-yaśo ’nugīyate*

> Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery. SB 12.12.49-50

Taking *bhakti* as the subject of the verse, *param*, the best, then means “beyond the three *guṇas*,” since *bhakti* is another form of the real substance (*vāstava-vastu*). *Satyam* refers to *bhakti-yoga* which is full of the most auspicious qualities beneficial for spiritual practitioners (*sat*). *Satyaṁ paraṁ dhimahi* then means “let us meditate on transcendental *bhakti-yoga*.”

> *lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam*
>
> It is filled with the qualities of *bhakti-yoga*, which is beyond the *guṇas*. SB 3.29.12

> *na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṇv api*
>
> *mayā vyavasitaḥ samyaṅ nirguṇatvād anāśiṣaḥ*
>
> My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process. SB 11.29.20

> *vijñāna-ghana ānanda-ghanaḥ sac-cidānandaika-rase bhakti-yoge tiṣṭhati*
>
> The lord full of knowledge and bliss is situated in *bhakti-yoga* which is also eternity, knowledge and bliss. *Gopāla-tāpanī Upaniṣad* 2.78

Then the power of *bhakti* is described. From *bhakti* (*yataḥ*) there is an appearance (*janma*) of the supreme Lord (*ādyasya*) in the worshippers as *bhagavān.* As well, by the association of *bhakti* (*anvayāt*) there is realization of the supreme lord as *brahman* and *paramātmā* in other processes (*itarataḥ artheṣu*) — *niṣkāma-karma-yoga, jñāna-yoga* and *aṣṭāṅga-yoga.*

“But it is well known that cultivation of pure j*ñāna* alone gives realization of *brahman*.” No. The supreme Lord is *jñāna* in complete form (*abhijñaḥ*). Because *jñāna* is in the mode of *sattva* only, without the association (*anvaya*) of *bhakti,* there can be no realization of *brahman* or *paramātmā*.

Thus it is said:

naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvara na cārpitaṁ karma yad apy akāraṇam

Knowledge of self-realization (*jñāna*), even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord? SB 1.5.12

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā viśate tad-anantaram

Only by *bhakti* can a person know Me as Brahman. Then, knowing Me as Brahman by that *bhakti*, he merges with Me. BG 18.55

"*Jñāna-yoga*, for realizing *brahman,* is dependent on *bhakti,* and *bhakti*, for realizing *bhagavān,* is dependent on j*ñāna*." To counteract this argument, it is said that this *bhakti-yoga* reigns independently (*svarāṭ*)." The king being independent is not dependent on anyone.

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||

Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness. SB 2.3.10

Tivreṇa bhakti-yogena means "by pure *bhakt*i." *Bhakti* should remain unmixed with *jñāna* or other elements, just as the sun's rays remain untouched by the clouds.

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. SB 11.20.32-33

On the other hand mixed *bhakti* is prohibited for devotees:

> *tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ*
>
> *na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha*
>
> Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world. SB 11.20.31

However such pure *bhakti* cannot be attained without the mercy of devotees. This is next stated in the verse. That *bhakti* was revealed (*tene*) by mercy to Vyāsa (*ādi-kavaye)* by Nārada, who has Brahman (Kṛṣṇa) in his heart (*brahma-hṛdā*).

"But how can we understand that even omniscient Vyāsa's knowledge of *bhakti* is dependent on another person (Nārada)?" Even the sages such as Vasiṣṭa are bewildered about *bhakti-yoga* which is beyond the *guṇas.* Because it is impossible for minds and intelligences generated from the *guṇas,* to understand by themselves about *bhakti-yoga* without the mercy of devotees, those persons only attain ignorance (*muhyanti*). This is mentioned in the Haṁsa-guhya prayers:

> *yac-chaktayo vadatāṁ vādināṁ vai vivāda-saṁvāda-bhuvo bhavanti*
>
> *kurvanti caiṣāṁ muhur ātma-mohaṁ tasmai namo 'nanta-guṇāya bhūmne*
>
> Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him. SB 6.4.31

"But *bhakti* is not completely beyond the *guṇas.* This is shown in the Third Canto where *bhakti* is described as *sāttvika, rājasika* and *tāmasika*." In this *bhakti* (*yatra*) the idea that it is made of the *three guṇas* (*tri-sargaḥ*) is unfounded (*mṛṣā*). Although milk is not made of fire, water of dust in its natural state, it can become burned by fire, diluted by water and contaminated with dirt. Similarly, *bhakti-yoga*, beyond the three *guṇas*, is called *sāttvika, rājasika* or *tāmasika* only because of the *sattva, rajas and tamas* possessed by persons practicing *bhakti.*

“Many people will object if you say *bhakti-yoga* is beyond the *guṇas*.” This *bhakti-yoga* defeats all the arguers because of its very nature (*dhāmnā svena*) -- being filled with unprecedented sweetness that can be realized by the devotees. This means that since it is directly realized, it does not depend on any other proof to defeat the arguers.

Bhāgavatam is compared to a lamp in the following two verses:

yaḥ svānubhāvam akhila-śruti-sāram ekam

adhyātma-dīpam atititīrṣatāṁ tamo ’ndham

saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ

taṁ vyāsa-sūnum upayāmi guruṁ munīnām

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, a transcendental torch for the soul, after having personally assimilated it by experience. SB 1.2.3

kasmai yena vibhāsito ’yam atulo jñāna-pradīpaḥ purā

tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā

yogīndrāya tad-ātmanātha bhagavad-rātāya kāruṇyatas

tac chuddhaṁ vimalaṁ viśokam amṛtaṁ satyaṁ paraṁ dhīmahi

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of *jñāna* to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed this Bhāgavatam to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit. SB 12.13.19

Bhāgavatam is compared to the sun:

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha

kalau naṣṭa-dṛśām eṣa purāṇārko ’dhunoditaḥ

> This Bhāgavata Purāṇa is as brilliant as the sun,[5] and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa. SB 1.3.43

Bhāgavatam is described as giving a tasty fruit in the third verse of this chapter with *nigama-kalpa-taror galitaṁ phalaṁ rasam:* it is the matured fruit (of *rasa*) of the desire tree of the Vedas. (SB 1.1.3)

Bhāgavatam is compared to Mohinī *avatāra* because it gives different results to different people:

> *ādi-madhyāvasāneṣu vairāgyākhyāna-saṁyutam*
>
> *hari-līlā-kathā-vrātā-mṛtānandita-sat-suram*
>
> *sarva-vedānta-sāraṁ yad brahmātmaikatva-lakṣaṇam*
>
> *vastv advitīyaṁ tan-niṣṭhaṁ kaivalyaika-prayojanam*
>
> From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth. SB 12.13.11-12

The first explanation of this first verse of *Bhāgavatam* shows its nature as a light (giving deliverance from misery through general understanding of the Lord *or adhyātmā*). The second explanation shows it as the sun (more powerful, destroying misconceptions of the demons, bringing joy to the devotees). The third, fourth and fifth explanations show it is the bestower of tasty fruit full of *rasa* (revealing *madhura-rasa*, Rādhā and pure *bhakti*). The devotees, being the rightful recipients, are considered to be like the *devatās,* since they receive the nectar in the form of relishing the rarest taste of these five meanings. The *Bhāgavatam* is considered to be like Mohinī, serving out these different meanings of *Bhāgavatam* to the devotees.

Though all twelve cantos of the *Bhāgavatam* are like the tasty fruit, the sun and the lamp, the topics of creation and destruction (*sarga* and *nirodha*) and various verses describing this are considered to be the lamp, since those topics reveal only the

[5] In his commentary on this verse Viśvanātha explains that the *Bhāgavatam* is like the sun because it gives joy to the righteous, dispells the fog of the anti-religious, destroys the darkness of the sinful, and gives bliss to the lotus-like devotees.

general aspect of the Lord (a*dhyātmā).* Secondary creation (*visarga*), maintenance (*sthāna*), protection (*poṣaṇa*) and other topics are considered to be the sun since they reveal, in addition, the results of forbidden practices for enjoyment and renunciation available in *dharma, artha, kāma*, *mokṣa* and their unlimited sub-varieties. Topics dealing with the appearance and pastimes of the Lord (*āśraya*) and his devotees, and with *bhakt*i and *prema,* are considered to be the tasty fruit of *rasa*. All the topics however give joy to the devotees of the Lord by taking on a meaning favorable for *bhakti.* The same topics however are like Mohinī and take on a different meaning for bewildering the demonic group who give meanings unfavorable for *bhakti.* One should not say that it is unbefitting to eulogize the unfavorable meanings of the *Bhāgavatam* which is directly filled with *bhakti-rasa*. The supreme Lord is full of all *śaktis* and so is the *Bhāgavatam.* Thus it takes meanings corresponding to the minds of various types of persons (*adhikāris* of this *śāstra),* for such revelation is befitting the person (the Lord) who possesses all powers.

mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān

gopānāṁ sva-jano ’satāṁ kṣiti-bhujāṁ śāstā sva-pitroḥ śiśuḥ

mṛtyur bhoja-pater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām

vṛṣṇīnāṁ para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as a material form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity. SB 10.43.17

In the above verse it is mentioned *virāḍ aviduṣām*: for the foolish he appeared to be a material person. Thus everything is in agreement.

|| 1.1.2||

dharmaḥ projjhita-kaitavo ’tra paramo nirmatsarāṇāṁ satāṁ

vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam

śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ

sadyo hṛdy avarudhyate ’tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt ||1.1.2||

TRANSLATION

The Supreme Lord becomes immediately captured in the heart of the accomplished devotees by hearing *Bhāgavatam* and even by those who have suddenly developed a desire to hear it. This does not happened with other works. In the *Bhāgavatam* alone, created by the Lord himself, is presented the real, permanent object which can be understood by those without selfish intentions, and which bestows auspiciousness and release from the material world of miseries. In the *Bhāgavatam* alone is presented the process for attaining that highest object, devoid of all material goals and liberation.

COMMENTARY

Bhāgavatam, being the essence of the scriptures and thus showing which aspects of the scriptures are beneficial and unbeneficial for the *jīva*s, laments for people's strong attachments to what they think is beneficial and unbeneficial to them. *Bhāgavatam* thus gives bliss to all the listeners and allows everyone to achieve the highest object completely. That is made clear in this verse.

Through the hearing process, the *Bhāgavatam* (*atra*) which is most auspicious (*śrīmat*), the Lord (*īśvaraḥ*), the shelter of all else, Śrī-kṛṣṇa, is immediately brought under control and captured (*avarudhyate*) in the heart by the accomplished persons (*kṛtibhiḥ*), the persons devoid of selfishness (*nirmatsarāṇām*), who are mentioned in the verse as being qualified for this scripture. This indicates that *prema* arises in the devotees, since the Lord is brought under control only by *prema*: *praṇaya-raśanayā dhṛtāṅghri-padmaḥ*: the Lord's lotus feet are tied by ropes to the devotee. (SB 11.2.55)

na rodhayati māṁ yogo na sāṅkhyaṁ dharma eva ca

na svādhyāyas tapas tyāgo neṣṭā-pūrtaṁ na dakṣiṇā

vratāni yajñaś chandāṁsi tīrthāni niyamā yamāḥ

yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām

My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the *aṣṭāṅga-yoga* system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control. SB 11.12.1-2

Kṛṣṇa enters the hearts of even those who have suddenly developed the desire to hear from the moment they begin listening. Since they develop the desire to hear from that moment, even before having faith, it means that they develop *prema* simply by hearing *Bhāgavatam*. Then how much more quickly they would develop *prema* if they begin hearing with faith!

> *madhura-madhuram etan maṅgalaṁ maṅgalānāṁ*
>
> *sakala-nigama-vallī-sat-phalaṁ cit-svarūpam*
>
> *sakṛd api parigītaṁ śraddhayā helayā vā*
>
> *bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma*
>
> The name of Kṛṣṇa is sweeter than the sweetest, the most auspicious of all things auspicious, the highest fruit in the tree of all the Vedas, and is composed entirely of pure consciousness. O best of Bhṛgu's dynasty! Heard once with faith or in negligence, it can deliver any human being. *Prabhāsa-khaṇḍa, Padma Purāṇa*

This verse indicates the inconceivable power in the extraordinary words denoting Kṛṣṇa.

> *durūhādbhuta-vīrye 'smin śraddhā dūre 'stu pañcake |*
>
> *yatra svalpo 'pi sambandhaḥ sad-dhiyāṁ bhāva-janmane ||*
>
> The last five items have inconceivable and astonishing power. What to speak of faith, where there is just a little relationship with these items, persons who are devoid of offenses attain the level of *bhāva.* BRS 1.2.238

The verse from *Bhakti-rasāmṛta-sindhu* shows that the mind becomes fixed in the Lord. This is called the highest attainment for the human being. And the Lord, becoming captured by the mind, cannot leave. That imprisonment occurs immediately — this means without even faith. Somehow this has the power to attract Kṛṣṇa completely. *Bhāgavatam* thus should be understood to be a great science. And if the two words *sadhyaḥ* and *krṭibhiḥ* are taken together, then it means Kṛṣṇa is brought under control immediately for those who are accomplished or qualified (*kṛtibhiḥ*); whereas it happens after a slight delay for those who are not so qualified. Both types of persons, — the accomplished and unaccomplished — are qualified for *Bhāgavatam*. Thus it is said:

pibata bhāgavataṁ rasam ālayaṁ muhur aho rasikā bhuvi bhāvukāḥ

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. SB 1.1.3

yaḥ svānubhāvam akhila-śruti-sāram ekam

adhyātma-dīpam atititīrṣatāṁ tamo ’ndham

saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ

taṁ vyāsa-sūnum upayāmi munīnām

Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, and the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience. SB 1.2.3

Tat-kṣaṇāt can also mean because of Kṛṣṇa’s (*tat*) merriment or festival (*kṣaṇāt*) he becomes caught in the devotee’s heart. Since Kṛṣṇa because supremely blissful by being trapped in the heart filled with *prema,* this also indicates that Kṛṣṇa is happy and filled with *prema* when the devotees hear *Bhāgavatam.* This result is not achieved by any other scripture or other practices (*kiṁ vā paraiḥ*).

Having described the excellent results of this scripture, the verse describes the excellence of the maker. *Mahāmuni* indicates that the Lord himself became the sage and planned the work, for this is explained in the scriptures. The *Bhāgavatam* was first revealed in abbreviated form by the Lord himself in four verses.

kasmai yena vibhāsito ’yam atulo jñāna-pradīpaḥ purā

tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā

yogīndrāya tad-ātmanātha bhagavad-rātāya kāruṇyatas

tac chuddhaṁ vimalaṁ viśokam amṛtaṁ satyaṁ paraṁ dhīmahi

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed

> this Bhāgavatam to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit. SB 12.13.19

Having then been revealed in full by Vyāsa, what is to be understood in this work through hearing it? That object which is substantial, which is fixed in the beginning middle and end of time (*vāstavam*) can be understood (*vedyam*) by those without selfishness. And even those who are selfish, by hearing this work, lose their selfishness. Even the selfish will have enthusiasm for hearing it, for even such persons can understand the work. This permanent object (*vāstavam vastu*) includes the name, form, qualities of the Lord, his abodes such as Vaikuṇṭha, his devotees and *bhakti.* Because other real objects (*vastu*), the things of this world, are not permanent, it should be understood that though both Vaikuṇṭha and the material world are real, Vaikuṇṭha is really substantial (*vāstavam*) and the material world is not. Unreal objects such as a flower in the sky are called *avastu.* What will happen with gaining this knowledge of the permanently real? It gives auspiciousness (*śivadam*) in the form of becoming an associate of the Lord with *prema* as the desired result. It gives release from the three miseries or liberation (*tāpa-trayonmūlanam*) as the unsought result.

In this work what is recommend to be undertaken as action? It vehemently rejects (*projjhita*) that path which cheats, which deceives a person from the real goal. In other words *sakāma-karma* is rejected. The prefix *pra* (completely) indicates that path promising liberation is also rejected. *Niṣkāma-karma-yoga, jñāna-yoga* with its limbs of sense and mind control, and *aṣṭāṅga-yoga* are also rejected. But *parama-dharma*, pure *bhakti-yoga* is to be performed. It is called *parama* or supreme, because *bhakti* is the best process, because it gives all types of happiness (material happiness, liberation and *prema*) and because even though it bestows the lesser benedictions, it remains uncontaminated. Thus, this verse shows the action to be performed (*abhidheya-tattva*). It will be shown later that anyone who is a human being can perform *bhakt*i:

> *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*
>
> *ahaituky apratihatā yayātmā suprasīdati*
>
> The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. SB 1.2.6

Repetition of *atra* (in this work) is employed for emphasis. In this scripture and not in any other work, the Lord becomes controlled by the devotees. In this scripture and not in any other work, the substantial object is presented. In this work and no other work, the highest *dharma* which rejects all cheating is presented. All other *yogas* are excluded in this work alone. And it should be understood that in describing what is

presented only in the *Bhāgavatam*, all things which are not *yoga* at all are also rejected. revised

|| 1.1.3||

nigama-kalpa-taror galitaṁ phalaṁ

śuka-mukhād amṛta-drava-saṁyutam

pibata bhāgavataṁ rasam ālayaṁ

muhur aho rasikā bhuvi bhāvukāḥ

TRANSLATION

O knowers of *rasa*! O fortunate souls! Constantly drink from the mouth of Śukadeva the *Bhāgavatam*, the fruit of the tree of the Vedas, which has dropped from the tree to this earth, which is immortal, liquid, the essence of sweetness and includesS all types of liberation.

COMMENTARY

In the previous verse (1.1.2) of the *Bhāgavatam,* the powers of *Bhāgavatam* to capture the Lord in the heart were described. In this verse, the sweetness of *Bhāgavatam* is described. *Nigama* refers to the *Veda*. The *Veda* is a desire tree because it naturally gives fruit in the form of various *puruṣārthas* (human goals — *artha, dharma, kāma* and *mokṣa*) which are desired by those who resort to it. However, because of its nature as a tree (being magnanimous, fulfilling everyone's desires), it also gives the fruit known as the *Bhāgavatam* (since some people desire that). *Bhāgavatam* also means that which belongs to Bhagavān as the proprietor. This implies that He alone gives the scripture to His devotees, and thus persons other than them do not have rights to it. *Galitam* means that it falls down of its own accord when ripened on the tree, not by force. Thus, it is completely full of sweetness. Even after falling from a high position in the tree, it does not break, nor does it lose its sweetness. That is because it comes down from the highest position, from Nārāyaṇa, to the branch of Brahmā, then to the lower branch of Nārada, then to Vyāsa, and finally to the mouth of Śuka. Thus without being damaged, it is endowed with liquid sweetness like honey. The parrot, Śuka, has even made an opening in the fruit with his beak for bringing out the sweetness. Moreover, having been tasted by him, that fruit becomes even sweeter. Moreover, it remains unbroken, coming down step-by-step from the branch of Sūta and others. What is implied here is that without the *guru-paramparā*, one cannot drink *Bhāgavatam* in its unbroken form just by trying to taste it through use of one's limited intelligence.

How should the fruit be consumed? That is explained. One should drink it, for this fruit is the essence of taste (*rasam*), devoid of skin, seed and other objectionable parts. *Laya* means liberation (*sāyujya*) or attaining the conditions of *sālokya, sārṣṭi, sāmīpya* and *sārūpya. Ālayam* means that the fruit extends beyond these types of liberation,

because *Bhāgavatam* is famous for glorifying the Lord's pastimes. Or *laya* can refer to the eighth *sāttvika-bhāva* called *pralaya*, fainting. One should drink until one develops the eight symptoms up to the final one, fainting. Though one will not be able to drink the nectar when one has fainted, when the fainting wears off, one again awakens to consciousness and begins drinking until one faints again. One cannot give up drinking. Thus the word *muhur* (continuously) is used. Or *muhur* can have another meaning. Though one has drunk it, by again drinking it, one develops more relish for it. This is surprising (*aho*). O knowers of *rasa* (*rasikāḥ*)! This refers only to the devotees, for they develop *rati* (*bhāva*) which becomes the *sthāyi-bhāva*. In that position they can taste the *rasa* of *Bhāgavatam. Jñāna-yogīs* and *karma-yogīs* cannot claim this position. O auspicious persons (*bhāvukāḥ*)! You are most auspicious and all others are inauspicious!

There is another reading of *bhāvukāḥ*. This would mean "persons who perform actions for tasting the beautiful." Bhaṭṭanāyaka says that a permanent emotion is established by actions relating to tasting the beautiful. Taking this meaning, *bhāvukāḥ* indicates persons who appreciate the Lord — who is *rasa* personified.

Starting with *brahmavid āpnoti param,* the *Taittirīya Upaniṣad* describes the creation of the *annamaya-puruṣa* after listing elements starting with *ākāśa* coming from *brahman.* Different forms internal to the previous one are then successively described: the *annamaya-puruṣa, prāṇamaya-puruṣa*, *manomaya-puruṣa*, *vijñānamaya-puruṣa* and finally the *ānandamaya-puruṣa* which is considered to be *brahman*. *Brahma-sūtra* (1.1.13) describes this. *ānandamayo 'bhyāsāt*: from the repetition of the words, *ānandamaya* refers to the Supreme Lord. But it also says *Ānanda ātmā brahma-puccham pratiṣṭhā:* impersonal *brahman* is only the tail of that *ānandamaya-puruṣa*. *(Taittitrīya Upaniṣad 2.5)* The Lord is the basis of that *brahman.* After that, the Upaniṣad says *raso vai saḥ rasaṁ hy evāyaṁ labdhānandī bhavati*: The Lord is *rasa*; realizing the Lord one attains bliss. (*Taittirīya Upaniṣad* 2.7) But does *saḥ* refer to the *ānandamaya-puruṣa* (the Lord) under discussion or to the *brahma-puccham (*impersonal *brahman)*? This doubt cannot be considered, for after discussion of the different *puruṣas* to have *saḥ* refer to the *brahma- puccha* would break the structure of the progression expressed in the text. The Lord of course is well known to be *rasa*, since he is filled with bliss. The Lord is superior to the *brahman*, being its support. *Gītā* says *brahmaṇo hi pratiṣṭhā 'ham*: I am the basis of the *brahman.* (BG 14.27) This statement as well shows that Kṛṣṇa is superior to the *brahman.*

mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān

gopānāṁ sva-jano 'satāṁ kṣiti-bhujāṁ śāstā sva-pitroḥ śiśuḥ

mṛtyur bhoja-pater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām

vṛṣṇīnāṁ para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ

> The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity. SB 10.43.17

Śrīdhara Svāmī explains that this verse illustrates that Kṛṣṇa, *bhagavān,* is the form of all *rasas* combined, starting with *madhura-rasa,* because the verse describes that different types of persons realized different *rasas* in Kṛṣṇa just on seeing him. In other words, Kṛṣṇa is the form of all *rasas.* Thus, both *Gītā* and *Bhāgavatam* proclaim Kṛṣṇa to be *rasa.* The *jīva*, attaining the Lord who is *rasa*, attains the highest level of bliss, for, after this, the discussion of bliss is concluded with the words *ānandasya mīmāṁsā bhavati*: this concludes the examination of bliss. (*Taittirīya Upaniṣad* 8.2) Or the meaning can be that other forms of the Lord, on seeing Kṛṣṇa, become filled with bliss. This is evident in the following verses.

> *dvijātmajā me yuvayor didṛkṣuṇā mayopanītā bhuvi dharma-guptaye*
>
> *kalāvatīrṇāv avaner bharāsurān hatveha bhūyas tvarayetam anti me*

> [Lord Mahā-Viṣṇu said:] I brought the brāhmaṇa's sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons, who burden the earth, quickly come back here to Me. SB 10.89.58

> *yan martya-līlaupayikaṁ sva-yoga-māyā-balaṁ darśayatā gṛhītam*
>
> *vismāpanaṁ svasya ca saubhagarddheḥ paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

> The Lord appeared in the mortal world by His internal potency, *yoga-māyā*. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments. SB 3.2.12

In any case Kṛṣṇa is *rasa*, the fruit, but this fruit is not directly situated on the tree of the Vedas. It has fallen down (*galitam*) nearby. This object, *rasa*, is not on the tree itself. It is not to be searched out in the Vedas, but rather it is found in the mouth of Śukadeva. One can say that Vyāsa, knowing that this fruit was very tasty, took it and put it in the mouth of his son out of affection. Ś*ukha-mukhāt* can also indicate a cause:

the *rasa* is sweeter *because of* coming from the mouth of Śukadeva. This sweetness of *rasa* is shown in Śukadeva's statements such as the following:

> *yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam*
>
> Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time. SB 3.25.38

Bhuvi then indicates Vraja-bhumi. *Bhāvukāḥ* and *rasikāḥ* indicate the dear *gopīs.* O dear relishers of Kṛṣṇa's *rasa*, drink the sweetness of the *rasa* arising from his form (*bhāgavatam).* Or *pibata bhāgavatam rasam ālayam* can mean "relish *rasa* up to the point of embracing (*ālayam*) Kṛṣṇa.

Kṛṣṇa's *rasa* is indestructible (*amṛta*) and flows away quickly from the mind and eye (*drava*). Therefore drink that indestructible, nectar in the form of his lips. In that case, *nigama-kalpa-taror galitaṁ phalam* means "*rāgānuga-bhakti* which is fully ripened fruit (*galitam*) on the tree of the Vedas." This fully ripened fruit is *rāgānuga-bhakti* following after the sentiments of the *gopīs* (which is the highest type of love). This is an acceptable meaning because, as mentioned in the *Bṛhad-vāmana Purāṇa*, the Vedas, taking up that type of *bhakti,* accepted the forms of hundreds of thousands of *gopīs*, and drank the sweet *rasa* of his lips. This very secret meaning can be seen in the "The Prayers of the Personified Vedas (SB 10.87)."

Some persons explain the phrase *brahmaṇo hi pratiṣṭhāham* in another way. Certainly they do, but such explanations should be regarded as incorrect since they are out of context and fanciful. The explanation given is correct.

> *māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate*
>
> *sa guṇān samatītyaitān brahma-bhūyāya kalpate*
>
> *brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca*
>
> *śāśvatasya ca dharmasya sukhasyaikāntikasya ca*

The meaning of these verses is as follows. Though a person may question how one can attain *brahman* by *bhakti;* how one can attain realization of the one *brahman* without qualities by worship of the Lord. You can attain realization of *brahman* by worshipping me because (*hi*) I am the shelter (*pratiṣṭhā*) of even the *brahman* famous in the *śrutis* as the shelter of everything. *Pratiṣṭh*ā means that in which something is standing.

Pratiṣṭhā means shelter as well in many *śruti* texts such as *Taittirīya Upaniṣad.* I am the shelter of liberation (*amṛtasya*). This meaning is made clear by the word *avyayasa* (indestructible), since this will exclude the *amṛta* of the heavenly planets. I am also the shelter of *bhakti* (*dharmasya*) which is continuous (*śāśvatasya*), being present as *sādhana* and as the result of *sādhana (prema*). I am the shelter of *prema* (*aikāntikasya sukhasya*), the goal of *sādhana-bhakti*. Because everything is dependent on me, by worshipping me with a desire for merging into impersonal *brahman*, one can merge into the *brahman* and attain the quality of *brahman.* In support of this, *Viṣṇu Purāṇa* (6.7.76) says *śubhāśrayasya cittasya sarvagasyācalātmanaḥ:* Viṣṇu is the shelter of all auspiciousness and the *brahman.*

According to Śrīdhara Svāmī *sarvagasyātmanah* means that Viṣṇu is the shelter of even the impersonal *brahman (sarvagasya*). This confirms what the Lord himself says: *brahmaṇo hi pratiṣṭhāham. Viṣṇu-dharma* in describing Naraka-dvādaśī says;

> *prakṛtau puruṣe caiva brahmaṇy api ca sa prabhuḥ*
>
> *yathaika eva sarvātmā vāsudevo vyavasthitaḥ*
>
> Vāsudeva is situated as the soul of all things, in *prakṛti*, the *puruṣa,* and the *brahman*.

Also *Viṣṇu-dharma* in describing *māsarkṣa* worship says:

> *yathācyutas tvam parataḥ parasmāt sa brahmabhūtāt parataḥ parātmā*
>
> *tathācyuta tvaṁ kuru vāñchitaṁ tam mamāpadaṁ cāpaharāprameya*
>
> Just as Acyuta, Paramātmā is superior to all others, he is superior to Brahman. Therefore unlimited Acyuta, you should fulfill my wish and remove me from all dangers. *Viṣṇu Dharma* 26.13

In *Hari-vaṁśa*, the Lord says to Arjuna in the story where Mahaviṣṇu steals the sons of the *brāhmaṇa*:

> *tat param paramaṁ brahma sarvaṁ vibhajate jagat*
>
> *mamaiva tad ghanaṁ tejo jñātum arhasi bhārata*

This supreme brahman spreads throughout the whole universe. O Bhārata, understand that brahman is my condensed effulgence.

Brahma-saṁhitā says:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-

koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam |

tad brahma niṣkalam anantam aśeṣa-bhūtaṁ

govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||

I worship the supreme lord Govinda, whose powerful form radiates an effulgence known as the undfferentiated, unlimited, all-encompassing *brahman*, which is completely distinct from its powers displayed in unlimited planets throughout billions of universes. *Brahma-saṁhitā* 5.40

The *śruti* text *Gopāla-tāpanī Upaniṣad* says:

yo 'sau jāgrata svapna-suṣuptim atītya tūryātīto gopālas tasmai vai namo namaḥ

I offer repeated respects to Kṛṣṇa who is beyond the states of waking, dreaming, deep sleep and the *brahman.*

|| 1.1.4||

naimiṣe 'nimiṣa-kṣetre

ṛṣayaḥ śaunakādayaḥ

satraṁ svargāya lokāya

sahasra-samam āsata

TRANSLATION

At the place called Naimiśāraṇya, the place of Viṣṇu, the sages headed by Śaunaka applied themselves to a sacrifice lasting a thousand years for attaining the planet of the Supreme Lord (or for going to the heavenly planets).

COMMENTARY

Offering my respects to my guru and to the ocean of mercy, Kṛṣṇa, I take shelter of Śrī Śuka, the eye of the universe and master of the world.

My eyes are covered by ignorance, but Śrīdhara Svāmī, who wrote *Bhāvārtha-dīpikā* being very merciful to me in producing this commentary, is my means to success.

This commentary belonging to the Lord, called "Giving bliss to the hearts of the devotees" has arisen by the mercy of the *ācāryas* and my *guru.*

Facing the listeners, the speaker invokes auspiciousness at the beginning of the recital of *Bhāgavatam* by uttering *oṁ*. It is said:

> *omkāraś cātha-śabdaś ca dvāv etau brahmaṇaḥ purā*
>
> *kaṇṭhaṁ bhittvā vinirjātau tena māṅgalikāv ubhau*
>
> In ancient times the words *oṁ* and *atha* were uttered by Brahmā. Thus, both words produce auspiciousness.

By *oṁ* the speaker indicates that *Bhāgavatam* is an expansion of the meaning of *oṁ*. Brahmā created a wheel in his mind. The rim of a wheel is called a *nemi.* That place where the rim (*nemi*) fell off (*śīryate*) is called *nemiśa* or *naimiśa. Vāyu Purāṇa* describes this:

> *etan manomayaṁ cakraṁ mayā sṛṣṭaṁ visṛjyate*
>
> *yatrāsya śīryate nemiḥ sa desas tapasaḥ śubhaḥ*
>
> *ity utkvā sūrya-saṅkāśaṁ cakram sṛṣtvā manomayam*
>
> *praṇipatya mahādeva visasarja pitāmahaḥ*
>
> *te 'pi hṛṣṭatarā viprāḥ praṇamya jagatāṁ prabhum*
>
> *prayayus tasya cakrasya yatra nemir vyaśīryata*
>
> *tadvaṁ tena vikhyātaṁ naimiśaṁ muni-pūjitam*

> “This mental wheel created by me will be released. The place where the rim comes off will be favorable for performing austerities.” Having said this, and having created the wheel brilliant like the sun in his mind and offering his respects to it, Brahmā released that great deity, the wheel. The rejoicing *brāhmaṇas*, offering respects to the lord of the universe, then journeyed to the place where the rim of wheel fell off. That forest became known as *Naimiśa* and is worshipped by the sages.

Various devotees have personal desires to fulfill through various types of *bhakti*. All the desires of all these persons upon which their minds, free of distraction, have become fixed, can be fulfilled by immersion in the topics of *Bhāgavatam*. The *Bhāgavatam* has been arranged to bring out this point clearly at the very beginning, with the description of the sages at Naimiśāraṇya.

Naimiśa can also be spelled Naimiṣa. The meaning of Naimiṣa with a cerebral ṣ is found in the *Varāha Purāṇa*. The Lord spoke to the sage Gauramukha.

evaṁ kṛtvā tato devo muniṁ gaurmukhaṁ tadā

uvāca nimiṣeṇedaṁ nihataṁ dānavaṁ balam

araṇye ’smiṁs tatas tv etan naimiṣāraṇya-saṁjñitam

bhaviṣyati yathārthaṁ vai brāhmaṇānāṁ viśeṣakam

> Having done that, the Lord then spoke to Gauramukha. The powerful demon was killed in that forest (*araṇya*) quickly in a moment (*nimiṣa*). Thus this place is called the Naimiṣāraṇya. It will be very suitable for *brāhmaṇas* in the future. By using this word with this meaning, it is suggested that one should reside in this place for quickly killing the enemies such as material desire.

In the beginning Śaunaka and the other sages were attached to *sakāma-karma*. Thus the verse indicates they performed sacrifice for attaining Svarga. It is well known however that by hearing and contemplating various Purāṇas and other scriptures from Romaharṣaṇa, they became inquisitive about spiritual life. By association with Sūta Gosvāmī (Ugraśravas) they developed a small taste for *bhakti.* (Showing their inquisitiveness) it is said:

karmaṇy asminn anāśvāse dhūma-dhūmrātmanāṁ bhavān

āpāyayati govinda-pāda-padmāsavaṁ madhu

> We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing. SB 1.18.12

When they took up *bhakti*, then their inquisitiveness became weakened, and performance of sacrifice for attaining Svarga became false. That is indicated in the following:

> *kalim āgatam ājñāya kṣetre 'smin vaiṣṇave vayam*
>
> *āsīnā dīrgha-satreṇa kathāyāṁ sakṣaṇā hareḥ*

> Knowing well that the age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice for the Lord. SB 1.1.21

The power of *bhakti* is indicated by the cessation of attachment to prescribed duties which arose in them from hearing *Bhāgavatam.* The power of *bhakti* is also indicated by the appearance of complete disinterest in impersonal liberation within Śukadeva.

> *pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā*
>
> *gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān*

> O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses. SB 2.1.9

There is another meaning to Svarga however. Svarga means "glorified (*gīyate=ga*) in Svarga (*svar*)." Svargāya (who is praised in Svarga), like the name Urugāya (who is greatly praised), indicates the Lord. His *loka* is Vaikuṇṭha. Therefore *svargāya lokāya* means for "going to Vaikuṇṭha of the Lord." *Animiṣa* (not blinking) in this verse refers to Viṣṇu, because in SB 1.1.21 quoted above, the sages themselves identify the place as *kṣetre 'smin vaiṣṇave*, a place of Viṣṇu. They applied themselves (*āsata*) to performing *karma,* pious prescribed actions (*satram)* which were to last for a thousand years (*samāḥ*). Or the sentence can mean "They performed (*āsata*) a sacrifice of killing animals such as the *agniṣṭoma (*generally performed for going to Svarga)*."* This use of the verb is similar to expressions such as "He performs (*nirvapati*, he sprinkles) *śrāddha* rites to the Pitṛs on the dark moon or "they perform (*upayānti*- they approach)

the marriage of a eight-year-old girl." Thus the meaning of *ās* (to sit) can here mean "perform" with suppression of the meaning of the original root.

|| 1.1.5 ||

ta ekadā tu munayaḥ prātar huta-hutāgnayaḥ |

sat-kṛtaṁ sūtam āsīnaṁ papracchur idam ādarāt ||

TRANSLATION

Once, the sages, having offered oblations into the sacrificial fire in the morning, with great respect inquired from Suta who had been received properly and was seated.

COMMENTARY

Huta-hutāgnayaḥ munayaḥ means "the sages who had offered oblations (*huta*) into the sacrificial fires (*hutāgnayaḥ*).

|| 1.1.6 ||

ṛṣaya ūcuḥ—

tvayā khalu purāṇāni setihāsāni cānagha |

ākhyātāny apy adhītāni dharma-śāstrāṇi yāny uta ||

TRANSLATION

The sages said:

O sinless Suta! Certainly you have not only studied but also explained the Purāṇas and the *dharma-śāstras* along with histories such as *Mahābhārata*.

COMMENTARY

Itihāsāni refers to works such as *Mahābhārata.*

|| 1.1.7-8 ||

yāni veda-vidāṁ śreṣṭho bhagavān bādarāyaṇaḥ |

anye ca munayaḥ sūta parāvara-vido viduḥ ||

vettha tvaṁ saumya tat sarvaṁ tattvatas tad-anugrahāt |

brūyuḥ snigdhasya śiṣyasya guravo guhyam apy uta ||

TRANSLATION

O Sūta Gosvāmī! The Supreme Lord Vyāsa, best among all the Vedic knowers, and other sages who know both *brahman* with qualities and without qualities, understand these scriptures. Because you are submissive, by the mercy of the *gurus,* you know all matters in truth. The *gurus* should speak the secret to the disciple who has affection for the *gurus.*

COMMENTARY

Vidām refers to persons who know both the *brahman* with qualities and without qualities (*parāvara-vidaḥ*). Gurus should speak the secret to the disciple who has affection (*snigdhasya)* for the *guru.* This is in the potential, and thus expresses the following idea. Since you were a disciple having affection for your *gurus*, they must certainly have revealed the secret to you and you must have understood all those confidential subjects. While rejecting sages who extract their own ideas from all these confidential topics and then speak, we are asking you, the speaker of all authorized doctrines, about these subjects.

|| 1.1.9 ||

tatra tatrāñjasāyuṣman bhavatā yad viniścitam |

puṁsām ekāntataḥ śreyas tan naḥ śaṁsitum arhasi ||

TRANSLATION

O long-lived sage! You should tell us at once in easy terms, and thoroughly, the highest object for mankind that you have discerned in all the scriptures.

COMMENTARY

“Then I will speak all things.” They reply with this verse saying which conclusions they want to hear among all the conclusions of scripture. O long-living sage! This indicates

that he studied and deliberated on the scriptures for a long time. Tell us completely (*ekāntataḥ*), or from the beginning (ablative sense “from one end”), concerning the highest goal of mankind, that you discerned from looking at all the scriptures (*tatra tatra*), in statements that can be understood at once (*añjasā*). *Śreya* means that to which there is nothing greater, that which has no equal, and that which is not included in something else when comparing degrees of excellence. Later in the work it will be revealed that this highest goal is *prema*, not Svarga or liberation, because *prema* brings even *bhagavān* under control. Among the forms *brahman, paramātmā* and *bhagavān, bhagavān* is the chief form.

|| 1.1.10 ||

prāyeṇālpāyuṣaḥ sabhya kalāv asmin yuge janāḥ |

mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ ||

TRANSLATION

O worthy sage, capable of knowing what is beneficial at this time! In Kali-yuga people are generally short-lived, lazy, unintelligent, devoid of the good fortune of devotee association, and afflicted by various problems.

COMMENTARY

“You should hear everything from my mouth. Then you can decide what the best is.” The sages reply with this verse. O honorable sage, who knows what is suitable for time and place! In Kali-yuga people are generally short-lived. If they have long life by chance, then they are lazy to investigate spiritual topics. Even if someone is not lazy then he is unintelligent. Even if someone is intelligent, he is unfortunate, for he is devoid of association with devotees to teach the highest actions. Even if someone has that association of devotees, he is afflicted. Under the control of affliction from sickness and other problems, he does not get the time to hear from the mouth of the devotee, or even if he does hear, he cannot discern the highest goal for the human being and then carry out actions to attain it. Or the sequence of qualities can mean that all people have all the bad qualities.

|| 1.1.11 ||

bhūrīṇi bhūri-karmāṇi śrotavyāni vibhāgaśaḥ |

ataḥ sādho’tra yat sāraṁ samuddhṛtya manīṣayā |

brūhi bhadrāya bhūtānāṁ[6] *yenātmā suprasīdati ||*

[6] *brūhi naḥ śraddadhānānām iti śrī-jīvasya pāṭhaḥ |*

TRANSLATION

O learned sage! For the welfare of all living beings please, after extracting the essence of scriptures using your wisdom, describe the practices worthy of hearing which include many actions, by which our intelligence will be satisfied. (Speak the scriptures worthy of being heard because they describe the many practices for attaining the goal.)

COMMENTARY

The sages request," Please tell us the principal means among all the processes for attaining the highest goal, easily executed by people living in Kali-yuga." Tell us the many practices worthy of hearing (*bhūrīṇi srotavyāni*), those which should be practiced, which include many actions (*bhūri-karmāṇi*). Or tell us the scriptures worthy of hearing because they explain the many practices for attaining the highest goal, which themselves contain many actions, by which our intelligence (*ātmā*) becomes satisfied. Later it will be explained that these actions are hearing, chanting and other devotional acts.

|| 1.1.12 ||

sūta jānāsi bhadraṁ te bhagavān sātvatāṁ patiḥ |

devakyāṁ vasudevasya jāto yasya cikīrṣayā ||

TRANSLATION

O Suta! Blessings to you! You know for what purpose the Lord, master of the Yadus, appeared in Devakī, the wife of Vasudeva.

COMMENTARY

Again the sages request Suta to speak about the practice of hearing and chanting about Kṛṣṇa and Yaśodā. All auspiciousness to you (*bhadram te*) is a blessing pronounced out of enthusiasm. Viṣṇu is called *satvān* (possessor of *sat*) because he possesses all the devotees (*sat*) as his expansions. The followers of Viṣṇu are then called *sātvatas.* Use of *sātvatām* as the possessive plural instead of *sātvatānām* is poetic license. Or the word *sātvatām* may be derived from the *sautra* root *sāt*, which takes a causative meaning "giving pleasure" according to *anupasargālimpa.* (Pāṇini 3.1.138) The noun *sāt*, "he who gives pleasure" is *paramātmā,* the Supreme Lord. Those who possess the Lord by service are then called *sātvataḥ* or devotees. The possessive plural form is *sātvatām*. *Sātvatām patiḥ* then means "lord of the devotees."

You know for what purpose the Lord, master of the Yadus was born in Devakī, wife of Vasudeva (*vasudevasya*). He appeared to broadcast his wonderful qualities, not to relieve the burden of the earth. This is proved by Kuntī's conclusive statement:

bhave 'smin kliśyamānānām avidyā-kāma-karmabhiḥ

śravaṇa-smaraṇārhāṇi kariṣyann iti kecana

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation. SB 1.8.35

|| 1.1.13 ||

tan naḥ śuśrūṣamāṇānām arhasy aṅgānuvarṇitum |

yasyāvatāro bhūtānāṁ kṣemāya ca bhavāya ca ||

TRANSLATION

O Suta (*aṅga*)! You should describe that Lord to us, who are eager to hear. The Lord made his appearance for the liberation and material prosperity of all beings.

COMMENTARY

What is the result of curiosity about Kṛṣṇa? We will feel our selves successful by hearing about him. The sentence in the second line actually continues until verse 16, connected by the word *yasya* in this verse with the correlative is *tasya* in verse 16. The Lord appeared for the liberation (*kṣemāya*) and prosperity (*bhavāya*) of the living beings. What else remains for him to do?

|| 1.1.14-16 ||

āpannaḥ saṁsṛtiṁ ghorāṁ yan-nāma vivaśo gṛṇan |

tataḥ sadyo vimucyeta yad bibheti svayaṁ bhayam ||

yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ |

sadyaḥ punanty upaspṛṣṭāḥ svardhuny-āpo nu sevayā ||

ko vā bhagavatas tasya puṇya-ślokeḍya-karmaṇaḥ |

śuddhi-kāmo na śṛṇuyād yaśaḥ kali-malāpaham ||

TRANSLATION

What person, desiring satisfaction of his intelligence, will not hear the glories of the Lord, whose actions are praised by reputed persons; whose name, which fear personified fears, immediately liberates helpless persons afflicted by the terrors of material existence; and whose devotees, having taking shelter of his lotus feet and having fixed their mind in the Lord, immediately purify others of all sins just by their thinking of the devotees, whereas the waters of the Gaṅgā purify only by contact and direct service.

COMMENTARY

The phrases *saṁsṛtim ghorām* (terrifying material life), *vivaśaḥ* (helpless) and *sadyaḥ* (immediately) indicate persons like Ajāmila. By the utterance of even one name of the Lord, fear at its very root (*svayam bhayam*, like *svayam bhagavān*), the form of Mahākāla, causing destruction of the universe, is afraid. What then to speak of death and Yama in charge of death? And what to speak of having fear of lesser beings such as servants of Yama?

Those who take shelter of the Lord's two feet — the sages — purify people of the contamination of ignorance immediately, just by their remembering those devotees. How much more purification will take place by seeing, touching or serving those devotees! This is understood because of a similar statement later:

> *yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai gṛhāḥ |*
> *kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ ||*
>
> Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home? SB 1.19.33

It should be understood that the waters of the Gaṅgā purify by their direct presence, having be brought from a distance place. Otherwise, there would be a contradiction to the statement *mu tvad-darśanād eva najāne snāna-jaṁ phalam*: liberation comes from seeing you; I do not know result of taking bath. Also it is said *svardhunyā darśanād eva sādhūnāṁ ca smaraṇād api muk* One can attain liberation by seeing the Gaṅgā and by remembering the devotees. Thus superiority of the devotee is indicated. The water of the Gaṅgā, flowing from the Lord's feet, having a relation with the Lord, actually does purify, but being touched (*upaśpṛṣṭāḥ,* touch upon). *Sevayā* means by actions such as worship, obeisances, etc. or it can mean by respect

general. The particle *nu* (certainly) indicates a difference from the previous statement (ie. “on other hand”). Lack of grammatical ending on the compound *svardhuny-āpas* is poetic license.

Śuddhi-kāmaḥ means “one who desires satisfaction of the intellect” because it was previously s *yenātmā suprasīdati*: by which the intelligence is satisfied. *Yaśaḥ* or fame of the Lord means extraordinary actions such his victory over Śiva, Indra, Brahmā and others and his pastimes su as the *rāsa-līlā.*

|| 1.1.17 ||

tasya karmāṇy udārāṇi parigītāni sūribhiḥ |

brūhi naḥ śraddadhānānāṁ līlayā dadhataḥ kalāḥ ||

TRANSLATION

Please tell us, full of faith, about the activities of the Lord who supports the forms of all *avatāras* by his will—activities of killing the demons and bestowing the highest bliss to his devotees, which are glorified by the sages.

COMMENTARY

Karmāṇi refers to the activities of killing demons in common with other *avatāras*. *Udārāṇi* (generous) means fulfilling the desires of the devotees. *Kalāḥ dadhataḥ* means “of he who supports the forms of the *avatāras*.” The constant presence of these *avatāras* during the time when Kṛṣṇa appears indicates the completeness of Kṛṣṇa as *avatārī.*

|| 1.1.18 ||

athākhyāhi harer dhīmann avatāra-kathāḥ śubhāḥ |

līlā-vidadhataḥ svairam īśvarasyātma-māyayā ||

TRANSLATION

O intelligent sage! Narrate the non-material stories of *avatāras* of the Supreme Lord, Kṛṣṇa, who performs his eternal pastimes independently by his *yoga-māyā* potency.

COMMENTARY

Śubha means non-material. The Lord performs pastimes in the present which are actually eternal in nature by his *yoga-māyā* potency (*ātmā-māyayā*).

|| 1.1.19 ||

vayaṁ tu na vitṛpyāma uttama-śloka-vikrame |

yac-chṛṇvatāṁ rasa-jñānāṁ svādu svādu pade pade ||

TRANSLATION

We are not fully satisfied with the exploits of the Lord whose fame is the highest, because at every moment those exploits become more relishable for the hearers who have knowledge of *rasa.*

COMMENTARY

Uttama-śloka means “he whose fame or good qualities are the best.” Or it came mean “he who is praised by the best persons.” We are not completely satisfied in hearing about the exploits of Uttama-śloka. We do not consider that it is sufficient. In other words, we are completely satisfied with whatever we have done in performing sacrifices and *yoga*. Let us continue to hear about the activities of the Lord. Or the sentence can mean “Let others be satisfied, but we are not.” That is indicated by the word *tu.* The meaning is this. In three ways one knows that one has had enough of something and is satisfied: by sufficiency of quantity (as with food in the belly), by lack of awareness of the taste, and by lack of relishing the object. In this verse, there is insufficiency for the hearers (*śṛṇvatām*) because the exploits are not directly present, being present only as sound in the ether contacting the ear. Satisfaction is negated for a person who is not capable of appreciating the taste or *rasa*, for a person who is just like an animal. However the sages have appreciation of *rasa (rasa-jṇānām)*. But still they are not satisfied. Unlike chewed sugarcane which loses its taste and becomes detestable, the topics of the Lord are most excellent because of the increase in taste at every moment (*pade pade*) after tasting. The sages have not lost taste, but are still dissatisfied. The locative termination on *pada pada* (*pade pade*) indicates “at every moment.”

|| 1.1.20 ||

kṛtavān kila karmāṇi saha rāmeṇa keśavaḥ |

atimartyāni bhagavān gūḍhaḥ kapaṭa-mānuṣaḥ ||

TRANSLATION

The Supreme Lord Keśava, whose intentions remain concealed because he is deceptive to mankind, performed pastimes with Balarāma.

COMMENTARY

This verse clarifies the activities of the Lord. Though Kṛṣṇa's actions are human because he is *brahman* in human form, his actions like lifting Govardhana surpass the actions of humans. Those actions are impossible for others living at that time. Thus his actions are describes as "beyond human" (*atimartyāni*). But the Lord is hidden (*gūḍhaḥ*). The reason is given. He is deceptive to the human beings (*kapaṭa-mānuṣaḥ*). He is deceptive to materialistic persons such as Jarāsandha by disguising himself as a *brāhmaṇa* to make a request, in order to help his devotees. He is deceptive with the spiritual devotees — the *gopīs* who were attracted to the sound of his flute, by giving them instructions on proper conduct in order to increase the manifestation of *prema.* Since the bewilderment of the demons is because of their material ignorance and the bewilderment of the devotees like the *gopīs* is because of their *prema,* the Lord does not actually cheat anyone. He conceals himself in order to give instruction only. The formation of *kapaṭa-mānuṣaḥ* follows the *Varttika* on Pāṇini 22.35 listing words starting with *gaḍu.* In a *bahu-vrīhi* compound the locative case word is placed first in the compound, but in words starting with *gaḍu*, the word in the locative case is placed at the end. (The compound would normally *be mānuṣa-kapaṭa*, deceptive to men, but by the exception it becomes *kapaṭa-mānuṣa*.)

|| 1.1.21 ||

kalim āgatam ājñāya kṣetre'smin vaiṣṇave vayam |

āsīnā dīrgha-satreṇa kathāyāṁ sakṣaṇā hareḥ ||

TRANSLATION

Knowing that the age of Kali has arrived, taking the opportunity, we have seated ourselves at this place sacred to Viṣṇu on the pretext of a prolonged sacrifice in order to hear about the Lord.

COMMENTARY

"Well it is indeed surprising that persons such as you, absorbed in ritualistic sacrifices have enthusiasm for hearing about the glories of Kṛṣṇa." "Please understand that our interest in sacrifice has now become a show only." *Sakṣaṇā* means "having obtained the opportunity," or it can mean "with joy."

|| 1.1.22 ||

tvaṁ naḥ sandarśito dhātrā dustaraṁ nistitīrṣatām |

kaliṁ sattva-haraṁ puṁsāṁ karṇa-dhāra ivārṇavam ||

TRANSLATION

We desire to cross the insurmountable ocean of Kali, the destroyer of all good qualities. Like the pilot of a ship, you have appeared before us by the grace of the Lord to guide us over that ocean.

COMMENTARY

Karṇadhāraḥ means a pilot of ship.

|| 1.1.23 ||

brūhi yogeśvare kṛṣṇe brahmaṇye dharma-varmaṇi |

svāṁ kāṣṭhām adhunopete dharmaḥ kaṁ śaraṇaṁ gataḥ ||

TRANSLATION

Please tell us where *dharma* has taken shelter, now that Kṛṣṇa, master of all *yogas*, devoted to the righteous, and the protector of *dharma*, has entered his abode.

COMMENTARY

Kṛṣṇa is the protector of *dharma* (*dharma-vartmaṇi*), acting like armor for *dharma*. The cause is then mentioned. *Yogeśvare* (master of all *yogas*) indicates Kṛṣṇa's powers. *Brahmaṇye (*devoted to the righteous) indicates his merciful nature. *Svāṁ kāṣṭhām* means his own *sthiti* or *maryādā.* According to *Amara-koṣa, kāṣṭhā* means excellence, continuous condition or direction and *maryādā* means righteousness and continuous condition. That abode became invisible to worldly people after a hundred and twenty-years after its appearance.

The six questions of the sages were:

1. You should explain what is most beneficial for humanity.

2. Tell us who have faith the essence of all the scriptures by which the intellect is pleased.

3. You should tell us who desire to hear the purpose of Kṛṣṇa's appearance from Devakī.

4. Describe the pastimes of Kṛṣṇa who has all the *avatāras* within him.

5. Describe the stories of the *avatāras.*

6. Tell us the shelter of *dharm*a now that Kṛṣṇa has departed.

It should be understood that the answers to these six questions along with some related matters constitutes the *Bhāgavatam.*

chapter two

|| 1.2.1 ||

vyāsa uvāca—

iti sampraśna-saṁhṛṣṭo viprāṇāṁ raumaharṣaṇiḥ |

pratipūjya vacas teśāṁ pravaktum upacakrame ||

TRANSLATION

The son of Romaharṣaṇa (Sūta or Ugraśravas), delighted at the questions of the sag respecting their words, began to speak.

COMMENTARY

In the second chapter there is a description of three items: the process (*abhidheya*), *bhakti;* the goal (*prayojanam*), *prema*; and the object of worship, the Supreme Lord Bhagavān Kṛṣṇa.

The son of Romaharṣaṇa was Ugraśravas (also called Sūta).

|| 1.2.2 ||

sūta uvāca

yaṁ pravrajantam anupetam apeta-kṛtyaṁ

dvaipāyano viraha-kātara ājuhāva |

putreti tan-mayatayā taravo 'bhinedus

taṁ sarva-bhūta-hṛdayaṁ munim ānato'smi ||

TRANSLATION

Sūta said:

I offer my respects to the sage Śukadeva, who has entered the mind of all beings, and to whom Vyāsa, his father, cried out with pain of separation "O son!" when Śukadeva, without even undergoing *saṁskāras*, left home and could not be brought back. Even the trees, being attached to Śukadeva, called out "O son!"

COMMENTARY

Here Sūta begins to reflect. I will speak the answer to the questions, the essence of all the scriptures, the very substance. They have asked for the essence which will please their intellects (*yenātmā suprasīdati* SB 1.1.11). If their intellects are not satisfied with this, what will happen? Therefore among all the essences, I should seek out that which is pleasing to the intellect as decided by the most righteous persons. Even though some righteous persons will say that the intellect is pleased with Sāṅkhya, some will say the intellect is pleased with Mīmāṁsa, or with the Upaniṣads, or the Vedānta-sūtras which discern the conclusion of the Upaniṣads, all that cannot be admitted. Among the sages, the chief is Kṛṣṇa-dvaipāyana-vyāsa, who knows all the philosophies, wrote the Vedānta-sūtras, and whose vision is based on clarity of mind. I should speak that scripture, which remained steady, without objections from anyone, since it gave pleasure to all the sages, after withstanding the tests of all the great luminaries, the greatest philosophers present in the assembly gathered around King Parīkṣit, which is pure like the *jāmbūnada* river, I should speak the *Bhāgavatam.* Therefore I should surrender to Śrī-śukadeva, the speaker of the *Bhāgavatam.* He thus begins reciting this verse.

Śukadeva had departed leaving everything (*pravrajantam*). Though he was nearby, Vyāsa could not catch him (*anupetam*). He had not received his sacred thread (*apeta-kṛtyam*) Vyāsa called out the protracted words, "O son!" But not only his father had great affection for him. *Padma Purāṇa* says:

yenārcito haris tena tarpitāni jaganty api |

rajyanti jantavas tatra jangamāḥ sthāvarā api ||

He who worships the Lord pleases all living entities. All moving and non- moving beings are controlled by him.[7]

Thus even the trees lamented. Being completely attached to Śukadeva (*tan-mayatayā*) the trees, since they were facing him, called out in the form of echoes "O son!" When a person is attached to something he is said to be *tan-maya.* Thus *strī-maya* means a person who is attached to women. This affection for a person who resides in the mind of all living beings, like the attraction for the all-attractive deity of the Lord, is not a material illusion. Thus it is not a fault if Vyāsa seemed to lose his sense of discrimination.

Or there is another meaning. The trees, as another form of Śukadeva (*tan-mayatayā*), called out in echo, "O son!" to answer Vyāsa. If I am your son, then you are also my son. Illusion is the cause of thinking "I am the father, you are the son. Who is the son of whom? Who is the father of whom?" Enlightening Vyāsa about this truth, they hint "Why are you bewildered?"

For establishing attachment to Śukadeva, it is then described that he had entered into the minds of all living entities (*sarva-bhūta-hṛdayam munim*) by the power of his *yoga.* That being so, let him also enter my heart and speak the *Bhāgavatam* through my mouth! He who can enter into the dull trees and pacify his father by answering back can also enter my heart and please the intellects of all the hearers by the *Bhāgavatam.* Implied here is the rule that at the time of lecturing, other speakers of Bhāgavatam should also meditate in this way.

|| 1.2.3 ||

yaḥ svānubhāvam akhila-śruti-sāram ekam

adhyātma-dīpam atititīrṣatāṁ tamo 'ndham |

saṁsāriṇāṁ karuṇayāha purāṇa-guhyaṁ

taṁ vyāsa-sūnum upayāmi guruṁ munīnām ||

TRANSLATION

[7] This verse is quoted in BRS 1.1.28 to illustrate the first two types of *subhadā:* he has affection for the world and the world has affection for him.

I surrender to the son of Vyāsa, the incomparable guru of all the sages, who mercifully spoke the Purāṇa full of hidden meanings, the essence of all the scriptures, the essence of hearing, for all the people of this world, even in the future; who spoke the *Bhāgavatam*, which revealed the excellence of *rasa* to Śukadeva, and which is the revealer of *ātmā* for those desiring to cross dense ignorance with ease.

COMMENTARY

He says that the reason for his inspiring Sūta is his mercy. He should not only deliver Parīkṣit, but he should also deliver all the persons born in this world in the future. At that moment, Sūta remembered all the future generations. And for those who desire to cross (*atititīrṣatām*) the dense (*andham*) ignorance (*tamaḥ*) with great ease (*ati*), the *Bhāgavatam* causes revelation (*dīpam*) of the *jīva* (*adhyātma)* — he who controls (*adh*i) the elements of the body such as *mahattattva.* This refers to the secondary result of the *Bhāgavatam*—destruction of ignorance—for the desirers of liberation. For the pure devotees, *Bhāgavatam* contains the essence of all the *śrutis*, of all the Upaniṣads, and taking another meaning of *śruti*, *Bhāgavatam* is the essence for those who relish with the ear (*śruti*) by hearing. This is indicated by 1.1.3, where *Bhāgavatam* is said to be the ripened fruit of the tree of the Vedas. For Śukadeva as well (*sva*), *Bhāgavatam* revealed the power of abundant *rasa* (*anubhāvam*). Thus it is said:

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo

'py ajita-rucira-līlākṛṣṭa-sāras tadīyam

vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ

tam akhila-vṛjina-ghnaṁ vyāsa-sūnuṁ nato 'smi

Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke this supreme Purāṇa, Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord. SB 12.12.69

harer guṇākṣipta-matir His mind also became attracted to the qualities of the Lord by studying *Bhāgavatam. (*SB 1.7.11*)*

pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā

gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses. SB 2.1.9

Or *svānubhāvam* can mean "that which produced Śukadeva's power." This explanation indicates that *Bhāgavatam* made Śukadeva superior to all other sages. *Ekam* means incomparable, without a second. Śukadeva became the guru of all the sages such as Nārada and Vyāsa who were seated in the assembly of Parīkṣit and taught them *Bhāgavatam* as if it had not been heard before. The *Bhāgavatam* must be taught to them as well. The *Tattva-sandarbha* has pointed this out.

|| 1.2.4 ||

nārāyaṇaṁ namaskṛtya naraṁ caiva narottamam |

devīṁ sarasvatīṁ vyāsaṁ tato jayam udīrayet ||

TRANSLATION

Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

COMMENTARY

Having offered respects to *guru*, Sūta offers respects to *devatā*, presiding deity, etc. Nara-nārāyaṇa are designated as the presiding deities of this work since they have authority over the place.[8]The *devatā* or subject of the *Bhāgavatam* is Kṛṣṇa (*narottamam*). Sarasvatī is the *śakti.*[9] The word *ca* indicates the *ṛṣi* (sage) of the work, Vyāsa.[10] Some editions have the word *vyāsam* instead of *caiva*. That makes the meaning clear. The *bīja* is *oṁ* and the meter is predominantly *gāyatrī*, since the first verse of *Bhāgavatam* begins with *oṁ* and reference to *gāyatrī.* Having offered respects to these persons, one should utter "*Jaya*." This is a verb form, calling out to Kṛṣṇa with raised hands. (*Jaya Śrī-kṛṣṇa*! Victory to Kṛṣṇa!) By using the potential case, Sūta teaches other sages of the Purāṇas to do the same. *Jaya* also refers to this scripture

[8] Vyāsa first wrote the work in Badarikāśrama, where Nara-nārāyaṇa preside.

[9] This is not the material deity. In the spiritual world exist counterparts to the *devatās* of the material world who assist the Lord in his pastimes there. For instance *divyā* Sarasvatī gives Kṛṣṇa *mantra* to Brahmā in *Brahma-saṁhitā*.

[10] Before reciting a *mantra* or a scripture, it is customary to utter the name of the sage who revealed the *mantra (*in this case Vyāsa), the meter (*gāyatrī*), the form of the Lord who is the subject of the *mantra* (Kṛṣṇa), the *bīja* of the work or *mantra (oṁ*), the *śakti* of the work or *mantra (*Sarasvatī), the *adhiṣṭhātṛ-devatā* (Nara-nārāyaṇa) and the purpose of uttering the *mantra.*

because one can conquer *saṁsāra* by studying it. So the meaning would be “One should then speak the *Bhāgavatam* (*jayam*). In this verse, since the verb form *namaskṛtya* indicates that another action immediately follows, the word *tataḥ* with the meaning of “next, then” would be superfluous. Therefore *tataḥ* describes the subject of the sentence. *Tataḥ* is a past participle of *tan* (to spread words, to speak). Thus *tato jayam udīrayet* means “the speaker should utter *jaya.”* This is the opinion of some.

|| 1.2.5 ||

munayaḥ sādhu pṛṣṭo ’haṁ bhavadbhir loka-maṅgalam |

yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati ||

TRANSLATION

O sages! You have asked good questions about what is beneficial for the world, because you have asked questions all about Kṛṣṇa, by which the intellect is immediately satisfied.

COMMENTARY

It has been said previously (1.2.1) that Suta respects the words of the sages. This verse describes that respect. O sages (*munayaḥ*)! The questions are very good because I have been asked about what is auspicious for the world. Why is that good? You have asked questions about Kṛṣṇa, all sorts of questions about Kṛṣṇa (*sampraśnaḥ*). And why is that good? By such questions about Kṛṣṇa the intellect becomes satisfied. It is my experience that by such question about Kṛṣṇa alone immediately the intellect becomes satisfied.

|| 1.2.6 ||

sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje |
ahaituky apratihatā yayātmā suprasīdati ||

TRANSLATION

That is the supreme *dharma* for all human beings (*sādhana bhakti*) by which *prema-bhakti* to the Lord arises, which is not caused by anything other than itself, cannot be obstructed, and which satisfies the mind completely.

COMMENTARY

This verse answers the second question of the sages: what is the final essence of all the scriptures. That essence is highest *dharma* for anyone who is a human being (*puṁsām*), meaning hearing and chanting about the Lord. It is said:

> *etāvān eva loke 'smin puṁsāṁ dharmaḥ paraḥ smṛtaḥ*
> *bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ*
>
> That is the only means for attainment of the final perfection of life. Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. SB 6.3.22

By this statement, The word *para* along with *dharma* in the present verse can indicate only *bhakti-yoga*. *Etavān eva* indicates exclusion of other processes as *para-dharma.* The essence of scripture is *bhakti-yoga* by which *prema-bhakti (yataḥ bhaktiḥ)* appears. It arises without cause *(ahaitukī).* Mixed *bhakti* is excluded in this definition (since it has cause). *"But you are really evading the truth here* (saying that *prema* is not caused by *sādhana-bhakti).*" No. *Dharma* consisting of hearing and chanting about the Lord is called *sādhan*a-*bhakti*, and in the mature state it is called *prema.* Both are called *bhakti,* for it is said *bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum*: the devotee possesses a body with ecstatic symptoms by *prema* developed through *sādhana-bhakti*. (SB 11.3.31) In the verse being discussed, the former *bhakti* (*paro dharmo*) is the cause of the later type of *bhakti* (*yato bhaktir adhokṣaje*), just as an unripe mango is the cause of a ripe mango. Considering one the cause of the other because of the difference in taste is simply a conception for understanding the different strengths of *bhakti*, though *sādhana-bhakti* and *prema* are not actually different things. The various states of infancy, youth and adulthood in one person are actually not conditions of cause and results of that cause (since the person remains). On the other hand, when pots, cloth and cooked rise arise, the original names and forms of mud, thread and raw rice disappear. One cannot compare these examples to *bhakti* and *prema*.

One also not say that the famous cause of *bhakti* is association of devotees, for association of devotees is part of *bhakti*. It is the second stage, as understood from the statement *ādau śraddhā tataḥ sādhu-saṅgo 'tha bjajana-kriyā*. (BRS 1.3.11) And later it will be said:

> *śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ*
> *syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt*
>
> O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva. SB 1.2.16

Such things as charity, vows, austerity, sacrifices, and selfless performance of duties are to some degree causes of *bhakti* in *sattva-guṇa*, practiced as an *aṅga* of *jñāna.* But they are not causes of pure *bhakti*, because it is said:

> *yaṁ na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ |*
> *vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api ||*

Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me. SB 11.12.9

Nor can it even be said that the mercy of the Lord is the cause of pure *bhakti*, for it is non-final cause, making one search out a further cause. One cannot say that the Lord's mercy is absolute, without further cause, for then it would mean the Lord is unjust and prejudiced in choosing to give mercy without reason to certain individuals and not to others. However if one says that the cause of *bhakti* is the mercy of the devotee, it is not so incorrect. Though the *uttama-bhaktas* do not make distinctions and are thus not prejudiced, one does see the *madhyama-bhakta* making distinctions between the Lord, the devotee, the innocent and the demon. Thus because the Lord is dependent on the devotee, the Lord's mercy follows after the mercy of the devotee. That is the correct conclusion.

But then how is *bhakti* said to be without cause (*ahaitukum*) in this verse? Because the Lords mercy is included in the mercy of the devotee, and because that mercy is included in association with devotees, and because devotee association is an *aṅga of bhakti, bhakti* is said to be without cause (since an *aṅga* of *bhakti* causes *bhakti)*. Moreover the cause of devotee's mercy is but the *bhakti* present in the heart of the devotee, because without that *bhakti* in his heart there is no possibility of his mercy arising. In all ways therefore, *bhakti* is the cause of *bhakti*. Therefore *bhakti* is said to be without cause. From the point of view of *bhakti,* the devotee, *bhakti,* the Lord, and his mercy are not separate items. Even though *bhakti* appears by *bhakti* (thus being self-manifesting), it does not negate the fact that *bhakti's* self-manifesting nature comes from the Lord.

This *bhakti* cannot be prevented by anything (*apratihatā*). This is mentioned in the following verse:

> *mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye*
> *mano-gatir avicchinnā yathā gaṅgāmbhaso 'mbudhau*
>
> Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord. SB 3.29.11

Śrī Rūpa Gosvāmī has also said *sarvathā dhvaṁsa-rahitaṁ saty api dhvaṁsa-kāraṇe*: *bhakti* is without destruction, though it is the cause of destruction of obstacles. (*Ujjvala-nīla-maṇi* 14.63) *Apratihatā* can also mean that this *prema-bhakti* is not contaminated by *jñāna* or *karma.* By that *bhakti* (*yayā*) the mind (*ātmā*) becomes completely satisfied (*suprasīdati*). Because of the impossibility of the mind being satisfied with the presence of material desires, it is evident that this *bhakti* being discussed is without any material desires.

|| 1.2.7 ||

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam ||

TRANSLATION

***Bhakti* dedicated to Lord Kṛṣṇa, endowed with special moods, quickly produces detachment from material goals and knowledge of the Lord devoid of the desire for liberation.**

COMMENTARY

What form does that satisfaction of the mind take? This satisfaction of the mind is filled with knowledge and experience of the form, qualities and sweetness of the Lord, which cause complete disgust with all inferior objects. That is explained in this verse. This *bhakti* is endowed (*yojitaḥ*) in an excellent manner (*pra* for *prakarṣeṇa*), with *dāsya, sakhya* and other loving emotions. Another meaning of *bhakti-yogaḥ prayojitaḥ* is "*bhakti-yoga* has been made the only goal (*prayojana*)." Separate endeavor for attaining knowledge and detachment are not necessary in the practice of *bhakti*, for *bhakti* itself produces them. Very quickly (*āśu*) at the time of performing *bhakti*, they are attained, for it is said:

> *bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ|*
> *prapadyamānasya yathāśnataḥ syus tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam ||*

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. SB 11.2.42

There is an objection that if one possesses knowledge, one attains liberation. In answer to this, the verse says that this knowledge is *ahaitukam*, without motivation for liberation. *Ahaitukam* comes from *hetu*, meaning cause or purpose, just as one can say "He lives for eating." This means "He lives with the goal of eating." Thus in this verse *jnānam ahaitukam* means "knowledge without the goal of liberation." Therefore by practicing *bhakti* in which knowledge also manifests without the goal of liberation, the liberation of merging does not take place. Knowledge in this case means knowledge and experience of the Lord's form, qualities and sweetness.

Thus it is said in the Fourth Canto:

> *vāsudeve bhagavati bhakti-yogaḥ samāhitaḥ |*

sadhrīcīnena vairāgyaṁ jñānaṁ ca janayiṣyati ||

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, one cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge. SB 4.29.37

One should practice *bhakti* with only that goal in mind (*sadhrīcīnena*), devoid of desire for liberation or other goals. The next verse shows that this type of *bhakti* is the cause of another type of *bhakti.*

so 'cirād eva rājarṣe syād acyuta-kathāśrayaḥ |
śṛṇvataḥ śraddadhānasya nityadā syād adhīyataḥ ||

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face. SB 4.29.38

Thus it is established in this verse that *bhakti* alone functions as both the cause and the goal (and not knowledge or detachment).

|| 1.2.8 ||

dharmaḥ svanuṣṭhitaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ |

notpādayed yadi ratiṁ śrama eva hi kevalam ||

TRANSLATION

***Varṇāśrama-dharma* of the human being, which does not produce attraction for topics of the Lord, is only wasted effort.**

COMMENTARY

Why is *dharma* in the form of *varṇāśrama* not considered to be *paro dharma*? This verse answers. That *dharma* undertaken by men—*brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* which does not produce attraction for talks about the Supreme Lord is completely

useless. The *śruti* says *karmaṇā pirtṛ-loke*: by performance of *varṇāśrama* duties one goes to Pitṛ-loka in the material world. (*Bṛhad Āraṇyaka Upaniṣad* 1.5) Performance of *varṇāśrama* duties does not produce attraction for the Lord. This is clear from Nārada's statements in the Fourth Canto:

kiṁ janmabhis tribhir veha śaukra-sāvitra-yājñikaiḥ

karmabhir vā trayī-proktaiḥ puṁso 'pi vibudhāyuṣā

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called *sāvitra.* The third birth, called *yājñika*, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord. SB 4.31.10

kiṁ vā yogena sāṅkhyena nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca na yatrātma-prado hariḥ

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of *sannyāsa*, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless. SB 4.31.12

Because it does not produce attraction for topics about the Lord it is merely useless endeavor. Because of the temporary nature of the results of performing *varṇāśrama* duties such as attainment of Pitṛ-loka, one should give up those duties (*sva-dharma*) and perform the *paro dharma* mentioned in the previous verse consisting of hearing and chanting about the Lord.

However it is also said:

asmiû loke vartamānaḥ sva-dharma-stho 'naghaḥ śuciḥ |

jñānaṁ viśuddham āpnoti mad-bhaktiṁ ca yadṛcchayā ||

> One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me. SB 11.20.11

The Lord himself says that *karma* is the cause of *bhakti*. How can you say that *bhakti* is without cause?

That is true. It can be explained in that statement that *karma* gives rise to *jñāna*, but does not directly produce *bhakti*. That is understood from the use of the word *yadṛcchayā* (by itself) in the verse. Pure *bhakti* is independent (*yadṛcchayā*), indifferent to other processes. If by good fortune it happens to appear in a person, then he attains attraction for the Lord's topics. The meaning of *yadṛcchayā* is "by itself." By explaining the verse in another way, the self-manifesting nature of *bhakti* would be lost. Therefore such meanings are rejected. Thus even *niṣkāma-karma* is not the cause of *bhakti.* That is said in the present verse. *Paro dharma* is understood from verse 1.2.6 (*sa vai puṁsām paro dharmaḥ*). All *dharma*s other than that, undertaken as one's duties (s*vanuṣṭhitaḥ*), even if they are *niṣkāma,* and which do not produce affection (*ratim*) for topics about the Lord, are only useless labor. The word *yadi* here indicates disgust generated from the wasted labor. Medinī says *yadi* indicates disgust or doubt.

Or *yadi* can be used to express doubt where no doubt exists as in the example *yadi vedāḥ pramāṇam*: if the Vedas are proof. Or in the sentence *dhatte padam tvam avitā yadi vighna-mūrdhni*: You, the protector, place your foot on the head of obstacles, *yadi* expresses certainty. This is how Śrīdhara Svāmī explains *yadi.*

Another meaning is as follows. It is said that from this *varṇāśrama* sometimes attraction for topics of the Lord does arise. That is true. Because one cannot attain the results of *dharma* without such affection for the Lord's topics, that affection is present but that is an appearance only, not genuine. If activities of *varṇāśrama-dharma*, whether *kāmya* (for fulfilling personal desires) or *nitya* (daily obligations), do not produce affection for the Lord's topics, they are a waste of labor (for no material results will come). For farmers, agriculture must generate affection for the king; otherwise they cannot attain its results. Intelligent people, seeing that there will be no results without attraction for those topics, perform *dharma* that produces affection for the topics of the Lord. If the foolish perform the duties without producing affection for topics of the Lord, they labor for nothing. Just as it is wasted labor if one cannot attain the results of farming because of lack of loyalty to the king, it is wasted labor if one cannot get the results of Svarga and knowledge because of lack of devotion to the Lord.

> *naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate jñānam alaṁ nirañjanam*
>
> *kutaḥ punaḥ śaśvad abhadram īśvara na cārpitaṁ karma yad apy akāraṇam*

> Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord? SB 1.5.12

Just as affection for the king arises only because of attachment to agriculture, so attraction to topics of the Lord arises only because of attachment to *varṇāśrama-dharma* and its material results. Therefore that attachment to the topics of the Lord is not genuine. Prahlāda has expressed a pure relationship:

> *ahaṁ tv akāmas tvad-bhaktas tvaṁ ca svāmy anapāśrayaḥ*
>
> *nānyathehāvayor artho rāja-sevakayor iva*
>
> O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship. SB 7.10.6

|| 1.2.9 ||

harmasya hy āpavargyasya nārtho ’rthāyopakalpate |

nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ ||

TRANSLATION

Material results are not suitable as the goal for the person dedicated to higher spiritual goals. Attainment of material assets is not the desire of the person who is dedicated to the higher path.

COMMENTARY

There are four types of persons in this world: *karmīs, jñānīs, yogīs* and *bhaktas.* It is said *dharmād arthaś ca kāmaś ca sa kim arthaṁ na sevyate*: from performance of *dharma* comes *artha* and *kāma*. Can *dharma* not be used for any purpose? (*Mahābhārata* 18.5.49) Thus, the result of performance of *dharma* is *artha*, acquisition of material results. The result of material acquisition is desire, *kāma.* The result of *kāma* is pleasure of the senses. When the senses are pleased, for further gain of pleasure, one executes the sequence starting with *dharma* again. This is true for the

karmīs, but does not apply to the *jñānīs, yogīs* and devotees. That is explained in this verse.

Dharma in this verse refers to control of mind and senses (*śama, dama* etc.) for the *jñānī*, to *yama* and *niyama* etc. for the *yogīs* and to hearing, chanting and other devotional processes for the devotee. Though the material results appear by executing all these processes, they are not suitable as the goal (*arthāya na kalpate*), for after examining the nature of material gain, one becomes detached from it. That is indicated in text by the word *āpavargyasya. Apavargya* means "having the goal of *apavarga."* The vowel is lengthened without a change in meaning, as in such words as *svarga*. Thus from *apavarga* comes *apavargya* and then *āpavargya.* It should be understood that by these processes *apavarga* is the concomitant result of practice. That *apavarga* is liberation for the *jñānī* and *yogī*, and *prema-bhakti* for the devotee.

> *yathā-varṇa-vidhānam apavargaś cāpi bhavati.*|
>
> *yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.*
>
> In terms of different cases, liberation (*apavarga*) becomes possible. After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That *bhakti-yoga*, devotional service to Lord Vāsudeva, is the real path of liberation. SB 5.19.19-20
>
> *sa vai mahā-bhāgavataḥ parīkṣid yenāpavargākhyam adabhra-buddhiḥ*
>
> *jñānena vaiyāsaki-śabditena bheje khagendra-dhvaja-pāda-mūlam*
>
> O Sūta Gosvāmī, please describe those topics of the Lord by which Mahārāja Parīkṣit, whose intelligence was fixed on liberation (*apavarga*), attained the lotus feet of the Lord, who is the shelter of Garuḍa, the king of birds. Those topics were vibrated by the son of Vyāsa [Śrīla Śukadeva]. SB 1.18.16

As well, in *Skanda Purāṇa* it is said:

> *niścalā tvayi bhaktir yā saiva muktir janārdana |*

muktā eva hi bhaktās te tava viṣṇo yato hare ||

O Janārdana! O Lord! O Viṣṇu! That *bhakti* which is fixed on you is called liberation, because your devotees are certainly liberated.

Therefore the desire of the avid practitioner should not be for attaining material results (*arthasya kamo labhāya na*). This is because, for the avid practitioner of *apavarga-dharma*, the practice itself has its own results. In certain actions the *jñānīs* use material assets which are favorable for *śama* and *dama* and the *yogīs* uses material assets which are favorable for *yama* and *niyama*. The devotee uses material assets for service to the Lord and his devotees. This is clear.

|| 1.2.10 ||

kāmasya nendriya-prītir lābho jīveta yāvatā |

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||

TRANSLATION

For one who desires *apavarga,* sense pleasure attained from enjoying sense objects is not the goal as long as one lives. The goal of life is inquiry into the highest truth. What is accomplished by prescribed duties is not the goal.

COMMENTARY

The pleasure of the senses (*indriya-pritiḥ*) arising from enjoying senses objects is not the goal (*lābhaḥ*). Rather, as long as one lives (*yāvatā jiveta*) one should work for the fulfillment of life (*apavarga*). The pleasure of the senses from enjoyment for the *jñānīs* or the *yogīs* consisting of the secondary results that appear long with the desired results is designated as results of action. Since j*ñāna* and *yoga* are transformations of *niṣkāma-karma*, they perceive whatever happiness and distress they experience as results of *karma.* For the devotees, the pleasure of the senses from sense objects which accompany *bhakti* however are not called fruits of action (*karma)* since *bhakti* is not a transformation of *karma*. The devotees, however, perceive happiness to be the result of *bhakti* only. They regard suffering as the mercy of the Lord:

yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ |

tato ’dhanaṁ tyajanty asya svajanā duḥkha-duḥkhitam ||

> If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another. SB 10.88.8

Taking this statement of the Lord into consideration, according to the particular case, the devotee's suffering should be regarded as direct action of the Lord or a result of devotional offenses. The goal of life (*jīvasya*) is inquiry into the highest truth (*tattva-jijñāsā*). What is accomlished (*iha*) by performance of *karmas*, such as attaining Svarga, is not the goal.

|| 1.2.11 ||

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam |

brahmeti paramātmeti bhagavān iti śabdyate ||

TRANSLATION

The knowers of truth call this truth *advayam-jñānam*, the supreme conscious being, who is called *brahman* by the j*ñānīs*, *paramātmā* by the *yogīs* and *bhagavān* by the devotees.

COMMENTARY

What is that highest truth (*tattvam)*? This verse explains. It is *advaya-jñānam*. And what is *jñānam*? It is called *brahman*. What the *jñānīs* call *brahman* is *jñānam.* According to them it is without form, without distinction of knower and known, a condition of consciousness alone.

This *jñānam* is called *paramātmā* by the yogīs. This j*ñānam* is *advaitam* because of oneness between him and his *śaktis--jīva* and *prakṛti,* because as cause he pervades the effect, this universe, the prison-like abode, and because *paramātmā* is non-different from his form and abodes through particularization of his consciousness aspect. According to the *yogīs*, the form of Paramātmā is still pure *jñāna* because his form is also the same knowledge. Even though he is pure *jñāna*, Paramātmā is also the shelter of particularization of *jñāna*, because he performs functions such as acting as the witness. Paramātmā is just like the sun or a lamp. Though the sun is the very form of light, it is also the possessor of luminosity. Thus there is no contradiction. Paramātmā is understood to have a form as shown in the following verse:

kecit sva-dehāntar-hṛdayāvakāśe prādeśa-mātraṁ puruṣaṁ vasantam

catur-bhujaṁ kañja-rathāṅga-śaṅkha-gadā-dharaṁ dhāraṇayā smaranti

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conch shell and a club respectively. SB 2.2.8

This *jñānam* is called *bhagavān* by the devotees. He is called *advayam* because material energy is the *śakti* (and *śakti* and *śaktimān* are one); because he is completely different from the *jīvas* in illusion (*advayam* meaning unique); because the *jīvas* are distinct *aṁśas* or parts of the whole (identity of part and whole); and because no one is in the same position as the Lord (*advayam* meaning having no equal). According to the devotees, though *bhagavān* is pure *jñāna,* as the *yogīs* and *jñānīs* agree, he has a form possessing the six qualities described by the word *bhaga*, which is non-material, because the form is pure consciousness. Thus it is said in the *Viṣṇu Purāṇa*:

> *aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ |*
>
> *jñāna-vairāggyayoś caiva ṣaṇṇāṁ bhaga itīṅganā ||*

> *Bhaga* of six parts is defined as: complete control, complete influence, complete excellent qualities of body, mind and words, complete beauty or wealth, complete knowledge, and complete detachment from worldly affairs. *Viṣṇu Purāṇa* 6.74

> *jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ |*
>
> *bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||*

> The word bhagavān means to be endowed with unlimited knowledge, sense power, bodily strength, power of control, influence and beauty without inferior
>
> *guṇas*. *Viṣṇu Purāṇa* 6.5.79

Though he is situated within and without in various forms of pure consciousness with two or four hands, and though there is eternally a difference between himself and the *jīva* as served and servant, he is still *advaya* or one. That the difference between *jīva* and the Lord is eternal is stated in the *Skanda Purāṇa*: *na cyavante hi mad-bhaktā mahatyāṁ pralayā**d** api*: my devotees are not destroyed even at the time of *pralaya*. The word *advayam* negates any conception of difference, since one must consider non-difference between the Lord and his *śaktis,* spiritual actions, and abodes.

The *jñānī* who selects the general form of the Lord is qualified for *brahman.* The *yogī* who accepts the Lord as the soul within all beings, who possesses qualities, and who is different from the *jīva*, is qualified for realizing *paramātmā*. The devotee who accepts the Lord — who possesses an

inconceivable and infinite form of knowledge and bliss, with infinite qualities and pastimes — is qualified for realizing *bhagavān.* Actually he alone exists. This is shown in the following verses:

> *aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām*
> *yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam*
>
> How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend. SB 10.14.32
>
> *kṛṣṇāya vāsudevāya haraye paramātmane*
> *praṇata-kleśa-nāśāya govindāya namo namaḥ*
>
> Again and again we offer our obeisances unto Lord Kṛṣṇa, Hari, the son of Vasudeva. That Supreme Paramātmā, Govinda, vanquishes the suffering of all who surrender to Him. SB 10.73.16
>
> *madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam*
>
> *vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hṛdi*
>
> You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as *paraṁ brahma*, will be manifest within your heart. Thus you will know everything about Me. SB 8.24.38
>
> *brahmaṇo hi pratiṣṭhāham*
>
> I am the basis of *brahman*. BG 14.27
>
> *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*
>
> I pervade this universe by my one portion, *paramātmā.* BG 10.42

This is also shown by the attainment of *prema* for the worshippers of *bhagavān.* Because the worshippers of *brahman* and *paramātmā* do not attain *prem*a, it can be seen that *bhagavān* is the root of the other forms, though *bhagavān* is both *brahman* and *paramātmā.* The *yogī* worshipping *paramātmā* is superior to the *jñānīs* who worship the *brahman.* But the worshipper of *bhagavān* is superior to the *yogīs.* This hierarchy is seen in the Gītā:

tapasvibhyo ’dhiko yogī jñānibhyo ’pi mato ’dhikaḥ |

karmibhyaś cādhiko yogī tasmād yogī bhavārjuna ||

yoginām api sarveṣāṁ mad-gatenāntar-ātmanā |

śraddhāvān bhajate yo māṁ sa me yuktatamo mataḥ ||

> According to Me, the *yogī* is better than the *tapasvī*, better than the *jñānī*, and better than the *karma-yogī*. Therefore be a *yogī*, Arjuna. But I consider he who worships Me with faith, with mind attached to Me, to be greater than all types of *yogīs.* BG 6.46-47

Rāmānujācārya explains that the possessive case (of the *yogīs--yogīnām*) actually means the ablative case (than the *yogīs*).

|| 1.2.12 ||

tac chraddadhānā munayo jñāna-vairāgya-yuktayā |

paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā ||

TRANSLATION

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.

COMMENTARY

This verse describes the practice to realize that *tattva*. The sages (*munayaḥ*) — the j*ñānīs* cultivating contemplation, the *yogīs* and the devotees — see that j*ñāna* of three forms by *bhakti*. Those who conceive of *jñāna* as *brahman* realize (*paśyanti*) the *jīva* (*ātmānam*) as the Lord (*ātmani*). (*tat tvam asi*: You, *jīva*, are that, the Lord.) Those who conceive of the Lord as *paramātmā* see through meditation the lord in the heart (*ātmānam*) in their heart (*ātmani*). Those who conceive of *bhagavān* see *bhagavān* (*ātmānam*) in the mind (*ātmani*) and also directly in front of them (*ca*), and taste the sweetness of the Lord with their very eyes. The sages realize their form of the Lord by *bhakti*, which is first heard from the *guru* (*śruta*) and then practiced (*gṛhītayā*).

The word *bhaktyā* is used with its conventional meaning, indicating hearing and chanting about the Supreme Lord, bhagavān. The worshippers of *brahman* and *paramātmā* must also perform *bhakti* directed to bhagavān in order to perfect their own *sādhanas. Jñāna* and *vairāgya* mentioned in this verse are the two *sādhanas* for the *jñānīs* and *yogīs* only. For the devotee these two arise only from *bhakti* and indicate the loving nature of *bhakti* (because he loves the Lord he strives to know the Lord and shows distaste for everything else), since separate cultivation of *jñāna* and *vairāgya* are forbidden in pure *bhakti*:

> *tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ |*
> *na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha ||*
>
> Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world. SB 11.20.31

Or by mentioning *jñāna, vairāgya* and *bhakti*, the verse can express the idea that the devotees can realize through *bhakti* all the three aspects of the Lord: *brahman, paramātmā* and *bhagavān.* Some who have that particular faith (*tac craddhadhānāḥ*) develop the desire to realize all the three forms. Then, by *bhakti*, they can see all the three forms. Thus the goals of the *sādhanas* of *jñāna* and *yoga* for realizing *brahman* and *paramātmā* will be accomplished only by *bhakti.*

|| 1.2.13 ||

ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ |
svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam ||

TRANSLATION

O best of the *brāhmaṇas*! The complete perfection of *dharma*, according to divisions of *varṇāśrama* by men, is pleasing the Lord.

COMMENTARY

Verse 1.2.8 has already stated that *varṇāśrama* duties (*dharmaḥ svānuṣṭhitaḥ*) are wasted endeavor. And even j*ñāna* and *yoga*, devoid of *bhakti*, are wasted endeavor.

> *śreyaḥ-sṛtiṁ bhaktim udasya te vibho kliśyanti ye kevala-bodha-labdhaye*
>
> *teṣām asau kleśala eva śiṣyate nānyad yathā sthūla-tuṣāvaghātinām*

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4

naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvara na cārpitaṁ karma yad apy akāraṇam

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord? SB 1.5.12

pureha bhūman bahavo 'pi yoginas tvad-arpitehā nija-karma-labdhayā

vibudhya bhaktyaiva kathopanītayā prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord, in the past many *yogīs* in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode. SB 10.14.5

From this chapter it has already been understood that only by pure *bhakti,* unmixed with *karma, jñāna* or *yoga*, the mind becomes satisfied.

A doubt arises. Is there not some worry in giving up *jñāna* and *yoga?* And in not doing *nitya-karmas*, is there not the calamity of great sin in omission of action, and ending up in hell? This verse answers. Though *jñāna* and *yoga* have some attraction, they depend on getting their results by performance of *bhakti.* But *bhakti* gives its results without the assistance of *jñāna* or *yoga* at all. Therefore if one pleases the Lord by *bhakti* only, that is the perfection of *dharma.* The person who does not get for the most part perfection even though performing all the rules and regulations of *karma* attains perfection directly through *bhakti*, even though he does not perform the *karmas*. This is understood from the Lord's own words:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat |

yogena dāna-dharmeṇa śreyobhir itarair api ||

sarvaṁ mad-bhakti-yogena mad-bhakto labhate ’ñjasā |

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati ||

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. SB 11.20.32.-33

Thus the idea that the devotee incurs sin by not performing *karmas* is discarded.

If *dharma* is perfected by *bhakti*, will the performer of *dharma* stilll obtain the results of *dharma*? Yes. If one performs *dharma* with material desires, one will attain those desires, but if one performs *dharma* without material desires, one will not attain material results. *Gopāla-tāpanī śruti* says:

bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenaivāmuṣmin manaḥ- kalpanam | etad eva ca naiṣkarmyam ||

Bhakti is worship of the Lord, concentrating the mind on Him, renouncing all material desires for enjoyment (*upādhi*) in this world and the next. It destroys all *karmas*. *Gopāla-tāpanī Upaniṣad* 1.15

According to the following verse, since all *dharmas* are perfected by *bhakti*, the necessity of the devotees performing *dharma* is rejected.

yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ tathaiva sarvārhaṇam acyutejyā

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality. SB 4.31.14

The Lord himself says:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate ||

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇaṁ kīrtanaṁ viṣṇoḥ* one has to act according to the regulative principles of the Vedic injunctions. SB 11.20.9

> *ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān*
> *dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ*
>
> Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities. SB 11.11.32

And in the Gītā the Lord says:

> *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*
> Give up all *dharma* and just surrender to me. BG 18.66

Based on these verses, the meaning of the verse *yathā toror mūla-niśecanena* is as follows. Just as worship of the Lord takes the place of worshiping all *devatās,* and satisfaction of the Lord is the perfection of performance of *varṇāśrama* duties, when the Lord is satisfied with his worship, the goal of performing one's duties including worship of *devatās* is automatically achieved. In the example, by watering the root of the tree the watering of the branches and leaves takes place automatically. When the pure devotees of Bengal or other places perform a few *karmas* out of obligation because of pressure from family traditions, this is actually not performance of *karmas*, and does not give *karmic* results, because they do not have faith in the worship of *devatās.* The Lord says:

> *aśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtaṁ ca yat |*
> *asad ity ucyate pārtha na ca tat pretya no iha ||*
>
> O son of Pṛthā, whatever is offered in the fire, whatever is given in charity, whatever is undertaken as austerity, but which is done without faith, is called *asat* since it bears no result now or in the next life. BG 17.28

|| 1.2.14 ||

tasmād ekena manasā bhagavān sātvatāṁ patiḥ |
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā

TRANSLATION

Therefore, with mind dedicated only to *bhakti*, devoid of *karma* and *jñāna*, one should constantly hear about, glorify and meditate upon the Supreme Lord — the master of the devotees.

COMMENTARY

Because of this, one should worship the Supreme Lord with the mind devoid of the desire to perform *karma* and *jñāna* (*ekena manasā*).

|| 1.2.15 ||

yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam |

chindanti kovidās tasya ko na kuryāt kathā-ratim ||

TRANSLATION

Who will not develop attraction for topics of the Lord, remembrance of whom, like a sword, will cut the knots of *karma*?

COMMENTARY

The qualification for *bhakti* is faith in topics of the Lord. This is illustrated in the following verses:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇaṁ kīrtanaṁ viṣṇoḥ* [SB 7.5.23] one has to act according to the regulative principles of the Vedic injunctions. SB 11.20.9

śraddhālur mat-kathāḥ śṛṇvan su-bhadrā loka-pāvanīḥ

gāyann anusmaran karma janma cābhinayan muhuḥ

mad-arthe dharma-kāmārthān ācaran mad-apāśrayaḥ

labhate niścalāṁ bhaktiṁ mayy uddhava sanātane

My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational

activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead. SB 11.11.23.24

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu

veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. SB 11.20.27-28

How does that faith arise? This verse answers. Remembrance of the Lord is a sword. Equipped with that sword (*asinā*), persons cut the bondage caused by the knot of false ego which ties one up with *karma*.

Or another meaning is as follows. People tie up small amounts of money in knots of their clothing for the purpose of daily eating by dividing up their savings and spending a little each day. This knot of money for enjoyment is compared to the *karmas* allotted in this life for enjoyment. Thus the sword of remembering the Lord cuts this knot of *prārabdha-karma.*

Who will not have attraction for topics concerning the Lord, whose remembrance cuts the knots of *karma*? Attraction for those topics arises suddenly (in all people, before having faith)! The verse indicates that a person who is more qualified, who has faith, will be even more attracted.

|| 1.2.16 ||

śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ |

syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt ||

TRANSLATION

O *brāhmaṇas!* Attraction for topics concerning Kṛṣṇa will arise by service to the great devotees, followed by faith, by surrender to the feet of the pure *guru*, and by the desire to hear.

COMMENTARY

Hear how attraction for topics of the Lord arises! It arises by service to the great devotees, caused by the good fortune of mercy of those great devotees. By that one develops faith (*śraddadhānasya*). By faith one takes shelter of the feet of pure *guru* (*puṇya-tīrtha-niṣevanāt*). According to *Amara-koṣa, tīrtha* means water worshipped by sages, *guru*, path and cause. Being eager to hear those topics (*śuśrūṣoḥ*), he develops taste for those topics.

|| 1.2.17 ||

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ |

hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām ||

TRANSLATION

Kṛṣṇa, who purifies by the processes of hearing and chanting, who is the benefactor of the devotees who hear about him, enters the hearts of the devotees and destroys their sins.

COMMENTARY

Then from hearing with taste, one begins to hear and chant. Then Kṛṣṇa, being situated within, destroys the sins (*abhadrāṇi*) in the heart.[11] Kṛṣṇa being situated within refers to the process of *smaraṇam,* remembering.

|| 1.2.18 ||

naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā |

bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī ||

TRANSLATION

[11] This is the stage of *anartha-nivṛtti.*

As the impediments to *bhakti* become generally destroyed by constant service to the devotees and *Bhāgavatam*, the stage of *niṣṭhitā bhakti* to *bhagavān*, who is praised by the greatest sages, becomes established.

COMMENTARY

Bhāgavata-sevayā means by service to the devotees of *bhagavān* and service to (such as hearing) the *Śrīmad-bhāgavatam.* By serving the devotees and *Bhāgavatam*, the major portion of *nāmāparādhas* (*abhadreṣu*) becomes weak.[12] This weakening of *aparādhas* continues till the stage of *rati (bhāva*). *Naiṣṭhikī* refers to *niṣṭhā*, where the mind can easily concentrate on the Lord. When the *anarthas* are for the most part destroyed, the devotee attains the stage of *niṣṭhā.*

|| 1.2.19 ||

tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye |

ceta etair anāviddhaṁ sthitaṁ sattve prasīdati ||

TRANSLATION

The mind becomes unaffected by lust, greed, anger, hatred and illusion which arise form *rajas* and *tamas*. Then the mind becomes fixed in the form of the Lord at the stage of *āsakti* and becomes satisfied.

COMMENTARY

The mind is not transformed (*anāviddham*) by the agitations of lust, greed and other qualities such as anger, illusion, and hatred, which arise from (*bhāvāḥ*) *rajas* and *tamas*. This means that by lack of taste for material objects, the state of *ruci* — the appearance of relishing of hearing, chanting and other processes — arises. In the previous state, the mind was pierced by the sharp arrows of lust and greed etc. How could the mind be satisfied in that state? How could the mind attain real taste for chanting in that state? A person afflicted with pain cannot relish food. After this, the mind becomes fixed (*sthitam*) in the *śuddha-sattva* deity of the Lord (*sattve*). This is the stage of *āsakti.*

|| 1.2.20 ||

evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ |

[12] In *Mādhurya-kadambinī* Viśvanāth analyzes the *abhadra* or *anarthas* into four types: arising from sin, arising from piety, arising from *aparadha* and arising from performance of *bhakti.* The effects of *aparādha* take longer to destroy and continue in the stage of *bhāva.*

bhagavat-tattva-vijñānaṁ mukta-saṅgasya jāyate ||

TRANSLATION

Then the mind becomes joyful and satisfied on attaining *rati.* Finally *prema* develops, accompanied by the appearance of complete detachment. The devotee then experiences the Lord'ṣ form, qualities, pastimes, powers and sweetness.

COMMENTARY

By this method, with the development of *āśakti*, with worship of Kṛṣṇa at every moment, *rati* then appears (*prasanna-manasaḥ*). Without *rati,* there could never be constant detachment from objects of material enjoyment, and without constant detachment, there could never be satisfaction of the mind. Then *prema* to *bhagavān* appears (*bhagavad-bhakti-yogataḥ*). From that arises realization (*vijñānam*) of the Lord's form, qualities, pastimes, powers and sweetness. The desired result of *bhakti* has thus been explained. Accompanying results were previously mentioned with *janayaty āśu variāgyam jñānam ca yad ahaitukam*. Here also they are mentioned with the phrase "appearance of *vairāgya*" (*mukta-saṅgasya*).

|| 1.2.21 ||

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |

kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare ||

TRANSLATION

Ignorance is cut and all doubts are destroyed. On seeing the Lord in the mind and with the eyes, all *karmas* are destroyed.

COMMENTARY

The knot in the heart, ignorance, is cut. This is a reflexive verb form (*karma-kartari*) which indicates that destruction of ignorance is not the main result sought in *bhakti.* All doubts, such as, thinking that the attainment is impossible are destroyed. Having seen the Lord, who is the soul (*ātmani*), all *karmas* are destroyed. Or the Lord, being in the mind (*ātmani*), and then being seen directly, all *karmas* are destroyed. Thus both the *sphurti* of the Lord in the mind and direct appearance to the eyes are indicated.

satāṁ kṛpā mahat-sevā śraddhā guru-padāśrayaḥ |

bhajaneṣu spṛhā bhaktir anarthāpagamas tataḥ |

niṣṭhā rucir athāsaktī ratiḥ premātha darśanam |

harer mādhuryānubhava ity arthāḥ syuś caturdaśe

The fourteen steps are as follows: mercy of devotees, service to devotees, faith, surrender to *guru*, desire for worship (or hearing), *bhakti,* clearance of *anarthas*, *niṣṭhā, ruci, āsakti, rati, prema*, seeing the Lord, and experiencing the Lord's sweetness. [13]

|| 1.2.22 ||

ato vai kavayo nityaṁ bhaktiṁ paramayā mudā |
vāsudeve bhagavati kurvanty ātma-prasādanīm ||

TRANSLATION

Thus the wise constantly perform *bhakti* - which gives joy to the mind - to Lord Kṛṣṇa with great joy.

COMMENTARY

By saying "with great joy" it is indicated that even at the stage of *sādhana-bhakti* there are no difficulties.

|| 1.2.23 ||

sattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ parama-puruṣa eka ihāsya dhatte |
sthity-ādaye hari-viriñci-hareti saṁjñāḥ
śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ ||

TRANSLATION

The one supreme *puruṣa,* accepting the *guṇas* of *prakṛti* known as *sattva, rajas* and *tamas,* for creation, maintenance and destruction, is called Viṣṇu, Brahmā and Śiva. The best results for the devotees will come from Viṣṇu with *śuddha-sattva* body.

COMMENTARY

[13] This is Viśvanātha's verse.

It has just been explained that one should perform *bhakti* alone rather than *karma* or *jñāna*. Similarly one should worship bhagavān alone, giving up worship of the *devatās.* That Lord, though one, appears in many forms as *avatāra* for pastimes. Thus the Tenth Canto says *bahu-mūrty-eka-mūrtikam*: he is one form and many forms. (SB 10.40.7) The *avatāras* are of two types: those which are related to the *cit-śakti* and those related to the *māyā-śakti*. Those which are related to the *cit-śakti,* such as Matsya and Kūrma are to be worshipped. Those which are related to the *māyā-śakti*, through *sattva, rajas* and *tamas*, are Viṣṇu, Brahmā and Śiva. Among them, Viṣṇu is to be worshipped. That is stated in this verse.

Even though there is only one *puruṣa* or *ādi-puruṣa* in this universe, for creation, maintenance and destruction (*sthity-ādaye*) of the universe (*asya*), the Lord, joined with *sattva, rajas* and *tamas*, accepts the names Viṣṇu, Brahmā and Śiva. The *sandhi* in *hareti* is poetic license. The lord is described as *parama (*beyond) because though he is linked with the *guṇas*, by his inconceivable energy he is situated separately from them, untouched by them. Among those forms, Viṣṇu will bestow the desired results to the devotees (*śreyāṁsi*). Viṣṇu is addressed as *sattva-tanoḥ.* By seeing verse 25 in this chapter this can only mean that Viṣṇu possesses a body of *viśuddha-sattva,* not material *sattva.* Otherwise there would be a contradiction to other statements in *śruti* and *smṛti* :

> *Sākṣī cetā kevalo nirguṇaś ca*
>
> Viṣṇu is the one conscious witness, beyond the guṇas. *Śvetāśvatara Upaniṣad* 6.11

> *Sattvādayo na santīśe yatra ca prākṛtā gunā*
>
> In Viṣṇu there are no material *guṇas. Viṣṇu Purāṇa* 1.9.44

> *Harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ*
>
> Viṣṇu is devoid of the *guṇas*; he is the person beyond matter. SB 10.88.5

Though Viṣṇu is involved with the material *sattva-guṇa*, he is not at all contaminated by it. Viṣṇu would not take up a material body of *sattva*, since *sattva* has the qualities of revelation or knowledge and indifference to enjoyment. *Sattva* should not eclipse the spiritual manifestation of eternity, knowledge and bliss. *Rajas* is agitating and causes addition (creation); and *tamas* is obscuring and causes subtraction (destruction). Thus *rajas* and *tamas* will disturb and cover bliss. Thus Brahma and Śiva accept bodies of *rajas* and *tamas* because those *guṇas* eclipse bliss. They have bodies composed of *guṇas,* whereas Viṣṇu does not. This is the logical explanation.

Viṣṇu is without *guṇas* since by being the manifest form of *sattva*, he accepts proximity to *sattva.* Thus he carries the function of protecting the universe but does this with no contamination of the qualities of material *sattva.* One cannot say that his existence beyond the *guṇas* is negated by his participation in the world, because he does not possess material *sattva* by relationship of contact or inherence. He is situated in *sattva* only by being next to it. It should be understood however that his protection of the devotees does not arise from *sattva* but from *śuddha-sattva* of his *svarūpa.*

Brahmā is a *jīva*, since he is Hiraṇyagarbha (with a material body made of *mahat-tattva*). The distinction between the supreme *brahman* and Brahman is based on the context of descriptions of Brahmā, just as the identity of brahman is confirmed the context. *Netaro 'nupapatter*: the supreme *brahman* is not a *jīva* by the context of the discussion in Upaniṣads. Only because of the powers conferred by the supreme Lord on Brahmā situated in *rajas,* he is considered an *avatāra.*

> *bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ*
>
> *svīyam kiyat prakaṭayaty api tadvad atra |*
>
> *brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā*
>
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||*
>
> I worship the supreme lord Govinda who becomes Brahmā, the creator of the universe (by bestowing his powers to that *jīva),* just as the sun displays a small portion of its powers of heat and light in all the sun stones which represent it. Brahma-saṁhitā 5.49

Because Śiva is not a *jīva,* he is considered to be the Supreme Lord associated with the *guṇas.* Thus it is said:

> *kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt*
>
> *sañjāyate na hi tataḥ pṛthag asti hetoḥ |*
>
> *yaḥ śambhutām api tathā samupaiti kāryād*
>
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||*
>
> I worship the supreme lord Govinda who becomes the form of Śiva who is said to be non-different from Govinda, but who is also different because of his contact with the transformations of *prakṛti*, just as milk becomes yogurt, which can be said to be non-different from its cause, but acts in a different manner. Brahma-saṁhitā 5.45

Some say that, of Brahmā and Śiva, Śiva is *īśvara* or the supreme lord. Others say that he is connected with the *guṇas.* They explain as follows. It should be understood that *yoga* means connection by proximity, by contact and by supervision. The *puruṣa*, connected with the *guṇas* only as the supervisor, is devoid of *guṇas,* being situated in his *svarūpa*. Brahmā and Śiva however are connected to *rajas* and *tamas* by contact, and therefore called *sa-guṇa*, endowed with the *guṇas*.[14] Being related to *sattva-guṇa* only by proximity, the *puruṣa* in the form of Kśīrodakaśāyī-viṣṇu is devoid of *guṇas*, being situated in his *svarūpa.* Thus it is said:

yogo niyāmakatayā guṇaiḥ sambandha ucyate |

ataḥ sa tair na yujyate tatra svāṁśaḥ parasya yaḥ ||

The relationship of the *puruṣa* with the *guṇas* is that of being their controller. Among the three, he who is the *svāṁśa* of *svayaṁ-rūpa* Kṛṣṇa, is not bound by the *guṇas. Laghu-bhāgavatāmṛta* 1.2.18

|| 1.2.24 ||

pārthivād dāruṇo dhūmas tasmād agnis trayīmayaḥ |

tamasas tu rajas tasmāt sattvaṁ yad brahma-darśanam ||

TRANSLATION

Smoke is superior to dull wood, and fire, sacred to the Vedas, is superior to smoke. Similarly *rajas* is superior to *tamas*, and *sattva* is superior to *rajas*, since it is favorable for realizing the Lord.

COMMENTARY

Tamas, *rajas* and *sattva* have the respective qualities of obscuring, agitating and revealing knowledge. Of these *sattva* is the best because it is not unfavorable for *śuddha-sattva*. This is shown through an example. Superior to wood — which is devoid of the quality of action and unable to reveal its nature (being unconscious) — is smoke. Smoke has an active nature. Superior to smoke however is fire, which has the qualities of action and revelation. It is called *trayīmayaḥ* (related to the Vedas) because it is used in rituals mentioned in the Vedas. *Rajas*, which is agitating, is superior *to tamas* which is inert. *Sattva,* being devoid of inertia and agitation, is superior since it gives a vision of *brahman*.

[14] Rūpa Gosvāmī explains in *Laghu-bhāgavatamṛta* that Śiva appears to be covered by *tamas*, but actually is not.

sattvāt sañjāyate jñānaṁ rajaso lobha eva ca

pramāda-mohau tamaso bhavato ’jñānam eva ca

Knowledge arises from *sattva*. Greed arises from *rajas*. Inattention, confusion and ignorance arise from *tamas.* BG 14.17

It is not obstructive to *śuddha-sattva* and does not cover it. It does not interfere with seeing *brahman*. It is thus an assistant in spiritual life. Without *bhakti* however, seeing the Lord (or even impersonal *brahman*) is impossible. This is confirmed later in the *Bhāgavatam.*

It is said of the Lord’s form *ānando brahmaṇo rūpam*: the supreme lord has a form of bliss. The *guṇas* of *māyā* - *tamas, rajas* and *sattva* - cannot act independently of him. *Māyā paraity abhimukhe ca vilajjamānā*: *māyā* flees from the Lord, being ashamed. (SB 2.7.47) Thus it is by the will of the lord, by his touch alone, that *ānanda* becomes qualified by agitation in the form of Brahmā. Being qualified by revelation, *ānanda* becomes Viṣṇu and being qualified with obscuration, *ānanda* becomes Śiva. Since there is no damage when *ānanda* is combined with revelation (*sattva)*, Viṣṇu is worthy of worship.

Because one can realize fire through wood but not through smoke, *tamas* should be considered superior to *rajas*. In deep sleep (*tamas*) one has realization of oneness with *ātmā.* Thus some persons argue that between Brahmā and Śiva, Śiva is better.

These three are equal in that they are all *avatāras* of the Lord. They are unequal in that Viṣṇu is not covered by the *guṇas,* whereas Brahmā and Śiva are. This is how the contrary statements of difference and non-difference of the Purāṇas can be harmonized.

The *śruti* says *asaṅgo hy ayaṁ puruṣaḥ*: the *ātmā* is not contaminated by the *guṇas.* (*Bṛhad Āraṇyaka Upaniṣad* 4.3.15) Though both *paramātmā* and *jīvātmā* are by their constitution devoid of the *guṇas*, because *paramātmā* is the supreme lord, an ocean of *cit*, because he is independent in his actions, he remains *ātmārāma,* self enjoying, not subject to birth in the world, without diminution of his knowledge of himself, even though, by his will, he contacts the *guṇas* and thus is in possession the effects of the *guṇas* such as anger. However the *jīva*, because he is only a particle of *cit*, having very little ability of knowledge and because he is controlled by the Lord and not independent, and has very little power, he loses his knowledge of his real nature and takes birth in this world by contacting the *guṇas* where the *guṇas* act upon him.

|| 1.2.25 ||

bhejire munayo 'thāgre bhagavantam adhokṣajam |

sattvaṁ viśuddhaṁ kṣemāya kalpante ye 'nu tān iha ||

TRANSLATION

Therefore the ancient sages worshipped Supreme Lord, beyond the material senses, composed of *viśuddha-sattva.* Those who follow the sages attain liberation in this world.

COMMENTARY

Thus (*ataḥ*), the sages in ancient times worshipped the Supreme Lord, who is *viśuddha-sattva. Viśuddha-sattva* means having a body composed of the *cit-śakti* arising from his *svarūpa* (not material *sattva*), because the *śruti* says *vidyāvidyābhyāṁ bhinnam*: the Lord is neither material knowledge (*sattva*) nor ignorance. (*Gopāla-tāpanī Upaniṣad* 2.20) Furthermore the *smṛti* says *chāyātapau yatra na gṛdhra-pakṣau:* in the Lord there is no ignorance or knowledge which causes prejudice towards the *jīva*. (SB 8.5.27) *satya-jñānānantānanda-mātraika-rasa-mūrtayaḥ*: the *viṣṇu-mūrtis* all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. (SB 10.13.54) Because the body of Viṣṇu is beyond *māyā*, one cannot say that *viśuddha-sattva* means the *vidyā* arising from *māyā-śakti.* The persons who follow after (*anu*) these sages are qualified for liberation (*kṣemāya*) in this world (*iha*).

|| 1.2.26 ||

mumukṣavo ghora-rūpān hitvā bhūta-patīn atha |

nārāyaṇa-kalāḥ śāntā bhajanti hy anasūyavaḥ ||

TRANSLATION

Rejecting the frightful forms Śiva or others *devatās*, persons desirous of liberation (what to speak of the devotees), without criticizing those *devatās,* worship the *avatāras* of Nārāyaṇa.

COMMENTARY

Bhūta-patīn as well as meaning forms of Śiva, also indicates Pitṛs, Brahmā and others. *Anasūyavaḥ* means they do not criticize those *devatās.*

|| 1.2.27 ||

rajas-tamaḥ-prakṛtayaḥ sama-śīlā bhajanti vai |

pitṛ-bhūta-prajeśādīn śriyaiśvarya-prajepsavaḥ ||

TRANSLATION

Desirers of progeny and power along with wealth, having natures of *rajas* and *tamas*, corresponding to the natures their deities, worship the Pitṛs, Śiva, Brahmā and others.

COMMENTARY

Prakṛtayaḥ means (having the nature of). These natures are similar to those of the Pitṛs, Śiva and other *devatās. Śriyā*, in the instrumental case, means "along with wealth."

|| 1.2.28-29 ||

vāsudeva-parā vedā vāsudeva-parā makhāḥ |

vāsudeva-parā yoga vāsudeva-parāḥ kriyāḥ ||

vāsudeva-paraṁ jñānaṁ vāsudeva-paraṁ tapaḥ |

vāsudeva-paro dharmo vāsudeva-parā gatiḥ ||

TRANSLATION

Vāsudeva is the purport of the Vedas. Vāsudeva is the object of all sacrifices. Yoga, *varṇāśrama,* knowledge and austerities are all dependent on Vāsudeva. *Bhakti* is dependent on Vāsudeva. *Prema* and liberation are dependent on Vāsudeva.

COMMENTARY

"But Pitṛs and *devatās* are said to worshippable by the Vedas. What is wrong with them?"

The Vedas have as their purport Vāsudeva.

ālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā

mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ

By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas. SB 11.14.3

kiṁ vidhatte kim ācaṣṭe kim anūdya vikalpayet

ity asyā hṛdayaṁ loke nānyo mad veda kaścana

In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of *karma-kāṇḍa*, or what object is actually being indicated in the formulas of worship found in the *upāsanā-kāṇḍa*, or that which is elaborately discussed through various hypotheses in the *jñāna-kāṇḍa* section of the Vedas. SB 11.21.42

māṁ vidhatte 'bhidhatte māṁ vikalpyāpohyate tv aham

etāvān sarva-vedārthaḥ śabda āsthāya māṁ bhidām

māyā-mātram anūdyānte pratiṣidhya prasīdati

I am the ritualistic sacrifice enjoined by the Vedas, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The Vedas, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction. SB 11.21.43

Thus these people, not knowing the purport of the Vedas, worship the Pitṛs and others.

"But it is clearly seen that the Vedas are concerned with sacrifice and *yoga*." That is true.

svaṁ lokaṁ na vidus te vai yatra devo janārdanaḥ

āhur dhūmra-dhiyo vedaṁ sakarmakam atad-vidaḥ

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes. SB 4.29.48

Thus according to the words of Nārada, sacrifice and *yoga* are not meaning of the Vedas. The Lord himself says *dharmo yasyāṁ mad-ātmakaḥ*: I Myself am the religious principles enunciated in the Vedas. (SB 11.14.3) Devahūti says

aho bata śva-paco 'to garīyān yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā brahmānūcur nāma gṛṇanti ye te

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required. SB 3.33.7

Nārada, in saying *yathā taror mūla-niṣecanena* (SB 4.31.14), has indicated that Vāsudeva is the conclusion of the Vedas. Thus it is clear that the meaning of all the Vedas is simply devotion to *bhagavān* alone.

Or, all sacrifices are dedicated to Vāsudeva can mean that the sacrifices worship Indra and others as the limbs of Vāsudeva. This is well known in the story of Bharata.[15] *Yoga* is dedicated to meditation of the Lord. This is well known from the story of Kapila. All *karmas* are dependent on the Lord since they cannot bestow results without including worship of the Lord. *Jñāna* and *tapas* are also dependent on the Lord for results. Since *karma-yoga* has already been mentioned by the words *vāsudeva-parā kriyaḥ*, *vāsudeva-paro dharmaḥ* means *parama-dharma*, the actions of *bhakti* such as hearing and chanting. These are all dedicated to Vāsudeva. *Paro dharma* and the goal (*gati*), *prema* and liberation, are dependent on Vāsudeva alone for results.

[15] Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva. (SB 5 7.6)

|| 1.2.30 ||

sa evedaṁ sasarjāgre bhagavān ātma-māyayā |

sad-asad-rūpayā cāsau guṇamayāguṇo vibhuḥ ||

TRANSLATION

The powerful Lord alone, devoid of material *guṇas,* previously created this universe by his material energy composed of material *guṇas* and endowed with cause and effect.

COMMENTARY

The creator of all those who are recommended for worship such as Pitṛs, Śiva and Brahmā is Vāsudeva alone. Thus he is worthy of worship. The Lord is without *guṇas*, but he creates the universe using matter composed of *guṇas* and material cause and effect (*sad-asad-rūpayā*).

|| 1.2.31 ||

tayā vilasiteṣv eṣu guṇeṣu guṇavān iva |

antaḥ-praviṣṭa ābhāti vijñānena vijṛmbhitaḥ ||

TRANSLATION

The Lord entered into the *jīvas* covered by the *guṇ*as, manifested by material *māyā*. He appears to be in contact with the *guṇas*, but he is strengthened by his spiritual potency.

COMMENTARY

The Lord is the inner soul of all that he created. This is explained in three verses. The Lord entered the *jīvas* covered with *guṇas (guṇeṣu),* made to manifest (*vilasiteṣu*) by *māyā (tayā*). The Lord appears to be associating with the *guṇas (guṇavān*). But this is not actually so, because he is excels in power by his *cit-śakti (vijñānena).*

|| 1.2.32 ||

yathā hy avahito vahnir dāruṣv ekaḥ sva-yoniṣu |

nāneva bhāti viśvātmā bhūteṣu ca tathā pumān ||

TRANSLATION

Just as one fire, situated in pieces of wood as its natural place of manifestation, blazes forth as many fires, the one Supreme Lord, the soul of the universe, *paramātmā*, situated in all living beings, manifests as many.

COMMENTARY

Just as fire is always situated (*avahitaḥ*) in pieces of wood, so the soul of the universe, antaryāmī Viṣṇu, is situated in all living entities (*bhūteṣu*). If fire is made to appear in pieces of wood by friction, it burns up those pieces of wood. Similarly by practices of hearing and chanting Paramātmā is made to appear and removes the covering of *māyā* on the *jīva.* This is indicated by the example.

|| 1.2.33 ||

asau guṇamayair bhāvair bhūta-sūkṣmendriyātmabhiḥ |

sva-nirmiteṣu nirviṣṭo bhuṅkte bhūteṣu tad-guṇān ||

TRANSLATION

The Lord as *paramātmā*, having entered all the bodies with material sense objects, senses and mind, which have been created by the Lord, makes the *jīvas* enjoy the sense objects colored by the *guṇas*.

COMMENTARY

That soul of the universe, *paramātmā*, with conditions made of the *guṇas* in the form of sense objects (*bhūta-sukṣma*), senses and mind (*ātmā*), having entered into the bodies of living entities such as *devatās* and animals created by himself, enjoys those sense objects which correspond to the *guṇas (tad-gunān*). The Lord does not enjoy happiness of material sense objects. Thus the sentence means that, without the *paramātmā*, the *jīvas* cannot act as enjoyers. Or it means that the *paramātmā* enjoys through the *jīva*, because the *jīva* is the *taṭastha-śakti* of the Lord. Or the verb enjoys may be taken in a causal sense. Thus it means that the *paramātmā* lets the *jīvas* enjoy the sense objects.

|| 1.2.34 ||

bhāvayaty eṣa sattvena lokān vai loka-bhāvanaḥ |

līlāvatārānurato deva-tiryaṅ-narādiṣu ||

TRANSLATION

The Lord, creator of the universe, absorbing himself in the forms of various *līlāvatāras* as *devatās,* animals and humans, protects the worlds through his role as the controller of *sattva-guṇa*.

COMMENTARY

It has been described that the Lord appears as many forms when he enters all the living beings. However the lord is without limitation or material contamination in all his forms. He appears in many forms with his *svarūpa* in his eternal pastimes. *Bhāvayati* means "he protects." Or it means "he bestows them with *prema (bhāva)."* This verse describes the normal goal of all *avatāras.*[16] *Loka-bhāvanaḥ* here means "creator of the universe" instead of "protector of the worlds," to avoid redundant meaning, since *bhāvayati lokan* already means "he protects the worlds."

Chapter Three

tṛtīyo 'dhyāyaḥ

naimiṣīyopākhyāne janma-guhyaṁ nāma

|| 1.3.1 ||

sūta uvāca

jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ |

sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā ||

TRANSLATION

Sūta said:

[16] Śrīdhara Ṣvāmī says this verse answers the question about the purpose of the *avatāras.*

First of all, the supreme lord accepted the form of the eternal first *puruṣa* full like the moon for creating the universes from *mahā-tattva* and other elements.

COMMENTARY

The third chapter is an answer to the request (by the sages) to describe the various *avatāras*. This chapter explains that the Lord in one form alone makes His appearances and performs activities.

At the end of the previous chapter it was said that the Lord was absorbed in various *līlāvatāras*. What pastimes and what *avatāras* are these? Sūta begins by describing the *puruṣāvatāras* in five verses. *Pauruṣam* means with the form of a man, or defined as a *puruṣa*. "By saying that the Lord accepts this form, it means that it did not exist before. That means it is a temporary form." Therefore the form is described as *sambhūtam, samyag bhūtam*: existing continuously. It is always situated in its *svarūpa* which is the highest truth, *param satyam*. The Lord accepted this form of the *puruṣa* who eternally exists for creating the universes. He accepts a form which already exists. One never sees a sentence such as "He accepted the pot" where the pot did not previously exist. Similarly we say, "The king accepted the general because he desired victory." *Amara-koṣa* says *yukte kṣmād āvṛte bhūtaṁ prāṇy-atīte same triṣv*: *bhūta* means joined with, elements like earth, composed of, a living being, in the past, in all three genders.

The same words *sambhūta* should be applied to the person described in verse 6 with *sa eva prathamaṁ deva* and other places as well. With a desire for creating the worlds collectively and individually by *mahat-tattva*, *ahaṅkara* and other elements, the Lord of vaikuṇṭha accepted the form of the *puruṣa* who is like the full moon with sixteen digits (*ṣodāsa-kalam*), being full of forms like Matsya and Kūrma. *Kalā* means a sixteenth part according to the dictionary and *ṣoḍaśa-kala* means having sixteen parts. This refers to the form of Mahā-viṣṇu, the first *puruṣa*, a portion of Saṅkarṣaṇa, lying on the Kāraṇa Ocean, who glances over *prakṛti*, This is confirmed by the *Laghu-bhāgavatāmṛta* (1.5.121).

|| 1.3.2-3 ||

yasyāmbhasi śayānasya yoga-nidrāṁ vitanvataḥ |

nābhi-hradāmbujād āsīd brahmā viśva-sṛjāṁ patiḥ ||

yasyāvayava-saṁsthānaiḥ kalpito loka-vistaraḥ |
tad vai bhagavato rūpaṁ viśuddhaṁ sattvam ūrjitam ||

TRANSLATION

After Garbhodakaśāyī-viṣṇu lay on the water and went into trance, Brahmā, lord of the universal creation, appeared from the lotus in the water of his navel.

The expanse of planets is imagined to be situated at various places on his limbs. This form of the Lord is pure *sattva*, unmixed with *rajas* and *tamas*, and is composed of eternity, knowledge and bliss.

COMMENTARY

That *puruṣa* entering into each universe situated in his hair holes, lay down on the Garbhodaka water which he created there and went into a state of trance (*yoga-nidrām*). The planets from Pāṭala to Satya-loka (*loka-vistaraḥ*) are imagined to be situated at particular places on his limbs (*avayava-saṁsthānaiḥ*). This form is Padmanābha, Garbhodakaśāyī-viṣṇu, a portion of Pradyumna. The form mentioned in the previous chapter *hari-viriñca-hareti saṁjñā* (SB 1.2.23) refers to the third *puruṣa* Kṣīrodakaśāyī, an expansion of Aniruddha.

The first form Mahā-viṣṇu is the inner soul of *prakṛti.* The second form Garbhodakaśāyī is the inner soul of the collective *jīvas* in each universe. The third form, Kṣīrodakaśāyī, is the inner soul of each *jīva*. The three acting as inner souls are expansions of Saṅkarṣaṇa, Pradyumna and Aniruddha. It is said:

> *ekaṁ tu mahataḥ sraṣṭṛ dvitīyaṁ tv aṇḍa-saṁsthitam |*
>
> *tṛtīyaṁ sarva-bhūtasthaṁ tāni jñātvā vimucyate ||*

> The first is the creator of *mahat-tattva*. The second form is situated in the universe. The third form is situated in all living entities. One who knows these forms is liberated. *Sātvata Tantra*

This is the order of the activities of Mahā-viṣṇu related to this topic. When he developed the desire to lie down again in a particular place, he lies down in the Kāraṇa ocean. He then glanced at his energy *prakṛti* as soon as it came out with his breathing. By that glance, making his intention known, accomplishing merely by the power of his desire, he produced the *mahat-tattva* and other elements spontaneously, and after creating the universe out of the elements, Garbhodakaśāyī master of the universe, was informed, “O master enter it and go to sleep.” Entering into the universe, Garbhodakaśāyī went to sleep for a second. When he again entered the universe, he then rejected the universe as a useless sleeping place, since it is material. Then again, Garbhodakaśāyī is made to sleep in a new universe for the life time of Brahmā. It is said in the Third canto:

kālo 'yaṁ dvi-parārdhākhyo nimeṣa upacaryate

avyākṛtasyānantasya hy anāder jagad-ātmanaḥ

The duration of the two parts of Brahmā's life, as above mentioned, is calculated to be equal to one *nimeṣa* [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe. SB 3.11.38

These forms are all spiritual. This form is pure *sattva*, devoid of *rajas* and *tamas* (*viśuddham sattvam*) and excellent (*ūrjitam*), completely spiritual, made of eternity, knowledge and bliss.

|| 1.3.4 ||

paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pādoru-bhujānanādbhutam |
sahasra-mūrdha-śravaṇākṣi-nāsikaṁ
sahasra-mauly-ambara-kuṇḍalollasat ||

TRANSLATION

With spiritual eyes, the devotees see this amazing form with thousands of legs and arms, thousands of heads, ears, eyes and noses, shining with thousands of crowns, earrings and clothes.

COMMENTARY

Those who have reached perfection by *bhakti* see this form. *Adabhra* means "not scant," spiritual.

|| 1.3.5 ||

etan nānāvatārāṇāṁ nidhānaṁ bījam avyayam |
yasyāṁśāṁśena sṛjyante deva-tiryaṅ-narādayaḥ ||

TRANSLATION

He is the indestructible source of various *avatāras*. His expansion is Brahmā and Brahmā's expansions are Marīci and others. Through them the Lord creates the *devatās*, animals and human beings.

COMMENTARY

Previously it was said that the Lord was complete with sixteen parts. This verse shows that. Though he acts as the source (*bījam*), he is equal to many seeds. Therefore he is called a storeroom or treasure (*nidhānam*). He is the *aṁśī*, the source of the *avatāras* who will be discussed in this chapter. And he is eternal (*avyayam*). His part is Brahmā and Brahmā's parts are Marīci and others. By them, the Lord creates the *devatās* and others. The *devatās* are considered the Lord's *vibhūtis.*

|| 1.3.6 ||

sa eva prathamaṁ devaḥ kaumāraṁ sargam āśritaḥ |
cacāra duścaraṁ brahmā brahmacaryam akhaṇḍitam ||

TRANSLATION

Garbhodakaśāyī first made his appearance in the Kumāras. Becoming *brāhmaṇas*, they undertook continuous, severe vows of *brahmacarya.*

COMMENTARY

Now the *avatāras* starting with the Kumāras are described. Padmanābha, Garbhodakaśāyī, who carries out creation of the *devatās* and others through portions of his portion, Brahmā, made his appearance in the Kumāras (*kaumāram sargam āśritaḥ*). Becoming *brāhmaṇas* (*brahmā*) they undertook vows of abstinence (*brahmacaryam cacāra*). This means that they preached this by their conduct to the world. The words first, second, etc. are only enumerating the *avatāras* and not indicating the exact chronology of the *avatāras'* appearances.

|| 1.3.7 ||

dvitīyaṁ tu bhavāyāsya rasātala-gatāṁ mahīm |

uddhariṣyann upādatta yajñeśaḥ saukaraṁ vapuḥ ||

TRANSLATION

Secondly the lord of sacrifice, lifting up the earth from Rasātala, for its welfare, took the form of the boar.

COMMENTARY

His activity is described by the words “he lifted up the earth for its welfare.” In each case the *avatāra* and his activity has been mentioned.

|| 1.3.8 ||

tṛtīyam ṛṣi-sargaṁ vai devarṣitvam upetya saḥ |
tantraṁ sātvatam ācaṣṭa naiṣkarmyaṁ karmaṇāṁ yataḥ ||

TRANSLATION

The Lord, making his appearance among the sages as Nārada produces the Pañcarātra scriptures from which one learns how devotional activities free one from the bondage of *karma*.

COMMENTARY

The Lord making his appearance among the sages as Nārada, made the Pañcarātra texts (*tantram sātvatam*). From these one can learn that devotional activities (*karmaṇām)* will liberate one from the bondage of *karma* (*naiṣkarmyam*).

|| 1.3.9 ||

turye dharma-kalā-sarge nara-nārāyaṇāv ṛṣī |
bhūtvātmopaśamopetam akarod duścaraṁ tapaḥ ||

TRANSLATION

Fourth, appearing in the wife of Dharma, he became Nara-nārāyaṇa, and performed severe austerities which give peace to the soul.

COMMENTARY

Turye means fourth. *Dharma-kalā*, part of Dharma, refers to the wife of Dharma, since the *śṛuti s*ays *ardho vā eṣa ātmano yat patnī*: the wife is half of oneself. Appearing in her (*sarge*) he became the two sages. They are considered one *avatāra*.

|| 1.3.10 ||

pañcamaḥ kapilo nāma siddheśaḥ kāla-viplutam |
provācāsuraye sāṅkhyaṁ tattva-grāma-vinirṇayam ||

TRANSLATION

Fifth, he became Kapila, best of the perfected beings, and spoke to Āsura brāhmaṇa the philosophy of Sāṅkhya, which defines the various principles of existence, which had become lost with time.

COMMENTARY

Āsura is the name of a *brāhmaṇa.*

|| 1.3.11 ||

ṣaṣṭham atrer apatyatvaṁ vṛtaḥ prāpto 'nasūyayā |
ānvīkṣikīm alarkāya prahlādādibhya ūcivān ||

TRANSLATION

Being requested by Anasūyā, the wife of Atri, the Lord became her son as Dattātreya and taught knowledge of the soul to Alarka, Prahlāda and others.

COMMENTARY

Being selected by Anasūyā, the wife of Atri, he became her son. This is described in the *Brahmāṇḍa Purāṇa* in the story of the *pativrata*:

anasūyābravīn natvā devān brahmeśa-keśavān |

yūyaṁ yadi prasannā me varārhā yadi vāpy aham |

prasādābhimukho bhūtvā mama putratvam eṣyatha ||

Offering respects, Anasūyā spoke to the Brahmā, Śiva and Viṣṇu. If you are pleased with me, and consider me worthy of blessing, being merciful, you should become my son.

Ānvīkṣikīm means knowledge of the *ātmā.*

|| 1.3.12 ||

tataḥ saptama ākūtyāṁ rucer yajño 'bhyajāyata |
sa yāmādyaiḥ sura-gaṇair apāt svāyambhuvāntaram ||

TRANSLATION

Seventh, Yajña appeared as the son of Ruci in his wife Akūtī. He protected the reign of Svāyambhuva-manu with the *devatās* called Yamas.

.

COMMENTARY

The Yamas were Yajña's sons. With the assistance of the *devatās* named the Yamas, he gave protection during the reign of Svāyambhuva. At that time he became Indra.

|| 1.3.13 ||

aṣṭame meru-devyāṁ tu nābher jāta urukramaḥ |
darśayan vartma dhīrāṇāṁ sarvāśrama-namaskṛtam ||

TRANSLATION

Eighth, the Lord was born to Nābhi and his wife Merudevī as Ṛṣabha. He shows the path of the wise worshipped by all *āśramas*.

COMMENTARY

Ṛṣabha was born from the son of Āgnīdhra named Nābhi.

|| 1.3.14 ||

ṛṣibhir yācito bheje navamaṁ pārthivaṁ vapuḥ |
dugdhemām oṣadhīr viprās tenāyaṁ sa uśattamaḥ ||

TRANSLATION

Ninth, requested by the sages the Lord took the form of King Pṛthu. Because he milked herbs from the earth, he is considered the most desirable of the *avatāras*.

COMMENTARY

Pārthivam vapuḥ means the body of a king, Pṛthu. *Pārthavam* is another version, which means relating to Pṛthu. “Herbs” is representative of other things also. He milked all things from the earth. *Dugdha* should actually be *adugdha.* This form is poetic license. Because of that he is considered the most desirable of the *avatāras* (*uśattamaḥ*). *Uśa* means desired or dear.

|| 1.3.15 ||

rūpaṁ sa jagṛhe mātsyaṁ cākṣuṣodadhi-samplave |
nāvy āropya mahī-mayyām apād vaivasvataṁ manum ||

TRANSLATION

When there was a inundation after the period of the Cākṣuṣa Manu the Lord accepted the form of a fish and protected Vaivasvata Manu, placing him on a boat formed from the earth.

COMMENTARY

During Cākṣuṣa *manvantara* there was a flood of water. Another version has *cākṣuṣāntara-samplave*. The earth acted as a boat (*nāvi mahī-mayyām*). Matsya protected (*apād*) the person who would be Vaivasvata-manu. Śrīdhara Svāmī says though there is not a flood at the end of this *manvantara*, an illusory flood was shown to Satyavrata for fun. However in *Viṣṇu-dharmottara*, Vajra asks Mārkaṇḍeya, “What happens at the end of the *manvantara*?” Mārkaṇḍeya says:

ūrmi-mālī mahā-vegaḥ sarvam āvṛtya tiṣṭhati |
bhūrlokam āśritaṁ sarvaṁ tadā naśyati yādava ||
na vinaśyanti rājendra viśrutāḥ kula-parvatāḥ |
naur bhūtvā tu mahā-devī yadu-kulodvaha |
dhārayaty atha bījāni sarvāṇy evāviśeṣataḥ || [1.75.5-6, 9 |

O Vajra, the great Lord, in the form of water, greatly agitated with countless waves, covers the earth and the lower planets with water. O Yādava! All things on the earth planet are destroyed at that time. Only the famous mountains are not destroyed, O best of kings! At that time, the earth personified, taking the form of a boat, protects all the seeds without discrimination, O offspring of the Yadu family!

This explains that there is destruction at the end of the *manvantara*. In *Laghu-bhāgavatāmṛta,* Rūpa Gosvāmī also states that there is a devastation by water after

every *manvantara.* In his comments on some verses of *Hari-vaṁśa* as well he says the same. The verse mentions the Cākṣuṣa *manvantara*. Because Satyavrata was a great devotee of Matsya, and Matsya was attracted to his devotee, Matsya appeared at this time. The following verse illustrates how the Lord is controlled by his devotee.

svacchandopātta-dehāya viśuddha-jñāna-mūrtaye

sarvasmai sarva-bījāya sarva-bhūtātmane namaḥ

Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances. SB 10.27.11

Therefore this particular narration is representative of events that take place after every *manvantara.*

|| 1.3.16 ||

surāsurāṇām udadhiṁ mathnatāṁ mandarācalam |
dadhre kamaṭha-rūpeṇa pṛṣṭha ekādaśe vibhuḥ ||

TRANSLATION

In the eleventh appearance, the Lord, in the form of a tortoise, held up on his back Mandara Mountain for the *devatās* and demons churning the ocean.

COMMENTARY

The *devatās* and demons churned the ocean to receive nectar. *Kamaṭha* means turtle.

|| 1.3.17 ||

dhānvantaraṁ dvādaśamaṁ trayodaśamam eva ca |
apāyayat surān anyān mohinyā mohayan striyā ||

TRANSLATION

The Lord took the form of Dhanvantari as the twelfth *avatāra* and taking the thirteenth form as the woman Mohinī he let the devatās drink nectar and bewildered the demons.

COMMENTARY

Dhānvantaram dvādaśamam means that the form of Dhanvantari is the twelfth *avatāra.* His activity was bringing a pot of nectar. The use of *dvādaśamam* instead of *dvādaśam* is poetic license. Taking the thirteenth form, he let the *devatās* drink nectar. What was his form? As the woman Mohinī, he bewildered the demons (*anyān).*

|| 1.3.18 ||

caturdaśaṁ nārasiṁhaṁ bibhrad daityendram ūrjitam |
dadāra karajair ūrāv erakāṁ kaṭa-kṛd yathā ||

TRANSLATION

Taking the form of Narasiṁha as the fourteenth *avatāra*, he pierced the chest of the strong king of the demons with his nails just as a wood cutter breaks *erakā* grass.

COMMENTARY

Erakā is a type of grass without joints.

|| 1.3.19 ||

pañcadaśaṁ vāmanakaṁ kṛtvāgād adhvaraṁ baleḥ |
pada-trayaṁ yācamānaḥ pratyāditsus tri-piṣṭapam ||

TRANSLATION

Taking the form of Vāmana as fifteenth *avatāra*, the Lord went to sacrifice of Bali, begging three steps of land, but desiring to steal the heavenly kingdom from him.

COMMENTARY

Pratyāditṣuḥ means “he desired to snatch away.”

|| 1.3.20 ||

avatāre ṣoḍaśame paśyan brahma-druho nṛpān |
triḥ-sapta-kṛtvaḥ kupito niḥ-kṣatrām akaron mahīm ||

TRANSLATION

As Parāśurāma, the sixteenth *avatāra*, seeing the kings harassing the *brāhamaṇas*, he became angry and twenty-one times he annihilated the *kṣatriyas* from the earth.

COMMENTARY

Triḥ-sapta-kṛtvaḥ means twenty-one times (3x7). *Kṛtvaḥ* is used as a suffix after numerals to indicate counting of repeated actions. Also numerals with the suffix *suc* such as *triḥ* also indicate repeated actions. (Pāṇini 5.4.17-18)

|| 1.3.21 ||

tataḥ saptadaśe jātaḥ satyavatyāṁ parāśarāt |
cakre veda-taroḥ śākhā dṛṣṭvā puṁso ’lpa-medhasaḥ ||

TRANSLATION

The Lord, born from Parāśara in the womb of Satyavatī as the seventeenth *avatāra*, seeing the meager intelligence of the people divided up the tree of the Vedas.

COMMENTARY

Alpa-medhasaḥ means “having small knowledge.”

|| 1.3.22 ||

nara-devatvam āpannaḥ sura-kārya-cikīrṣayā |
samudra-nigrahādīni cakre vīryāṇy ataḥ param ||

TRANSLATION

The Lord, taking the divine human form of Rāma, performed brave actions such as controlling the ocean with a desire to help the *devatās.*

COMMENTARY

Nara-devatvam refers to Rāma. Taking the form of Rāma, he performed actions such as controlling the ocean. Since this can be seen even today at Setubandha, it indicates his show of great power. Thus it is mentioned here as the chief among all his activities.

|| 1.3.23 ||

ekonaviṁśe viṁśatime vṛṣṇiṣu prāpya janmanī |
rāma-kṛṣṇāv iti bhuvo bhagavān aharad bharam ||

TRANSLATION

The Lord appeared in the Vṛṣṇi dynasty in the two forms of Balarāma and Kṛṣṇa as the nineteenth and twentieth avatāras and relieved the burden of the earth.

COMMENTARY

The word should be *viṁśatitame* instead of *viṁśatime*, but the syllable *ta* is dropped for metrical reasons. The Lord, appearing in the Vṛṣṇi dynasty as the nineteenth and twentieth *avatāras*, named Balarāma and Kṛṣṇa (*rāma-kṛsṇau*), relieved the burden of the earth.

|| 1.3.24 ||

tataḥ kalau sampravṛtte sammohāya sura-dviṣām |
buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati ||

TRANSLATION

Then when Kali-yuga starts Buddha, the son of Añjanā, will appear in the province of Gayā for bewildering the demons.

COMMENTARY

Ajina-sūtaḥ is another version. *Kīkaṭeṣu* means “in the area of Gayā.”

|| 1.3.25 ||

athāsau yuga-sandhyāyāṁ dasyu-prāyeṣu rājasu |
janitā viṣṇu-yaśaso nāmnā kalkir jagat-patiḥ ||

TRANSLATION

At the junction of the *yugas* when the kings are almost criminal, the Lord of the universe Kalki will be born as the son of Viṣṇu-yaśas.

COMMENTARY

Kalki will appear from the *brāhmaṇa* named Viṣṇu-yaśas.

|| 1.3.26 ||

avatārā hy asaṅkhyeyā hareḥ sattva-nidher dvijāḥ |
yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ ||

TRANSLATION

Unlimited *avatāras* arise from the Lord, the treasure house of pure goodness, just as thousands of small rivers flow from an inexhaustible lake.

COMMENTARY

This verse summarizes all the *avatāras* since some like Hayagrīva and Haṁsa were not mentioned in this list. A comparison is made with a treasure house (*sattva-nidheḥ*) or an ocean of pure *śuddha-sattva* forms of eternity, knowledge and bliss, because the forms cannot be counted. *Avidāsinaḥ* means inexhaustible. Normally by giving out water, a lake becomes exhausted. Countless *avatāras* arise from the Lord like thousands of small streams (*kulyāh*), natural torrents, flowing from an inexhaustible lake. *Asaṅkhyeyā* means not countable. However there is another meaning: not well known (*asamyak khyāta*). Some like the *puruṣāvatāras* are well known. Others are not so well known. Prahlāda has said:

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān |
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo ’tha sa tvam ||

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire

creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas. SB 7.9.38

Channaḥ indicates that the *avatāra* is not well known.

|| 1.3.27 ||

ṛṣayo manavo devā manu-putrā mahaujasaḥ |
kalāḥ sarve harer eva saprajāpatayaḥ smṛtāḥ ||

TRANSLATION

All sages, Manus, *devatās,* powerful humans (sons of Manu) along with Brahmā's sons are also considered to be *vibhūtis* of the Lord.

COMMENTARY

Having described the *avatāras*, now the *vibhūtis* are described.

|| 1.3.28 ||

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam |
indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge ||

TRANSLATION

All *avatāras* mentioned and not mentioned here, who are portions of Mahāviṣṇu or empowered *jīvas*, create happiness in the world whenever it is afflicted by the demons and their ideas. But Kṛṣṇa is the ultimate form of Bhagavān.

COMMENTARY

Are all these *avatāra*s equal or are they graded? This verse answers. Those *avatāras* previously described (*ete*) and those not described (*ca*), are *aṁśa*s (Matsya, Kūrma etc.) and some of whom are *kalā* (Kumāras, Nārada, etc., *āveśāvatāra*s) of the first *puruṣa* described (Mahā-viṣṇu). Thus it is said in *Laghu-bhāgavatāmṛta*

jñāna-śakty-ādi-kalayā yatrāviṣṭo janārdanaḥ |
ta āveśā nigadyante jīvā eva mahattamāḥ ||
vaikuṇṭhe'pi yathā śeṣo nāradaḥ sanakādayaḥ |:

Exalted *jīvas* empowered by the Lord with portions of his powers such as knowledge are called *āveśa* forms. Examples existing even in Vaikuṇṭha are Śeṣa, Nārada and the Kumāras. (*Laghu-bhāgavatāmṛta* 1.1.18-19)

Padma Purāṇa says:

Āviṣṭo bhūt kumāreṣu nārade ca harir vibhuḥ |

The supreme lord invested his powers in the Kumāras and Nārada.

āviveśa pṛthuṁ devaḥ śaṅkhī cakrī caturbhujaḥ ||
etat te kathitaṁ devi jāmadagner mahātmanaḥ |
śaktyāveśāvatārasya caritaṁ śārṅgiṇaḥ prabhoḥ ||
kaler ante ca samprāpte kalkinaṁ brahma-vādinam |
anupraviśya kurute vāsudevo jagat-sthitim ||

The Lord with four hands holding the conch and cakra entered into Pṛthu, O goddess! The activities of the great soul Parāśurāma, a *śaktyāveśāvatāra* of the Supreme Lord, holder of the bow, has been described.

At the end of Kali-yuga, Vāsudeva enters into Kalki, a teacher of spiritual matters, and protects the world. Entering in Kali-yuga into those *jīvas* who have previously appeared, the Lord carries out his desired activities. *Laghu-bhāgavatāmṛta* 1.4.37, 39, 42

The Kumāras and Nārada are invested with *śakti* of j*ñāna* and *bhakti*. Pṛthu and others are invested with *kriyā-śakti*--action. Some are invested with great powers and others with little power. Included in the first type with great powers are Kumāras and Nārada. They are called *avatāras.* Others with less power such as Marīci, and the Manus, are called *vibhūtis.* But he who was called the twentieth *avatāra,* Kṛṣṇa is *bhagavān*, not an *aṁśa.* Nor is he an *aṁśī puruṣāvatāra*. He is *bhagavān*. The *avatārī, bhagavān* is the source of the *puruṣa* was already stated in the verse *jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ*: *Bhagavān* accepted the form of the *puruṣa.* (SB 1.3.1) Thus *bhagavān* is different from the *puruṣa.* It is said:

anuvādam anuktvā tu na vidheyam udīrayet

na hy alabdhāspadaṁ kiñcit kutracit pratitiṣṭhati

> One should not state a predicate before its subject, for it cannot thus stand without proper support. *Ekādaśī-tattva*

Thus *kṛṣṇas tu bhagavān* means that Kṛṣṇa (the subject) fulfills completely the qualities inherent in *bhagavān,* the predicate*.* It does not mean that Kṛṣṇa is another form of *bhagavān.* Thus it means that Kṛṣṇa alone is bhagavān, the basis of every other form. This is made clear by the word *svayam.* This means that Kṛṣṇa is superior to the *puruṣāvatāra* called bhagavān and even to Mahā-nārāyaṇa. Thus in the *Chāndogya Upaniṣad* it is said *jyāyāṁś ca pūruṣaḥ*: the *puruṣa* is greater than that; *sarvaṁ khalv idaṁ brahma*: everything is *brahman*; *yat prāṇā ādityā*: the *prāṇas* are the Ādityas. Having said this, everything is summarized by saying *kṛṣṇāya devakī-putrāya*: this *puruṣa* sacrifice is subservient to Kṛṣṇa, the son of Devakī. (*Chāndogya Upaniṣad* 3.17.6) By this it is understood that Kṛṣṇa is superior to the *puruṣa*.

But Kṛṣṇa is counted among the *avatāras*, because he appears in Mathurā and other places situated on the earth planet, performs pastimes like a human, shows mercy to the people of the material world, and appears and disappears. *Gopāla-tāpanī Upani*ṣad thus says:

> *sa hovācābja-yonir yo 'vatārāṇāṁ madhye śreṣṭho 'vatāraḥ ko bhavati yena lokās tuṣṭā bhavanti, yaṁ smṛtvā muktā asmāt saṁsārāt taranti | kathaṁ āsyāvatārasya brahmatā bhavati*

> Brahmā said: who is the best among all the *avatāras*, by which all the people are satisfied, whom remembering, they become liberated from this world? How is this *avatāra* the supreme *brahman*?

"But how can you establish that Kṛṣṇa is the complete form of God on the basis of this one statement, *kṛṣṇas tu bhagavān svayam*? There are countless statements which refute this such as the following:

> *yadoś ca dharma-śīlasya nitarāṁ muni-sattama*
>
> *tatrāṁśenāvatīrṇasya viṣṇor vīryāṇi śaṁsa naḥ*

> O best of *munis*, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of the expansion of Lord Viṣṇu, who appeared in that Yadu dynasty. SB 10.1.2

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān

aṁśena sākṣād bhagavān bhavāya naḥ

mābhūd bhayaṁ bhoja-pater mumūrṣor

goptā yadūnāṁ bhavitā tavātmajaḥ

O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, as an expansion, is now within your womb. Therefore you need not fear Kaṁsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty. SB 10.2.41

tāv imau vai bhagavato harer aṁśāv ihāgatau

bhāra-vyayāya ca bhuvaḥ kṛṣṇau yadu-kurūdvahau

That Nara-Nārāyaṇa Ṛṣi, whose a partial expansion is Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world. SB 4.1.59

At t In the beginning of *Bhāgavatam*, this chapter concerning the mysterious appearance of the Lord (*janma guhyaṁ bhagavato,* SB 1.3.29) is called a *sūtra*, since it threads together (*sūc*) statements concerning all the *avatāras.* And in this chapter, *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam* is a *paribhāṣā-sūtra*, which supplies a general definition for the whole work. Thus, wherever *avatāras* are described in the *Bhāgavatam*, others should be known as expansions of the *puruṣāvatāra*, but Kṛṣṇa should be known as *svayam bhagavān*. This conclusion is prevalent everywhere in the *Bhāgavatam.* It has been said:

paribhāṣā hy eka-deśasthā sakalaṁ śāstram abhiprakāśayati yathā veśma-pradīpa

The *paribhāṣā* statement, situated in one place, lights up the whole scripture, just as a lamp lights up the whole house.

This *sūtra* appears once in the work and is not continually repeated. Though there are millions of statements in the scripture, this *sūtra* controls them all like a King. Thus statements which contradict the *sūtra* must be explained so that they agree with the *sūtra*. That is because these contrary statements are weak, since they belong to secondary subjects in the work, and because the *sūtra's* statement is strong, being

supported by *śruti*. Thus these statements should be harmonized with the *sūtra* by giving them another meaning, according to the rule *śruti-liṅga-vākya-prakaraṇa-sthāna-samākhyānāṁ samavāye pāradaurbalyam artha-viprakarṣād*; where there is a combination of direct statements, inference, rules, discussion, philosophical stances, and interpretations, the later statements are considered progressively weaker in authority, because of their possibility of contrary meaning. (*Jaiminī-sūtra* 3.3.14) This is not just deference to a rule. Śrīdhara Svāmī has reconciled things in this way in many places.

Since there are many different *avatāras* such as Matsya and Kūrma, and Kṛṣṇa himself has two-armed and four-armed forms, and as well displays ages such as *kaumāra* and *kaiśora*, and they are all said to be eternal, does that mean that there are many Gods? No. The Tenth Canto says *bahu-mūrty-eka-mūrtikam*: he is one God manifested as many. (SB 10.40.7) The *jīva* at different times shows different temporary forms with less or more power, but the one Supreme Lord who pervades everything, by his inconceivable energy, can simultaneously have infinite eternal forms which are not different from him. The *jīvas* show infinite variety simply because there are infinite *jīvas.* The Lord shows infinite variety of forms by being one person. Thus when the *jīva* sees the Lord he perceives the Lord as if there are many Lords, like *jīvas.*

The supreme lord, bliss alone, knowledge alone, and all pervading, manifests *aṁśī* and *aṁśa*. Is it possible for the indivisible Lord to be divided and subdivided? *Mahā-varāha Purāṇa* says:

sarve nityāḥ śāśvatāś ca dahās tasya parātmanaḥ |

hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||

paramānanda-sandohā jñāna-mātrāś ca sarvataḥ |

sarve sarva-guṇaiḥ pūrṇā sarva-doṣa-vivarjitāḥ ||

> All the forms of the Lord are eternal, appearing constantly within the material world with bodies of Paramātmā, without any destructible elements made of *prakṛti*. They are completely filled with the highest bliss and knowledge, full of all good qualities and devoid of all faults.

This is true, but though the *aṁśa* forms are perfect and complete, they are called *aṁśa* because they display only various degrees of the lord's qualities such as sweetness, power, and mercy. According to the particular goal, lesser powers are shown, in the forms known as *aṁśa.* Real completeness means fully displaying all the powers in full. This takes place in the *aṁśī*. In *Laghu-bhāgavatāmṛta* it is said:

śakter vyaktis tathāvyaktis tāratamyasya kāraṇam ||

śaktiḥ samāpi pūryādi-dāhe dīpāgni-puñjayoḥ |
śītādy-ārti-kṣayenāgni-puñjād eva sukhaṁ bhavet ||

The manifestation and non-manifestation of *śakti* is the cause of grading the *aṁśī* and the *aṁśa*. Though the *śakti* of the lamp and the bonfire is the same in that both can burn down a town, only from the bonfire one obtains comfort because it destroys cold and other types of suffering.

Thus the difference between different forms because of display of complete or partial features has been experienced by the great realized devotees.

āsīnam urvyāṁ bhagavantam ādyaṁ
saṅkarṣaṇaṁ devam akuṇṭha-sattvam |
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo 'nvapṛcchan ||

svam eva dhiṣṇyaṁ bahu mānayantaṁ
yad vāsudevābhidham āmananti ||

Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe. At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva. SB 3.8.3-4

There is nothing contradictory if there are differences between the *aṁśī* and *aṁśa*, since the Lord is spiritual substance. *Varāha Purāṇa* says *svāṁśaś cātha vibhinnāṁśa iti dvedhāṁśa iṣyate*: there are two types of *aṁśas*, the expansions of the Lord and the *jīvas.* Śrīdhara Svāmī says, "Though the forms such as Matsya possess all powers and all knowledge since they are *avatāras*, according to the circumstances they display certain amounts of knowledge and action, and the Lord enters into the Kumāras, Nārada and others by his expansions or parts of his expansions. There is an ancient explanatory verse:

nṛsiṁho jāmadagnyaś ca kalkiḥ puruṣa eva ca |
bhagavattve ca tatrāder aiśvaryasya prakāśakāḥ ||
nārado 'tha tathā vyāso varāho buddha eva ca |
dharmāṇām eva vaividhyād amī dharma-pradarśakāḥ ||
rāmo dhanvantarir yajñaḥ pṛthuḥ kīrti-pradarśinaḥ |
balarāmo mohinī ca vāmanaḥ śrī-pradhānakāḥ ||
dattātreyaś ca matsyaś ca kumāraḥ kapilas tathā |
jñāna-pradarśakā ete vijñātavyā manīṣibhiḥ ||
nārāyaṇo naraś ceti kūrmaś ca ṛṣabhas tathā |

vairāgya-darśino jñeyās tat-tat-karmānusārataḥ ||
kṛṣṇaḥ pūrṇa-ṣaḍ-aiśvarya-mādhuryāṇāṁ mahodadhiḥ |
antarbhūta-samastāvatāro nikhila-śaktimān ||

Nṛsiṁha, Parāśurāma, Kalki, and the *puruṣāvatāras* show the power of the Lord. Nārada, Vyāsa, Varāha, and Buddha show dharma, because they preach various paths of dharma. Rāma, Dhanvantari, Yajña and Pṛthu display fame. Balarāma, Mohinī and Vāmana display beauty. Dattātreya, Matsya, the Kumāras and Kapila display knowledge which should be known by the wise. Nara-nārāyaṇa, Kūrma and Ṛṣabha display detachment by their respective actions. Kṛṣṇa is the great ocean of complete sweetness and complete display of the six *aiśvaryas* mentioned in the other forms above. He contains all *avatāras* within himself, and is the possessor of all *śaktis.*

The verse mentions the goal common to all the *avatāras*. The *avatāras* create happiness (*mṛḍayanti*) in the world whenever (*yuge yuge*) it is afflicted (*vyākulam)* by the demons (*indrāri*) and their ideas.

|| 1.3.29 ||

janma guhyaṁ bhagavato ya etat prayato naraḥ |
sāyaṁ prātar gṛṇan bhaktyā duḥkha-grāmād vimucyate ||

TRANSLATION

The pure person who chants with devotion the glories of the Lord's appearance, which is mysterious, becomes free from all sorrows.

COMMENTARY

This describes the results of glorifying the *avatāras*. *Guhyam* means very concealed or mysterious. *Gṛṇan* means "glorifying."

|| 1.3.30 ||

etad rūpaṁ bhagavato hy arūpasya cid-ātmanaḥ |
māyā-guṇair viracitaṁ mahadādibhir ātmani ||

TRANSLATION

"The universal form of the Lord has been recommended as the first type of worship in the Second Canto and other places with such verses as *pātālam*

***etasya hi pāda-mūlam*: Pātāla is the base of his feet. (SB 2.1.26) Why is this not considered an *avatāra* of the Lord?" This verse answers.**

COMMENTARY

This material realm, composed of collective and individual universes is a material form of the Lord who has a spiritual form of consciousness (*cid-ātmanaḥ*), and is devoid of a material form (*arūpasya*). This material form is composed of the material *guṇas* and the elements from *mahat-tattva* to earth (*mahadādibhiḥ*) situated on the *paramātmā* as its basis (*ātmani*). In other words this universal form composed of matter is not counted among the *avatāras* such as Matsya and Kūrma composed of *viśuddha-sattva*.

|| 1.3.31 ||

yathā nabhasi meghaugho reṇur vā pārthivo'nile |
evaṁ draṣṭari dṛśyatvam āropitam abuddhibhiḥ ||

TRANSLATION

Just as clouds are attributed to be the sky and particles of dust are attributed to be the air, by the unintelligent people, so the universe, the visible form of the Lord, is seen as the Lord by unintelligent people.

COMMENTARY

To what can this be compared? Just as a group of clouds are attributed to the sky or particles of dust are attributed to the air, so this universal form is attributed to the Lord. It is like a man on a pedestal being called "the pedestal." The universal form, situated in the Lord is called the Lord. This is the meaning. What is seen (*dṛśyatvam*), what is controlled by the Lord, is attributed to be the seer or the controller, the Lord (*draṣṭari*) who is actually invisible, by foolish people (*abuddhibhiḥ*). Though sky and air are invisible, we see the sky because it is blue or the air because it is dusty. The adventitious qualities of cloud and dust which are visible are attributed to be the sky and air which are actually invisible, because they become visible through the clouds and dust. Thus the meaning here is that the Lord, visible as the universe, is thus worshipped by the *yogīs* situated at the beginning stage of practice.

|| 1.3.32 ||

ataḥ paraṁ yad avyaktam avyūḍha-guṇa-vyūhitam[17] *|*
adṛṣṭāśruta-vastutvāt sa jīvo yat punar-bhavaḥ ||

[17] *'guṇa-bṛṁhitam' iti pāṭho mūle ṭīkāyāṁ cāsti | ayam eva samīcīnaḥ |*

TRANSLATION

Superior to the gross universal form is that form which is invisible, devoid of the specific bodily parts, since it cannot be seen or heard. This is like the subtle body of the *jīva*, which in the instrument of rebirth for the *jīva*.

COMMENTARY

Just as *yogīs* worship the visible form of the universe as the Lord, even though it is material. Other *yogīs* worship a subtle form of the universe as the Lord, even though it is also material.

> *amunī bhagavad-rūpe mayā te hy anuvarṇite*
>
> *ubhe api na gṛhṇanti māyā-sṛṣṭe vipaścitaḥ*
>
> Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well. SB 2.10.35
>
> *indrādayo bāhava āhur usrāḥ karṇau diśaḥ śrotram amuṣya śabdaḥ*
>
> *nāsatya-dasrau paramasya nāse ghrāṇo 'sya gandho mukham agnir iddhaḥ*
>
> His arms are the demigods headed by Indra, the ten directional sides are His ears, and physical sound is His sense of hearing. His nostrils are the two Aśvinī-kumāras, and material fragrance is His sense of smell. His mouth is the blazing fire. SB 2.1.29
>
> *vijñāna-śaktiṁ mahim āmananti sarvātmano 'ntaḥ-karaṇaṁ giritram*
>
> *aśvāśvatary-uṣṭra-gajā nakhāni sarve mṛgāḥ paśavaḥ śroṇi-deśe*
>
> The principle of matter [*mahat-tattva*] is the consciousness of the omnipresent Lord, as asserted by the experts, and Rudradeva is His ego. The horse, mule, camel and elephant are His nails, and wild animals and all quadrupeds are situated in the belt zone of the Lord. SB 2.1.35

This is different from the gross form of the universe. It is actually invisible or subtle (*avayktam*) because it is devoid of specific forms (*avyūḍha-guṇa-bṛṁhitam*); it does not have evolved hands and feet. Why? It is not like things with form, like you, I or Indra who can be seen and heard (*adṛṣṭāśruta-vastutvāt*). What is the proof of its existence?

The subtle body is the proof. The word *jīva* should be understood to mean the imposition on the *jīva* of the subtle body.

"The gross body of the *jīva* is his false designation for enjoyment in this world. Why do we need to make another false designation?" Because by this subtle body the j*īva* takes repeated births, involving leaving a body, entering a body and remaining in a body. This would be impossible without the subtle body.

These forms are attributed to be the Lord, but are not actually the Lord, because both the gross and subtle bodies are material and their souls are the *jīvas* individually and collectively. It is said:

virāḍ hiraṇyagarbhaś ca kāraṇaṁ cety upādhayaḥ |
īśasya yantribhir hīnaṁ turīyaṁ tat pracakṣate ||

The universal form of matter, Hiraṇyagarbha (the form of the collective *jīvas*), as causes of the universe, are false. The state of the supreme lord is said to be devoid of such limitations.

And the *Bhāgavatam* says that both these forms should not be worshipped as quoted above with *amuni bhagavad-rūpe.* (SB 2.10.35)

|| 1.3.33 ||

yatreme sad-asad-rūpe pratiṣiddhe sva-saṁvidā |
avidyayātmani kṛte iti tad brahma-darśanam ||

TRANSLATION

When the gross and subtle material forms, which are impositions on the soul in ignorance, are removed by the realization of the devotees, one can realize *brahman*.

COMMENTARY

If this is actually all material how can we see *brahman*? This verse answers. These two material forms gross and subtle are removed. This means that the non-material form of the lord is not removed. These forms are removed by the realization (*samvidā*) of the Lord's devotees (*sva*). Why are these to forms not situated in the Lord? These forms are imposed on the *jīva* by ignorance, and not in the Lord. It is said:

dehāhaṅkāraṇād dehādhyāso jīve hy avidyayā |
na tathā jagad-adhyāsaḥ paramātmani yujyate ||

The imposition of body exists in the *jīva* by ignorance, by identifying with the body. In this manner, the universe is not imposed upon the *paramātmā.* With the removal of these two material forms, one can seen *brahman.*

|| 1.3.34 ||

yady eṣoparatā devī māyā vaiśāradī matiḥ |
sampanna eveti vidur mahimni sve mahīyate ||

TRANSLATION

When *māya* or ignorance weakens, the Lord bestows his mercy on the *jīva*. The *jīva* becomes endowed with this treasure. The wise understand that, being situated in this glorious position, this person is worthy of worship.

COMMENTARY

Vaiśāradī refers to the Lord who is skilful (*viśārada*) at understanding what is beneficial for his devotees. He thinks, “Let this *jīva* see me.” If the merciful desire of the Lord arises, the he acts in this way. There is no other way. *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām*: the Lord reveals himself unto that person whom he alone chooses. (*Muṇḍaka Upaniṣad* 3.2.3) Or *vaiśāradī matiḥ* can mean “the person who thinks of the Lord.” Thus the first line means “If Māyā-devī withdraws her influence, then the Lord favors the devotee” or “When Māyā withdraws her influence, the *jīva* thinks of the Lord.” The person, thinking in this way or endowed with the Lord’s mercy, is well furnished (*sampannaḥ*), whereas others are poor. The wise understand that he who is situated in this glorious position (*sve mahimni*) is worthy of worship (*mahīyate*).

|| 1.3.35 ||

evaṁ ca janmāni karmāṇi hy akartur ajanasya ca |
varṇayanti sma kavayo veda-guhyāni hṛt-pateḥ ||

TRANSLATION

Thus, rejecting the two versions of the universal form, the wise glorify the birth and birth and activities of the Supreme Lord, who resides in the hearts

of all beings (unlike the universal form), who has no material birth and no material activities (unlike the *jīva*), and which are the highest subject of all the Vedas.

COMMENTARY

Evam means “thus rejecting these two material forms.” Although the Lord is not born he is also born, according to he śruti *text ajāyamāno bahudhābhijāyate*: not being born, the Lord appears as many. (*Mahā-nārāyaṇa Upaniṣad*) The Lord is not the doer, but performs actions. According to *śruti* text *na cāsya kāryaṁ karaṇaṁ ca vidyate*: the Lord has not senses and no body. (*Śvetāśvatara Upaniṣad* 6.8) And as well *śruti* says *svābhāvikī jñāna-bala-kriyā ca*: by his nature the Lord’s actions are endowed with knowledge and strength. (*Śvetāśvatara Upaniṣad* 6.8)

“But one also sees birth and actions of the *jīva*, who actually has no birth and no material actions.” That is true. But the *jīva’s* birth and actions are related to matter, and the Lord’s birth and actions are without relation to matter at all. This is the difference. These facts about the Lord’s birth and actions are established in the all Vedas because they are the highest, most excellent truths (*veda-guhyāni*.) This means that the facts about the *jīva* is different, being inferior, because his birth and actions are related to matter. The Gītā also says *janma-karma ca me divyam evaṁ yo vetti tattvataḥ*: he who remembers my birth and actions as non-material…(BG 4.9) Referring to the Lord as *hṛt-pateḥ* (Lord in the heart, Paramātmā) indicates that the universal form is not considered among the *avatāras*, since it does not reside in the heart.

|| 1.3.36 ||

sa vā idaṁ viśvam amogha-līlaḥ
sṛjaty avaty atti na sajjate’smin |
bhūteṣu cāntarhita ātma-tantraḥ
ṣāḍ-vargikaṁ jighrati ṣaḍ-guṇeśaḥ ||

TRANSLATION

The independent Lord, who has spotless pastimes, who has entered into all beings, creates, maintains and destroys this universe. Being the master of the six senses, he contacts the six sense objects ((sound, touch, form, taste, smell and thought) without being affected.

COMMENTARY

There are many other remarkable qualities of the Lord. First his unlimited power is described. From far off, the Lord senses the six sense objects (*ṣāḍ-vargikam*), but is

not attached to them. Why? He is the master of the six senses (*ṣad-guṇeśaḥ*). Or he is the master of the six auspicious qualities (*aiśvarya, vīrya, yaśas* etc.) Thus he experiences happiness arising from these six qualities.

|| 1.3.37 ||

na cāsya kaścin nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ |
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñaḥ ||

TRANSLATION

The falsely intelligent person, with skill in *jñāna* or *yog*a, cannot understand using their mind and words the pastimes, names and forms of the Lord who distributes these whenever he descends, just as an ignorant person cannot appreciate the performance of an actor.

COMMENTARY

The Lord cannot be understood by material knowledge. By skill in *jñāna* or *yoga* (*nipuṇena*) no ignorant person (*kumanīṣa jantuḥ*) can understand the pastimes (*ūtīh*), names and forms of the Lord through material mind and speech, since the lord is beyond mind and words. He who is devoid of *bhakti*, the *jñānī*, says that any object with the name and form is illusory. That notion is indicated by the word *kumanīṣa* (person with bad intelligence). The Lord broadcasts (*santanvataḥ*) these names and forms when he repeatedly appears in the world by his mercy. An example of ignorance is given. The person ignorant of drama cannot understand the names and forms indicated by the actor through theatrical gestures of the hands and poetic words indicating the moon or the lotus. Thus he does not appreciate the drama and says there is no *rasa*. The person in knowledge directly experiences the *rasa*, which pervades all his senses and heart.

|| 1.3.38 ||

sa veda dhātuḥ padavīṁ parasya
duranta-vīryasya rathāṅga-pāṇeḥ |
yo ’māyayā santatayānuvṛttyā
bhajeta tat-pāda-saroja-gandham ||

TRANSLATION

He who worships the scent of the lotus feet of the Lord, sincerely, continuously, and with favorable attitude knows the greatness of the holder of the *cakra*, the possessor of infinite prowess.

COMMENTARY

The Lord is understood by *bhakti.*

|| 1.3.39 ||

atheha dhanyā bhagavanta itthaṁ
yad vāsudeve 'khila-loka-nāthe |
kurvanti sarvātmakam ātma-bhāvaṁ
na yatra bhūyaḥ parivarta ugraḥ ||

TRANSLATION

O men of knowledge! You are the most fortunate in this world, because when people concentrate their minds exclusively on Kṛṣṇa, the lord of all the worlds, by asking such questions, they cease painful repetition of birth.

COMMENTARY

Suta speaks to Śaunaka and the sages, who were lamenting, "Since we are without *bhakti*, let us become the object of criticism!" According to *Vaiṣṇava-nirukti*, *sarvajñāḥ vetti vidyām avidyāṁ ca sa vācyo bhagavān*: the word *bhagavān* means he who knows knowledge and ignorance. Thus in this verse *bhagavantaḥ* means knowledgeable sages rather than great devotees, since they were not so advanced. When persons concentrate their minds completely (*sarvātmakam ātmabhāvam*) on Vāsudeva, there is no more repetition of birth and death (*parivarta*).

|| 1.3.40 ||

idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam |
uttama-śloka-caritaṁ cakāra bhagavān ṛṣiḥ |
niḥśreyasāya lokasya dhanyaṁ svasty-ayanaṁ mahat ||

TRANSLATION

The lord Vyāsa wrote the greatest, most auspicious Purāṇa called *Bhāgavatam*, which bestows all human goals, is non-different from Kṛṣṇa, and describes the activities and qualities of the Lord, for the highest benefit of the world.

COMMENTARY

“O Suta! What novel scripture, unheard before this time, are you reciting?” To this, Suta replies in this verse. *Brahma* means equal to Kṛṣṇa. *Ṛṣiḥ* refers to Vyāsa.

|| 1.3.41 ||

tad idaṁ grāhayām āsa sutam ātmavatāṁ varam |
sarva-vedetihāsānāṁ sāraṁ sāraṁ samuddhṛtam ||

TRANSLATION

Vyāsa had his son Śukadeva, best of the self-controlled, study this scripture, which is the very essence of all the Vedas and histories.

COMMENTARY

Vyāsa affectionately fed the *Bhāgavatam*, the essence of the essence of the Vedas, like butter appearing from churning yogurt, to his son Śukadeva. This indicates that his effort of churning the Vedas was successful. And Śukadeva, though the best of the self-realized souls (*ātmavatām varam*), took it with greed, because of its wonderful taste.

|| 1.3.42 ||

sa tu saṁśrāvayām āsa mahārājaṁ parīkṣitam |
prāyopaviṣṭaṁ gaṅgāyāṁ parītaṁ paramarṣibhiḥ ||

TRANSLATION

Śukadeva spoke it (the *Bhāgavatam*) to King Parīkṣit, who was surrounded by great sages, as he sat fasting till death on the bank of the Gaṅgā.

COMMENTARY

Prāyopaviṣṭam (literally “sitting till death”) means “sitting down while fasting till death.” It is like the expression *go-dohanam āste*; he sits until the milking of the cow is finished. Medinī says *prāyo maraṇānaśane mṛtyau bāhulyayor: prāyo* means fasting till death, death, majority and similar.

|| 1.3.43 ||

kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha |
kalau naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ ||

TRANSLATION

Though Kṛṣṇa, left Dvārakā, arrived at Prabhāsa, and then disappeared along with his six opulences, this Purāṇa, another form of the sun, has now risen in Kali-yuga for those who have lost their knowledge.

COMMENTARY

What more can be said? You asked where *dharma* has taken shelter (SB 1.1.23) Please understand the answer now. Kṛṣṇa having departed from his abode Dvārakā (*sva-dhāma*) arrived at (*upagate*) Prabhāsa and then disappeared along with his six powers such as *dharma* and *jñāna*. The details are not mentioned clearly because the pastime of Kṛṣṇa's disappearance causes disturbance to the devotee. *Naṣṭa-dṛṣām* refers to persons who have lost knowledge. The word *dṛk* (sight) suggests a verse at the end of the Eleventh Canto:

> *apaśyatas tvac-caraṇāmbujaṁ prabho dṛṣṭiḥ praṇaṣṭā tamasi praviṣṭā*
>
> *diśo na jāne na labhe ca śāntiṁ yathā niśāyām uḍupe praṇaṣṭe*
>
> Just as on a moonless night people are merged into darkness and cannot find their way, now that I have lost sight of Your lotus feet, my Lord, I have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace. SB 11.30.43

From that, the following inference can be made. Kṛṣṇa is the sun, and Mathurā is like the Sunrise Mountain. Prabhāsa is the Sunset Mountain. The righteous persons are like *cakravāka* birds which mourn in the night and rejoice in the day. The evil persons are like fog. Darkness is the totality of sins. The devotees are like a grove of lotuses. Kṛṣṇa is clearly compared to the sun in the following verse:

> *kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagareṇa ha*
>
> *kiṁ nu naḥ kuśalaṁ brūyāṁ gata-śrīṣu gṛheṣv aham*
>
> My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare? SB 3.2.7

Though the sun of Kṛṣṇa has set, the sun of the *Bhāgavata Purāṇa* has risen. A form corresponding to the sun becomes the sun.

|| 1.3.44 ||

tatra kīrtayato viprā viprarṣer bhūri-tejasaḥ |
ahaṁ cādhyagamaṁ tatra niviṣṭas tad-anugrahāt |
so ’haṁ vaḥ śrāvayiṣyāmi yathādhītaṁ yathā-mati ||

TRANSLATION

Seated in the assembly, out of his great mercy, I learned this scripture from the powerful Śukadeva, who recited it there. I will teach you this scripture as I learned it, according to Śukadeva’s realization.

COMMENTARY

Sitting at one place in the assembly (*tatra niviṣṭaḥ*), getting his mercy, I learned (*adhyāgamam*) this scripture from Śukadeva (*viprarṣeḥ*), who recited it in the assembly (*tatra*). That Sūta was present there is understood from the following:

> *imāṁ vakṣyaty asau sūta ṛṣibhyo naimiṣālaye*
>
> *dīrgha-satre kuru-śreṣṭha sampṛṣṭaḥ śaunakādibhiḥ*
>
> O best of the Kurus, the same Sūta Gosvāmī who is sitting before us will speak this *Bhāgavatam* to the sages assembled in the great sacrifice at Naimiṣāraṇya. This he will do when questioned by the members of the assembly, headed by Śaunaka. SB 12.4.43

I do not concoct anything (*yathādhītam*) but follow Śukadeva who understood everything, grasping its full extent with his intelligence (*yathā matiḥ*).

atha caturtho ’dhyāyaḥ

nāradāgamanaṁ nāma

|| 1.4.1 ||

vyāsa uvāca—

iti bruvāṇaṁ saṁstūya munīnāṁ dīrgha-satriṇām |

vṛddhaḥ kula-patiḥ sūtaṁ bahvṛcaḥ śaunako 'bravīt ||

TRANSLATION

Vyāsa said:

Among the sages gathered for the long sacrifice, Śaunaka, eldest by age, of high parentage and superior in Vedic knowledge, praising Sūta who had just spoken, began speaking.

COMMENTARY

In the Fourth chapter the excellence of the speaker and the hearer of the *Bhāgavatam* is declared. Also, the mercy that Vyāsa received and its previous absence are described.

Because he was the eldest by age (*vrḍdhaḥ*), superior by family lineage (*kula-pati*) and superior by knowledge acquired through studying the Veda (*bahvrcaḥ*), Śaunaka was chosen by the sages to ask the questions.

|| 1.4.2 ||

śaunaka uvāca—

sūta sūta mahā-bhāga vada no vadatāṁ vara |

kathāṁ bhāgavatīṁ puṇyāṁ yad āha bhagavāñ chukaḥ ||

TRANSLATION

Śaunaka said:

O Sūta! O Sūta! Fortunate soul! Best of speakers! Please tell us the pure stories related to the Lord which the glorious Śuka spoke at the assembly of Parīkṣit.

COMMENTARY

He addresses Sūta twice out of joy. *Yat* stands for *yam*.

|| 1.4.3 ||

kasmin yuge pravṛtteyaṁ sthāne vā kena hetunā |

kutaḥ sañcoditaḥ kṛṣṇaḥ kṛtavān saṁhitāṁ muniḥ ||

TRANSLATION

In which *yuga*, in what place, and for what reason did the sage Vyāsa write this work? Who inspired him to write this work?

COMMENTARY

Kutaḥ here is a *sārva-vibhakti* (applicable to all cases of nouns). The suffix *taḥ* indicates "from." It means "by whom." Kṛṣṇa refers to Vyāsa.

|| 1.4.4 ||

tasya putro mahā-yogī sama-dṛṅ nirvikalpakaḥ |

ekānta-matir unnidro gūḍho mūḍha iveyate ||

TRANSLATION

His son, a great *yogī,* seeing all things equally, fully realized in *brahman*, with mind concentrated on one goal, having dispelled ignorance, hid himself from the public and appeared to be a fool.

COMMENTARY

Śukadeva was realized in impersonal knowledge (*nirvikalpakaḥ*) and his attention ended in one point (*ekānta-matiḥ*). He had dispelled all ignorance (*unnidraḥ). Nidrā* is equated with ignorance as in *yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī*: the man of knowledge is awake in what is night for all beings (BG 2.69). He appeared to be (*iyate*) a fool.

|| 1.4.5 ||

dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ

devyo hriyā paridadhur na sutasya citram |

tad vīkṣya pṛcchati munau jagadus tavāsti

strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ ||

TRANSLATION

The young women playing in the water, on seeing the clothed Vyāsa, pursuing his naked son who had left home, became bashful and put on their clothing. Vyāsa was astonished that they were not embarrassed when his naked son passed by. When Vyāsa asked them the reason, they replied, "You make distinctions of male and female and he does not. He has pure eyes."

COMMENTARY

This verse shows Śukadeva's absorption in *brahman* (*nirvikalpakaḥ*). Seeing Vyāsa with clothing on, who was following his son as he left home, the women, who were playing in the water, became bashful, and put their clothing on. They did not do so on seeing Śukadeva, his son. That is astonishing. "Aah! The women were not bashful on seeing my naked, young son looking everywhere. On the other hand, seeing me, an old man wearing clothes, who did not even look at them, understanding that women were playing in the water, they became bashful. I will ask them the reason. When he asked, they said, "You make distinctions, thinking 'this is a man, or this is a woman.' Your son does not do this." How did this situation arise? Your son has pure eyes (*vivkta-dṛṣṭeḥ*). We young women, skilful in the arts, have the power to know the inner truth of men and women just by looking at their eyes."

|| 1.4.6 ||

katham ālakṣitaḥ pauraiḥ samprāptaḥ kuru-jāṅgalān |
unmatta-mūka-jaḍavad vicaran gaja-sāhvaye ||

TRANSLATION

After coming to the province of Kuru-jāṅgala, Śukadeva wandered in Hastināpura (the capital), like a madman, a mute or a fool. How did the people of the city recognize him?

COMMENTARY

Kuru-jāṅgala is the name of a province. *Gaja-sāhvaye* means “in the place named after the elephant — Hastināpura.”

|| 1.4.7 ||

kathaṁ vā pāṇḍaveyasya rājarṣer muninā saha |
saṁvādaḥ samabhūt tāta yatraiṣā sātvatī śrutiḥ ||

TRANSLATION

How did the conversation of Parīkṣit with Śukadeva arise, through which this Vaiṣṇava scripture appeared?

COMMENTARY

Pāṇḍaveyasya refers to Parīkṣit. *Muninā* refers to Śukadeva. *Śrutiḥ* refers to the scripture.

|| 1.4.8 ||

sa go-dohana-mātraṁ hi gṛheṣu gṛha-medhinām |
avekṣate mahā-bhāgas tīrthī-kurvaṁs tad āśramam ||

TRANSLATION

The great devotee would wait in the houses of married couples only as long as it took to milk a cow, purifying the inhabitants by giving spiritual benefit.

COMMENTARY

Śukadeva must have remained a long time with Parīkṣit in order to explain this work. It could not be otherwise. On the pretext of begging alms, he would wait in a house for only the time it took to milk a cow. However, he actually purified their houses. He went there to give all the *jīvas* the spiritual goal of life.

|| 1.4.9 ||

abhimanyu-sutaṁ sūta prāhur bhāgavatottamam |
tasya janma mahāścaryaṁ karmāṇi ca gṛṇīhi naḥ ||

TRANSLATION

O Sūta! Parīkṣit is called the greatest of devotees. Please tell us about his astonishing birth and activities.

COMMENTARY

Gṛṇīhi means “please tell.”

|| 1.4.10 ||

sa samrāṭ kasya vā hetoḥ pāṇḍūnāṁ māna-vardhanaḥ |
prāyopaviṣṭo gaṅgāyām anādṛtyādhirāṭ-śriyam ||

TRANSLATION

Why did this king, the glory of the Pāṇḍavas, neglect the wealth of kings and fast to death on the bank of the Gaṅga?

COMMENTARY

Adhirāṭ means “ruling as the chief.” It refers to Yudhiṣṭhira and his brothers. Parīkṣit inherited their wealth, but became disinterested in it.

|| 1.4.11 ||

namanti yat-pāda-niketam ātmanaḥ

śivāya hānīya dhanāni śatravaḥ |

kathaṁ sa vīraḥ śriyam aṅga dustyajāṁ

yuvaiṣatotsraṣṭum aho sahāsubhiḥ ||

TRANSLATION

Why did this brave young man, to whose feet enemies brought wealth and clearly bowed down for their own benefit, desire to give up such wealth, which is difficult to give up, along with his life airs?

COMMENTARY

Pāda-niketam means “foot-stool.” *Ha* means “clearly.” Parīkṣit was young, not old but desired (*aiṣata*) to give up all the wealth, along with even his life airs (*asubhiḥ*).

|| 1.4.12 ||

śivāya lokasya bhavāya bhūtaye

ya uttama-śloka-parāyaṇā janāḥ |

jīvanti nātmārtham asau parāśrayaṁ

mumoca nirvidya kutaḥ kalevaram ||

TRANSLATION

Persons who are surrendered to the Lord live for the auspiciousness of the world: extinguishing repeated birth and death and supplying material needs, and not for themselves. Why did Parīkṣit, becoming renounced, give up his body, which was meant as a shelter for others?

COMMENTARY

Those surrendered to the Lord live for the auspiciousness of the world (*lokasya sivāya*) in two ways: for extinguishing material life (*bhavāya*) and for giving material wealth (*bhūtaye*). *Bhavāya* literally means “for material life” but here it means “the devotees live for helping people give up their material life” in the manner that smoke is used to smother mosquitoes. Or the dative case *bhavāya* may express a missing infinite: *bhavāya saṁhartum* (they live to extinguish material life.)[18]

Parāśṛayam means helping others. One should not give up something upon which others depend for life, even though one may be personally detached from it.

|| 1.4.13 ||

tat sarvaṁ naḥ samācakṣva pṛṣṭo yad iha kiñcana |

manye tvāṁ viṣaye vācāṁ snātam anyatra chāndasāt ||

TRANSLATION

[18] *kriyārthopapadasya ca.* (*Aṣṭādhyāyī*, Pāṇini 2.3.14) Use of dative case with the verb indicates there is a hidden infinite which should be understood.

Please explain to us whatever I have asked you on this subject. I think that you are most capable of explaining all subjects, except some portions of the Veda.

COMMENTARY

Snatam vācām means "having full ability to say." *Anyatra chāndasāt* means "other than the statements of the Vedas, since you are not qualified for that." One should not worry that *Bhāgavatam* is therefore inferior to the Vedas, because of Sūta's particular qualification. All persons are qualified for the final fruit of the tree of all the Vedas, the *Bhāgavatam,* and *Bhāgavatam*, being the fruit of the tree of the Vedas, is the essence of all *śrutis.*

|| 1.4.14 ||

sūta uvāca—

dvāpare samanuprāpte tṛtīye yuga-paryaye |

jātaḥ parāśarād yogī vāsavyāṁ kalayā hareḥ ||

TRANSLATION

Sūta said:

Vyāsa was born in the womb of Satyavatī as a portion of the Lord when the third part of Dvāpara-yuga arrived in the passing of yugas.

COMMENTARY

In answer to the questions mentioned in verse 3 "in which yuga, at what place" a short account of Vyāsa's birth and activities is now presented. According to *Amara-koṣa, paryaya* means a lapse. With a lapse of many *yuga* cycles (*yuga-paryaye)*, in Dvāpara-yuga, when Kṛṣṇa appeared, Vyāsa was born. It will be explained that Kṛṣṇa appeared in Dvāpara-yuga of the twenty-eighth cycle of *yugas* in Vaivasvata-*manvantara*. All *yugas* are divided into three parts: the beginning portion (*saṇdhyā-rūpa*), the middle portion (*yuga-rūpa*) and the end portion (*sandhyāṁśa-rūpa*). *Tṛtīye* refers to the third part of Dvāpara-yuga.[19] Vyāsa was born from Satyavatī who was the daughter of Uparicara Vasu. Thus *vāsavyām* means "in the womb of Satyavatī."

|| 1.4.15 ||

[19] The proportions are .1 for the beginning portion, .8 for the middle portion and .1 for the concluding portion of the yuga.

sa kadācit sarasvatyā upaspṛśya jalaṁ śuciḥ |

vivikta eka āsīna udite ravi-maṇḍale ||

TRANSLATION

At one time, Vyāsa, performing *ācamana* with water from the Sarasvatī River, being purified, sat alone in an isolated spot while the sun rose.

COMMENTARY

Upaspṛśya means "having sipped water (*ācamana*)." The verse is part of a sentence which ends in verse 18.

|| 1.4.16-18 ||

parāvara-jñaḥ sa ṛṣiḥ kālenāvyakta-raṁhasā |

yuga-dharma-vyatikaraṁ prāptaṁ bhuvi yuge yuge ||

bhautikānāṁ ca bhāvānāṁ śakti-hrāsaṁ ca tat-kṛtam |
aśraddadhānān niḥsattvān durmedhān hrasitāyuṣaḥ ||
durbhagāṁś ca janān vīkṣya munir divyena cakṣuṣā |

sarva-varṇāśramāṇāṁ yad dadhyau hitam amogha-dṛk ||

TRANSLATION

Vyāsa, who could see the past and the future, having pure vision, observed by his spiritual eye that the *dharmas* for the *yugas* had been destroyed on the earth, *yuga* after *yuga,* by the invisible force of time; that the bodies had decreased in ability; and that the people were devoid of faith, dominated by *rajas* and *tamas*, dull-witted, short-lived, and filled with misfortunes. He began to contemplate on what would be beneficial for all the *varṇas* and *āśramas*.

COMMENTARY

He knows the past and the future (*parāvara-jñaḥ*). He saw that there was destruction of the *dharmas* of the *yugas* with time (*yuga-dharma-vyatikaram*). There was decrease in strength of the body conditions (*bhautikānām bhāvānām*), caused by time (*tat-kṛtam*). The people were filled with *rajas* and *tamas* (*niḥsattvān*).

|| 1.4.19 ||

cātur-hotraṁ karma śuddhaṁ prajānāṁ vīkṣya vaidikam |

vyadadhād yajña-santatyai vedam ekaṁ catur-vidham ||

TRANSLATION

Seeing the purifying power of Vedic rites performed by the four priests for the people at large who were not inclined for *jñāna*, *yoga* or *bhakti*, he divided the one Veda into four for continuation of sacrifice.

COMMENTARY

Vyāsa considered that Vedic rites were purifying (*śuddham*) for all people who were not qualified for *jñāna, yoga* or *bhakti*. These sacrifices were accomplished by four priests, the *hotā* (reciter of Ṛg-veda, offerer of oblations), *udgātā* (reciter of Sāma-veda, corrector of irregularity), *adhvaryu* (reciter of Yajur-veda, preparer of items for sacrifice), and the *brahmā* (reciter of Atharva-Veda, knower of all Vedas, supervisor). *Santatyai* means “for continuation.”

|| 1.4.20 ||

ṛg-yajuḥ-sāmātharvākhyā vedāś catvāra uddhṛtāḥ |

itihāsa-purāṇaṁ ca pañcamo veda ucyate ||

TRANSLATION

He divided the Veda into the Ṛg, Yajus, Sāma and Atharvā. Histories and Purāṇas are called the fifth Veda.

|| 1.4.21-22 ||

tatrarg-veda-dharaḥ pailaḥ sāmago jaiminiḥ kaviḥ |

vaiśampāyana evaiko niṣṇāto yajuṣām uta ||

atharvāṅgirasām āsīt sumantur dāruṇo muniḥ |

itihāsa-purāṇānāṁ pitā me romaharṣaṇaḥ ||

TRANSLATION

For the Vedas, Paila became responsible for the Ṛg-veda, wise Jaimini chanted the Sama-veda, Vaiśampāyana became learned in the Yajur-veda, the sage Sumantu, inclined to incantations, became learned in the Atharva-veda and my father Romaharṣaṇa became learned in the histories and Purāṇas.

COMMENTARY

Dāruṇaḥ means “inclined to incantations and magic.”

|| 1.4.23 ||

ta eta ṛṣayo vedaṁ svaṁ svaṁ vyasyann anekadhā |

śiṣyaiḥ praśiṣyais tac-chiṣyair vedās te śākhino 'bhavan ||

TRANSLATION

Each of these sages divided up his Veda into many divisions and these Vedas then developed branches as they were passed on to disciples, grand-disciples and great-grand-disciples.

COMMENTARY

Vyasyan means divided.

|| 1.4.24 ||

ta eva vedā durmedhair dhāryante puruṣair yathā |

evaṁ cakāra bhagavān vyāsaḥ kṛpaṇa-vatsalaḥ ||

TRANSLATION

The supreme lord Vyāsa, merciful to the most fallen, thus divided the Vedas so that they could be understood by the foolish.

|| 1.4.25 ||

strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā |

karma-śreyasi mūḍhānāṁ śreya evaṁ bhaved iha |

iti bhāratam ākhyānaṁ kṛpayā muninā kṛtam ||

TRANSLATION

The women, *śudras* and *dvija-bandhus* were not qualified to hear the Vedas. Thinking what would be the best for the foolish in terms of the best *sādhana,* Vyāsa by his mercy wrote the *Mahābhārata.*

COMMENTARY

The *dvīja-bandhus* do not belong to the three upper classes. *Karma-śreyasi* means "in the best *sādhana*."

|| 1.4.26-27 ||

evaṁ pravṛttasya sadā bhūtānāṁ śreyasi dvijāḥ |

sarvātmakenāpi yadā nātuṣyad dhṛdayaṁ tataḥ ||

nātiprasīdad dhṛdayaḥ sarasvatyās taṭe śucau |

vitarkayan vivikta-stha idaṁ covāca dharma-vit ||

TRANSLATION

O *brāhamaṇas*! Though he had engaged himself in this way for the welfare of all beings, his heart was not satisfied with all of that. Being not completely satisfied in heart, sitting in a solitary spot on the bank of the Sarasvatī River, the knower of *dharma* began to contemplate. He then spoke as follows.

COMMENTARY

Sarvātmakena means the same as *sarvātmanā* (by the whole). *Na ati prasīdad hṛdayaḥ* means "he whose heart was not completely pleased." Because of dissatisfaction in his heart he began to conjecture (*vitarkayan*). He spoke to himself internally.

|| 1.4.28 ||

dhṛta-vratena hi mayā chandāṁsi guravo 'gnayaḥ |

mānitā nirvyalīkena gṛhītaṁ cānuśāsanam ||

TRANSLATION

I have respected the Vedas, the *gurus* and fire with sincerity and strict vows, and observed the rules.

|| 1.4.29-30 ||

bhārata-vyapadeśena hy āmnāyārthaś ca pradarśitaḥ |

dṛśyate yatra dharmādi strī-śūdrādibhir apy uta ||

tathāpi bata me daihyo hy ātmā caivātmanā vibhuḥ |

asampanna ivābhāti brahma-varcasy asattamaḥ ||

TRANSLATION

Through the *Mahābhārata,* in which *dharma, artha, kāma* and *mokṣa* for the women, *śūdras,* what to speak of the higher castes, is seen, I have clearly shown the meaning of the Vedas. But still, my soul situated in the body, though powerful with austerity and knowledge by nature, appears incomplete and inferior, even though endowed with power arising from studying the Vedas.

COMMENTARY

My soul situated in the body (*daiyaḥ*), though complete with austerity and knowledge (*vibhuḥ*) by nature (*ātmanā*), feels incomplete (*asampanna*); and not only incomplete, but also inferior (*asattama*) even though endowed with power arising from the excellent results derived by hearing and studying the Vedas. Another version of the text has *uśattama* (most pleased with). In either case, as part of a compound, the suffix *vī* can be added with the meaning “possessing.”

|| 1.4.31 ||

kiṁ vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ |

priyāḥ paramahaṁsānāṁ ta eva hy acyuta-priyāḥ ||

TRANSLATION

Perhaps the path of *bhakti* pleasing to the most elevated devotees has not been sufficiently described. And the elevated devotees alone are dear to the Lord.

COMMENTARY

Vyāsā begins to intuit the reason for his dissatisfaction. *Prāyana* means abundantly. The word *te* refers to the *paramahaṁsas*. It is not possible to explain the word *bhāgavatā dharmā* as *jñāna*. It is *bhakti* only for it is later said:

tad-vāg-visargo janatāgha-viplavo yasmin prati-ślokam abaddhavaty api

nāmāny anantasya yaśo ’ṅkitāni yat śṛṇvanti gāyanti gṛṇanti sādhavaḥ

That literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest. SB 1.5.11

And thus the word *paramahaṁsānām* refers only to the devotees, not to the *jñānīs. Bhāgavatam* should always be connected with the devotees who are called *paramahaṁsas.* It should never be taken as the property of the *jñānīs.*

bhavatānudita-prāyaṁ yaśo bhagavato ’malam

yenaivāsau na tuṣyeta manye tad darśanaṁ khilam

You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless. SB 1.5.8

|| 1.4.32 ||

tasyaivaṁ khilam ātmānaṁ manyamānasya khidyataḥ |

kṛṣṇasya nārado 'bhyāgād āśramaṁ prāg udāhṛtam ||

TRANSLATION

As Vyāsa was lamenting, considering himself most vile, Nārada approached the hermitage, which was previously described.

COMMENTARY

Khilam means “vile.” Vyāsa’s hermitage was on the bank of the Sarasvatī as previously described (*prāg udāhṛtam*). Lacking complete knowledge and being dissatisfied are impossible for Vyāsa, since he is an *avatāra* of the Lord. Therefore it should be understood that these conditions were strongly produced by Kṛṣṇa himself in order to manifest the *Bhāgavatam*, the crest jewel of all the scriptures and which is non-different from him. Similarly, even Bālarāma’s knowledge became covered by Kṛṣṇa for the beauty of the pastimes in bewildering Brahmā. The *Bhāgavatam* became manifest by the instructions of Nārada; however it should be understood that the even the chief goal of human endeavor, liberation, is achieved only by *bhakti*, and not by any other method.

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair apisarvaṁ

mad-bhakti-yogena mad-bhakto labhate ’ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. SB 11.20.32-33

kiṁ vā yogena sāṅkhyena nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca na yatrātma-prado hariḥ

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of *sannyāsa,* or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless. SB 4.31.12

Thus the unique meaning of all the scriptures becomes visible to all people by *bhakti.*

|| 1.4.33 ||

tam abhijñāya sahasā pratyutthāyāgataṁ muniḥ |

pūjayām āsa vidhivan nāradaṁ sura-pūjitam ||

TRANSLATION

Understanding that Nārada, worshipped by the Devatās, had suddenly arrived, Vyāsa worshipped him as if he were Brahmā.

COMMENTARY

Vidhivat means like Brahmā. *Vat* can mean "like" according to the dictionary. *Vat* is compounded with *vidhi*.

atha pañcamo 'dhyāyaḥ

vyāsa-nārada-saṁvādo nāma

|| 1.5.1 ||

sūta uvāca—

atha taṁ sukham āsīna upāsīnaṁ bṛhac-chravāḥ |

devarṣiḥ prāha viprarṣiṁ vīṇā-pāṇiḥ smayann iva ||

TRANSLATION

Sūta said:

The famous Nārada, with *vīṇā* in his hand, being seated comfortably, while slightly smiling, then spoke to Vyāsa, who was attending on him.

COMMENTARY

In the Fifth chapter, showing the uselessness of *jñāna* and *karma*, Nārada teaches Vyāsa about *bhakti* with its chief component *kīrtana.*

Welcoming his guest, Vyāsa was worshipping (*upāsīnam*) him by offering *āsana, arghya, pādya* and other items. A slight smile appeared on Nārada's lips, which shows that he, knowing everything, was internally pleased with Vyāsa. It was not possible for him to hide this smile by pretending something else, because of the interesting questions he would pose.

|| 1.5.2 ||

nārada uvāca

pārāśarya mahā-bhāga bhavataḥ kaccid ātmanā |

parituṣyati śārīra ātmā mānasa eva vā ||

TRANSLATION

Nārada said:

Great soul, son of Parāśara! If you think you are your body, is your body pleased with your body or not? Or if you think you are your mind, is your mind pleased with your mind or not?

COMMENTARY

Śārīraḥ ātmā here means "identifiying oneself with the body." Is this self satisfied with the body (*ātmanā*)? Is your self identifying with the mind (*mānasa ātmā*) satisfied with the mind (*ātmanā*)? *Kaccid* means "or not." Addressing Vyāsa as the most fortunate son of Parāśara, Nārada suggests that if Vyāsa possesses such powerful ancestry, how could he lament? Thus he implies disappointment in Vyāsa.

|| 1.5.3 ||

jijñāsitaṁ susampannam api te mahad-adbhutam |

kṛtavān bhāratamḥ yas tvaṁ sarvārtha-paribṛṁhitam ||

TRANSLATION

You wrote the most astonishing *Mahābhārata*, complete with all instructions on *artha*, *dharma,* k*āma* and *mokṣa*. All that one desires to know is presented perfectly in this work.

COMMENTARY

You cannot say that the source of your dissatisfaction is lack of scriptural knowledge, because you wrote the *Mahābhārata.*

|| 1.5.4 ||

jijñāsitam adhītaṁ ca brahma yat tat sanātanam |

tathāpi śocasy ātmānam akṛtārtha iva prabho ||

TRANSLATION

You have also investigated and realized the *brahma*n which is eternal. Then why should you lament that you have been unsuccessful?

COMMENTARY

Nor can you say that the reason for lamentation is lack of realized knowledge, because you have investigated and made conclusions in the *Vedānta-sūtras* about the eternal *brahman* that spreads everywhere in impersonal form. Not only did you inquire (*jijñāsitam*), but you have understood and realized (*adhītam*) that *brahman*. Śrīdhara Svāmī says *adhītam* means understood or attained.

|| 1.5.5 ||

vyāsa uvāca—

asty eva me sarvam idaṁ tvayoktaṁ

tathāpi nātmā parituṣyate me |

tan-mūlam avyaktam agādha-bodhaṁ

pṛcchāma he tvātma-bhavātma-bhūtam ||

TRANSLATION

What you said about me is true. Yet my mind and body are not satisfied. I am asking the imperceptible reason for this from you because you were born from the body of self-born Brahmā and hence you possess great knowledge.

COMMENTARY

I ask you the cause (*tan-mūlam*) which is hard to understand (*me avyaktam*). The particle *he* indicates that he does not know. I ask you because you were born (*bhūtam*) from the body (*ātma*) of Brahmā (*ātma-bhava*). The power derived from the lineage of your father is the cause of your having great unfathomable knowledge (*agādha-bodham*).

|| 1.5.6 ||

sa vai bhavān veda samasta-guhyam

upāsito yat puruṣaḥ purāṇaḥ |

parāvareśo manasaiva viśvaṁ

sṛjaty avaty atti guṇair asaṅgaḥ ||

TRANSLATION

You are also the Lord The Lord is also you since You are an *avatāra* of the Lord. Certainly you know all secrets, because you worship the original person, the lord of cause and effect, who, remaining unaffected, creates, maintains and destroys the universe along with the *guṇas* by his will alone.

COMMENTARY

You have described me as the son of Parāśara, with a great lineage, with knowledge of the four Vedas and realization of *brahman*. But you are the son of Brahmā, omniscient (*agādha-bodham*), and worshipper of the Supreme Lord. In all ways you thus surpass me! That is understood when Vyāsa says “You worship the Supreme Lord (*purāṇaḥ puruṣaḥ upāsitaḥ*).” The words starting with *parāvareśaḥ* (lord of cause and effect) further describe that Supreme Lord. That Lord (*saḥ*) is certainly (*vai*) you (*bhavān*), since you, Nārada, are an *avatāra* of the Lord. Therefore you know the whole secret and the secret behind all things (*samasta-guhyam*).

|| 1.5.7 ||

tvaṁ paryaṭann arka iva tri-lokīm

antaś-caro vāyur ivātma-sākṣī |

parāvare brahmaṇi dharmato vrataiḥ

snātasya me nyūnam alaṁ vicakṣva ||

TRANSLATION

You wander like the sun throughout the three worlds seeing everything and wander like the life air throughout the body as the witness of everyone's intelligence. Though I have become very proficient in the Vedas and have realized the *brahman* by proper methods, it is not enough. Please consider this.

COMMENTARY

The original person, the supreme lord, has descended as you to give benefit to the world. Today, please help me. You wander throughout the three worlds like the sun, which sees everything and like the life air which moves within, knowing the actions of the intellect (*ātma-sākṣī*). I am well versed by proper means method (*dharmataḥ*) in the supreme *brahman* (*para brahmaṇi*), and in the statements of the Veda (*avare brahmaṇi*) by rules of study (*vrataiḥ*). *Dharma* refers to "method" in this verse because Yājñavalkya says:

> *ijyācāra-damāhiṁsā-dāna-svādhyāya-karmaṇām |*
>
> *ayaṁ tu paramo dharmo yad-yogenātma-darśanam ||* (1.8) *iti |*
>
> The supreme *dharma* by which method one can realize *ātma* consists of worship, proper conduct, control of the senses, non-violence, charity, and study. *Yājñavalkya-smṛti* 1.8

This is sufficient (*alam*), but it is still insufficient (*nyūnam)*! Please consider all this.

|| 1.5.8 ||

śrī-nārada uvāca—

bhavatānudita-prāyaṁ yaśo bhagavato 'malam |

yenaivāsau na tuṣyeta manye tad darśanaṁ khilam ||

TRANSLATION

Nārada said:

You have not sufficiently described the glories of the spotless Lord Kṛṣṇa. Because your mind could never be satisfied with this, I think that writing the *Vedānta-sūtras* is insufficient.

COMMENTARY

You have not described much at all (*anudita-prāyam*) about the spotless glories of the Lord—the superior position of *bhagavān's* forms above all other forms, and the supreme attractiveness of his pastimes and *bhakti.*

"But I have produced the *brahma-mīmāṁsa* scripture, the *vedānta-darṣana*."

"I consider that *darśana* scripture to be deficient (*khilam*). You are the writer of Vedānta and if your mind is dissatisfied with this, then how will those who continually study this *darśana* be satisfied? You are the proof that this *darśana* is insufficient."

|| 1.5.9 ||

yathā dharmādayaś cārthā muni-varyānukīrtitāḥ |

na tathā vāsudevasya mahimā hy anuvarṇitaḥ ||

TRANSLATION

O venerable sage! You have not repeatedly described the glories of Vāsudeva Kṛṣṇa to the extent that you have glorified *dharma, artha, kāma* and *mokṣa.*

COMMENTARY

"But I have described the wonderful qualities and pastimes of Kṛṣṇa in the *Padma Purāṇa* and others as well."

The word *ca* here means "though." You have not described the glories of Vāsudeva as much as you have described *artha, dharma, kāma* and *mokṣa* as the goals of human life (*arthā*) even though they are much inferior to the glories of Vāsudeva. Though Vāsudeva is the crest jewel of human goals, you have not described him as the goal of human endeavor. Though you have described the glories of Kṛṣṇa abundantly in many places, they have been described only as a means of getting *mokṣa*. How can you mind

be satisfied when there is a lack of regard for that which should have been given the most regard?

“But I have described *bhakti* to be higher than liberation in many places in other scriptures.

> *anyatra puṇya-tīrtheṣu muktir eva mahā-phalam |*
>
> *muktaiḥ prārthyā harer bhaktir mathurāyāṁ ca labhyata*
>
> Liberation is the highest goal in visiting other holy places, but devotion to the Lord, prayed for by the liberated souls, can be obtained at Mathurā. *Padma Purāṇa*

> *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |*
>
> *samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||*
>
> One who attains *brahman*, equal to all living entities, does not lament or desire. He then attains pure devotion to me. BG 18.54”

“But you have not done so repeatedly (*na anuvarṇitaḥ*). You must do so, because it is said that the meaning of scriptures is revealed by repetition as in *ānandamayo ’bhyāsāt*: the *ānandamaya-puruṣa* is the supreme lord because of repetition of words to indicate this (*Vedānta-sūtra* 1.1.13). Your mind will be satisfied only when you describe very clearly with repetition the glories of the Lord, since those glories alone are finally the most excellent.”

|| 1.5.10 ||

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit |
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ ||

TRANSLATION

Works whose attractive verses do not glorify at all the glories of the Lord, which purify not only the author but the whole world, are considered by the

devotees who have captured the mind of the Lord to be the place for crows, where swans, living in pleasant lakes, take no enjoyment at all.

COMMENTARY

Even poetic works should be condemned if they are devoid of glorification of the Vāsudeva.

A work whose verses do not proclaim the glories of the Lord — which purify even the whole world composed of speakers and listeners, what to speak of the author — is actually like a dead body. It is very impure without describing the glories of the Lord which are like life itself, even though it may be endowed with qualities and poetic ornaments ((*citra-padam*) and is also a cause for surprise or dismay (another meaning of *citra*).

It is considered to be (*uśanti*) a place for crows, a hole filled with various left-over foods, which is desired by persons filled with lust, who are like crows. It is a place where the swans of Mānasa-sarovara (*mānasā haṁsā*) or the devotees situated in the mind of the Lord absolutely (*ni* for *nitarām*) never enjoy (*ramanti*).

> *sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham*
>
> *mad-anyat te na jānanti nāhaṁ tebhyo manāg api*
>
> Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine. SB 9.4.68

Or *mānasāḥ* can mean “those who destroy (*sā*) respect (*māna*) for those words since they find no pleasure in them. Or *mānasāḥ* can mean the mental sons of Brahmā such as the Kumāras. The Kumāras proclaim (*mānasāḥ uśanti*) this. *Uśik* means pleasant and *kśaya* means lake in the case of reference to the swans, or it can mean abode. Thus *uśik-kṣayāḥ* means those possessing the abode of the Lord. This would refer to the Kumāras who were free to enter the Lord’s abode.

The word *vacaḥ* means statements, what is spoken. Therefore statements like the following would appear to make *Bhāgavatam* a place for the crows.

> *nābhāgo nabhagāpatyaṁ yaṁ tataṁ bhrātaraḥ kavim*
>
> *yaviṣṭhaṁ vyabhajan dāyaṁ brahmacāriṇam āgatam*

> The son of Nabhaga named Nābhāga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a *gṛhastha* and would not return. Consequently, without providing a share for him, they divided the property of their father among themselves. When Nābhāga returned from the place of his spiritual master, they gave him their father as his share. SB 9.4.1

And it may be argued that none of the Purāṇas written by Vyāsa should be considered as a place of crows, since nothing there is completely devoid of the glories of the Lord. To this however it can be said:

> *kali-mala-saṁhati-kālano ’khileśo*
>
> *harir itaratra na gīyate hy abhīkṣṇam*
>
> *iha tu punar bhagavān aśeṣa-mūrtiḥ*
>
> *paripaṭhito ’nu-padaṁ kathā-prasaṅgaiḥ*
>
> Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this *Śrīmad-Bhāgavatam*. SB 12.12.66

Taking this verse and the next verse in the *Bhāgavatam* into consideration, the word *vacaḥ* should mean the general import of the discussion, rather than each sentence. That being the case, the chapters and stories of *Bhāgavatam* are all ornaments to the glories of the Lord. In other Purāṇas, however many of the stories are devoid of the glories of the lord and are therefore the place of the crows. Thus there is no contradiction.

|| 1.5.11 ||

tad-vāg-visargo janatāgha-viplavo

yasmin prati-ślokam abaddhavaty api |

nāmāny anantasya yaśo ’ṅkitāni yac

chṛṇvanti gāyanti gṛṇanti sādhavaḥ ||

TRANSLATION

The use of words in which, though not perfectly composed, there are the names of the Lord and descriptions of his glories which devotes hear, sing, and again receive, destroys the sins of all people.

COMMENTARY

Having expressed the negative side, now the positive is expressed. The production and use of words or stories (*tad-vāg-visargaḥ*) which destroy the sins of all people, which are sometimes clear and sometimes generally coherent, but with sparse ornaments in the verses (*prati-śÿokam abaddhavati*), contain names and descriptions of the Lord's glories. The devotees hear, and having heard, sing, and having sung, again they hear, since they are not fully satiated.

Or if a speaker is present, they hear the glories. If a hearer is present they speak the glories (*gṛhanti*). And, otherwise, they spontaneously sing the glories. Śridhara Svāmī explains that *abaddhavati* can also mean ungrammatical language.

|| 1.5.12 ||

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam |

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitaṁ karma yad apy akāraṇam ||

TRANSLATION

Even the stage of *jñāna* without the bondage of *karma* is not glorious if it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What then to speak of *sakāma-karma* which causes suffering, both, during practice and at the stage perfection, and *niṣkāma-karma*, when not offered to the Lord?

COMMENTARY

Not only are the words important. If there is no *bhakti*, the work is useless. The realization coming from the words of the Vedas is useless without *bhakti*, what to speak of mere scriptural knowledge, and what to speak of *niṣkāma-karma*. And so much more, *sakāma-karma* is useless without *bhakti*. Even knowledge devoid of fruitive intentions does not appear wonderful without *bhakti*, in which one thinks of

the Lord who has a form of knowledge and bliss (*acyuta-bhāva*). Even if *bhakti* is present in *jñāna* and one thinks that the Lord and *bhakti* are mixed with *māyā*, then that does not produce liberation. Though devoid of ignorance (*nirañjanam*), though one has realized knowledge, what is the use of that knowledge (*alam*)? What then to speak of unrealized scriptural knowledge! One should not say that you can achieve liberation just by destroying ignorance. By the inconceivable energy of the Lord, the destroyed ignorance again arises. The *Pariśiṣṭā-vacanam* of the *Vāsanā-bhāṣya* says:

> *jīvan-muktā api punar bandhanaṁ yānti karmabhiḥ |*
> *yady acintya-mahā-śaktau bhagavaty aparādhinaḥ |*
>
> Even the liberated persons again get bound by *karma* if they commit offense against the Lord, possessor of great, inconceivable powers.

There it also says:

> *jīvan-muktā prapadyante kvacit saṁsāra-vāsanām |*
> *yogino na vilipyante karmabhir bhagavat-parāḥ ||*
>
> Liberated souls sometimes are subjected to birth and death, but the *yogīs* who surrender to the Lord are not touched by *karma.*

Thus the effect of *jñāna* is destruction of *karma*. *jñānāgniḥ sarva-karmāṇi bhasmasāt kurute ’rjuna*: O Arjuna, by the fire of knowledge all *karmas* are burned to ashes. (BG 4.33) But that is not so wonderful because it is also said concerning *rathayātrā* in *Viṣṇu-bhakti-candrodaya* of another Purāṇa it is said:

> *nānuvrajati yo mohād vrajantaṁ jagad-īśvaram |*
> *jñānāgni-dagdha-karmāpi sa bhaved brahma-rākṣasaḥ ||*
>
> He who does not follow the Lord in his chariot when he moves becomes a *brahma-rakṣasa* even though he has destroyed all *karmas* with the fire of knowledge.

It will also be said later *āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ*: after reaching the height of liberation with great difficutly, again they fall down because they do not worship the lotus feet of the Lord. (SB 10.2.32)

Since *jñāna* is devoid of real *bhakti* to the Lord, the offense caused by thinking that the Lord is material is unavoidable. If such *jñāna* devoid of *bhakti* is useless, what then to

speak of *karma* which is filled with desires for enjoyment and which causes suffering (*abhadram*) at all times (*śaśvat*)--during practice and at the time of receiving the result. And even if the *karma* is without the goal of enjoyment (*akāraṇam*), because it is not offered to the Lord it is not successful.

|| 1.5.13 ||

atho mahā-bhāga bhavān amogha-dṛk

śuci-śravāḥ satya-rato dhṛta-vrataḥ |

urukramasyākhila-bandha-muktaye

samādhinānusmara tad-viceṣṭitam ||

TRANSLATION

Fortunate one! Therefore, since you have useful knowledge, spotless character, dedication to truth and determined vows, remember with attention the pastimes of the Lord which bring about liberation from all bondage.

COMMENTARY

Love for the Lord Acyuta is most cherished by you since it is topmost. That is attained by chanting and hearing his name, pastimes, etc. The names of Rāma and Kṛṣṇa are famous. How are his pastimes attractive to you? Please teach the world about those pastimes. Your knowledge is useful (*amogha-dṛk*). Your character is pure (*śuci-sravāḥ*). You are devoted to truth (*satya-rataḥ*) and determined in your vows (*dhṛta-vrataḥ*). Remember with fixed attention (*samādhinā*) the various pastimes of the Lord which give liberation for all people or give liberation from all bondage. The word “remember” is used because the pastimes appear spontaneously in the pure mind filled with devotion, since they are all self-revealing, infinite, most confidential, and impossible to speak or receive by any other means. After recollecting the pastimes, please recite them to us. One must also have productive knowledge and pure character. It cannot be otherwise. Because you are a person with pure eyes (*amogha-dṛk*) and with pure ears (*śuci-sravāḥ*), you have seen some pastimes with your eyes and heard some with your ears. And by attached mind (*satya-rataḥ*) and determined intelligence (*dhṛta-vrataḥ*), you should remember with concentrated attention at this moment some very confidential pastimes which cannot be seen or heard but which you have observed. After remembering them, please tell them to us. *Anusmara* is in the second person instead of saying “one should remember” because of the distinctiveness of the statement.

|| 1.5.14 ||

tato ’nyathā kiñcana yad vivakṣataḥ

pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ |

na karhicit kvāpi ca duḥsthitā matir

labheta vātāhata-naur ivāspadam ||

TRANSLATION

The intelligence of people desiring to speak on other subjects, who develop another vision, becoming disturbed by the words describing these other objects, can never attain its proper object. It is like a boat attacked by the wind.

COMMENTARY

The positive statement having been made, the negative version is now expressed. Some people desire to speak about topics other than the pastimes of the Lord. Having desired, they speak, and having spoken someone hears from them. And this causes a different type of vision. For persons having a vision of objects other than the lord’s pastimes resulting from desire to speak about other things, the intelligence, disturbed by words (*nāmabhiḥ*) describing other objects (*rūpa*) produced by the different vision, at no time and at no place can attain its destination. It is like a boat beaten by the wind. Being turned about by the wind and going in various directions, struck by the wind, it sinks. Similarly the intelligence is destroyed because of skilful words, poetry, *karma* and *jñāna*.

|| 1.5.15 ||

jugupsitaṁ dharma-kṛte ’nuśāsataḥ

svabhāva-raktasya mahān vyatikramaḥ |

yad-vākyato dharma itītaraḥ sthito

na manyate tasya nivāraṇaṁ janaḥ ||

TRANSLATION

You have created a great disturbance by teaching what is condemned to people attached to material enjoyment in order to make them accept *dharma.* Thinking that what you have taught is real *dharma*, they do not consider giving it up.

COMMENTARY

“I wrote the Mahābhārata and other works so that people could hear the glories of the Lord, but I have first presented material happiness in these works in order to promote scriptures to materialistic persons who do not want *bhakti*. But that is not my real intention. The proof is Vidura’s words**:**

munir vivakṣur bhagavad-guṇānāṁ sakhāpi te bhāratam āha kṛṣṇaḥ |

yasminn nṛṇāṁ grāmya-sukhānuvādair matir gṛhītān hareḥ kathāyām ||

Your friend the great sage Kṛṣṇa-dvaipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work the Mahābhārata. But the whole idea is to draw the attention of the mass of people to kṛṣṇa-kathā [Bhagavad-gītā] through their strong affinity for hearing mundane topics**.** SB 3.5.12”

That is true. As Vidura said, in order to make people accept worship of the Lord (*dharma-kṛte*) you have taught what is condemned, *karm*a (*jugupsitam*). A great disturbance has come about for materialistic people who are attached to enjoy from impressions arising for sense objects (*svabhāva-raktasya*) because you have taught material *dharma.* But though your intention was to help them, you have actually injured them. How? Because materially minded men (*prākṛtaḥ*) ascertaining what you explained to be the correct path (*dharma iti*)—thinking that it is not a fault to offer meat to the *devatās* and *pitṛs*, do not consider giving up that path, and do not consider what is actually to be done: *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. They think that this statement is not part of the path you have outlined for enjoyment. Bhaṭṭa has said the following in relation to a different topic:

tatraivaṁ śakyate vaktuṁ ye’nye paṅgv-ādayo narāḥ |

gṛhasthatvaṁ na śakyante kartuṁ teṣām ayaṁ vidhiḥ ||

naiṣṭhika-brahmacaryaṁ vā parivrājakatāthavā |

tair avaśyaṁ gṛhītavyā tenādāv etad ucyate ||

It should be said that this instruction is for those who cannot follow household life such as disabled persons. Such persons only must take vows of permanent *brahmacarya* or *sannyāsa.* Thus this is explained in the beginning.

|| 1.5.16 ||

vicakṣaṇo ʻsyārhati vedituṁ vibhor

ananta-pārasya nivṛttitaḥ sukham |

pravartamānasya guṇair anātmanas

tato bhavān darśaya ceṣṭitaṁ vibhoḥ ||

TRANSLATION

The wise person, giving up material happiness, can realize the happiness of the Lord who is beyond measure and then take to *bhakti*, setting an example for others. Describe the pastimes of the Lord for those materialists who are pushed by the *guṇas* of matter.

COMMENTARY

Please condemn other paths and describe the glories of the Lord only!

It was said in the previous verse that the people devoid of proper discrimination (*itaraḥ janaḥ*) were certain that you recommended the material path. Now, those people who have discernment (*vicakṣaṇaḥ*) can understand the happiness of the Lord, giving up material pleasure (*nivṛttitaḥ*), since the Lord is beyond time (*ananta-pārasya*) and measurement whereas material pleasure is very limited. Understanding that the happiness of the Lord is unlimited, he will perform *bhakti* for attaining that happiness. By seeing the preference of the discerning person for *bhakti* the undiscerning person will also take up the process. *Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: whatever actions the superior person performs others will follow. (BG 3.21) For this reason (*tataḥ*) describe those pastimes of the Lord. Show the pastimes of the Lord in order to liberate those who are devoid of discrimination (*anātmanaḥ*), pushed by the *guṇas* of material nature. O Lord! This address to the Lord implies: “This is possible because that even such a person, giving up all else and performing pure *bhakti* will attain your bliss.”

Or the verse has another meaning. “But if the people do not think of giving up their path, even now if I follow your instruction and preach *bhakti* with rejection of all else, they will reject this scripture.” No, it is not so. In this world not all people are undiscerning. Discerning people do exist (*vicakṣaṇaḥ*) and they can understand the happiness of the Lord who is devoid of an end in time (*ananta-pārasya*) -- who is even now existing (*pra* + *vartamānasya*). Things which are temporary can be measured. He has a body without material *guṇas* (*guṇaiḥ anātmanaḥ*), a body of eternity, knowledge and bliss — which is not possible to measure.

|| 1.5.17 ||

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer

bhajann apakvo 'tha patet tato yadi |

yatra kva vābhadram abhūd amuṣya kiṁ

ko vārtha āpto 'bhajatāṁ sva-dharmataḥ ||

TRANSLATION

If a person having given up his duties in *varṇāśrama*, begins the worship of the Lord's lotus feet, and happens to deviate or not reach perfection, there is no misfortune for him at all in the future. But what does the person who follows all duties of *varṇāśrama* but does not worship the Lord gain?

COMMENTARY

"But *Bhagavad-gītā* says:

> *na buddhi-bhedaṁ janayed ajñānāṁ karma-saṅginām |*
> *yojayet sarva-karmāṇi vidvān yuktaḥ samācaran ||*
>
> The wise man should not disturb the intelligence of the ignorant attached to results of work. Engaging in all work himself with detachment, he should engage them in activity. BG 3.26

Thus it is forbidden to give up *karma*."

That is true. This instruction is given to one who is teaching *jñāna* to another person. Practicing *jñāna* depends on inner purification, and that purification depends on *niṣkāma-karma*. This is not an instruction for one teaching another person about *bhakti*, for *bhakti* is independently powerful, not depending on prior inner purification. Lord Ajita says:

> *svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi |*
> *na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ ||*
>
> A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it. SB 6.9.50

Therefore the Lord says *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (BG 18.66) and as well:

> *dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ*
>
> Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities. SB 11.11.32

From the strength of these statements one should teach only *bhakti* to the Lord, while giving up attachment to daily and periodic duties in *varṇāśrama.* With this intention the verse is spoken.

Even in the beginning stage of *bhakti*, practice of *karma* is forbidden. Having given up ones *dharma* (*tyaktvā svadharmān*) even at the beginning stages of *bhakti*, a person who worships the lotus feet of the Lord will incur no sin by giving up that *dharma*. This is understood also from the following:

> *devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ na kiṅkaro nāyam ṛṇī ca rājan*
>
> *sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam*
>
> Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers. SB 11.5.41

And if the person dies without being qualified to attain the Lord, or (*vā*), if while alive falls down because of sinful acts, being attached to material pleasures, even then, there is no misfortune incurred by having given up *karmas*, because the impressions created by *bhakti* are indestructible, and remain in subtle form. In such a state one should not revert to performance of *karma*. Is there any misfortune somewhere (*yatra kva*), in his next life? No there is no misfortune at all. *Vā* indicates a remote possibility of falling. It is stated as a concession to the opponent (*tuṣyatu durjana nyāya*). His falling after leaving the present body is actually not a fall—one does not take a low body because of omitting *karmas*. This is shown by the following statement of the Lord:

> *na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṇv api*
>
> *mayā vyavasitaḥ samyaṅ nirguṇatvād anāśiṣaḥ*

> My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process. SB 11.29.20

This is because certainly the sprout of *bhakti,* being productive, will eventually bear leaves, flowers and fruit. Instead of the verb, present or future past tense is used (*abhūt*). This implies a criticism of all those who object (by showing that the fact is already proven). And what is gained from performing all of one's *karmas* (*sva-dharmataḥ*) by persons who do not worship the Lord (*abhajatām*).

|| 1.5.18 ||

tasyaiva hetoḥ prayateta kovido

na labhyate yad bhramatām upary adhaḥ |

tal labhyate duḥkhavad anyataḥ sukhaṁ

kālena sarvatra gabhīra-raṁhasā ||

TRANSLATION

The wise man strives for that happiness which is not attained by *jīvas* wandering from Brahma-loka to the lowest species. Material happiness is attained in all cases without endeavor, by the law of *karma*, just like distress, through the force of fast moving time.

COMMENTARY

"But the *śrutis* say *karmaṇā pitṛ-loka*: by *karma* one goes to Pitṛ-loka (*Bṛhad Āraṇyaka Upaniṣad* 1.5); and *apām somam amṛtā abhūma*: we drank *soma* and became immortal. (*Ṛg Veda* 8.48.3) These encourage people to seek happiness of Svarga in the next life. The mercantile people encourage others to seek happiness in this life. How can one promote *bhakti* for people by rejecting one's *dharma* and consequently the happiness in this and next life?

True, but the wise are not deluded by this at all. That is expressed in this verse. A person with discrimination (*kovidaḥ*) should endeavor for that cause which is not attained by the *jīvas* wandering up to Brahma-loka or down to non-moving bodies. But there material happiness is attained without endeavor (*anyataḥ*), due to ancient *karmas*, even being as pigs or in hell, just as distress is also attained without endeavor (*duḥkhavat*). It is said:

aprārthitāni duḥkhāni yathaivāyānti dehinām |
sukhāny api tathā manye dainyam atrātiricyate ||

Just as one does not pray for misery, and it nevertheless comes to all creatures, in the same way happiness predominates over suffering.

|| 1.5.19 ||

na vai jano jātu kathañcanāvrajen

mukunda-sevy anyavad aṅga saṁsṛtim |

smaran mukundāṅghry-upagūhanaṁ punar

vihātum icchen na rasa-graho janaḥ ||

TRANSLATION

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord's lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again.

COMMENTARY

This verse elaborates the point that there is no misfortune for the devotee. Even if overcome because of poor determination, the person who serves Mukunda never, by no means (*na jātu*), returns to *saṁsāra,* the place for enjoying the results of *karma*, whereas those practicing *karma* (*anyavat*) return. That is because he does not experience happiness and distress from *karmas*, since he experiences only the fruit of happiness and distress directly given by the Lord. (From this it appears that those sufferings are directly arranged by the Lord. This would be an advanced state like *bhava.* Of course, if he still has *karmas* those will be experienced.)

tvad avagamī na vetti bhavad-uttha-śubhāśubhayor

When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. SB 10.87.40

Na karma-bandhanam janma vaiṣṇavānām ca vidyate

The Vaiṣṇavas do not have rebirth caused by *karma*. *Padma Purāṇa*

Remembering from previous practice alone the mental embrace (*upagūhanam*) of the Lord's lotus feet, he has no desire to give that up. The verse does not say "remembering his lotus feet" but rather "remembering the embrace of his lotus feet." And the word "again" is used. The implication of these two words is that even though he may give up by his own choice the worship, once, twice or three times because of poor determination, after some time, by remembering his previous state of bliss from remembering the Lord and also remembering his present state of distress from not remembering the Lord, he repents. "Oh! Oh! What have I foolishly done? Let that be. I will not again abandon worship of Lord." He again begins worshipping the Lord.

The verse also uses the phrase "does not desire to give up" instead of "does not give up." This implies that he desires that he is devoid of pride in his practice. The accomplishment is in the hands of the Lord. The cause of not desiring to give up is then mentioned. *Rasa-graha* means one who is eager for tasting, or one who has a taste which is something like a ghost which cannot be given up, "haunted by *rasa*." The meaning is then that worship after the stages of *niṣthā, ruci* and *āsakti*, becomes actual *rasa* at the stage of *rati.* However, even from the first day of worshipping the Lord, there is certainly a portion of tasting *rasa* in a very covered form. Thus it is said:

bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālaḥ

prapadyamānasya yathāśnataḥ syus tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. SB 11.2.42

|| 1.5.20 ||

idaṁ hi viśvaṁ bhagavān ivetaro

yato jagat-sthāna-nirodha-sambhavāḥ |

tad dhi svayaṁ veda bhavāṁs tathāpi te

prādeśa-mātraṁ bhavataḥ pradarśitam ||

TRANSLATION

This universe is the Lord but the Lord is also different from the universe for from him arises the maintenance, destruction and creation of the universe. You know this naturally since you are an *avatāra* of the Lord. Thus I have shown to you a small portion of *bhakti* and knowledge concerning the Lord's power.

COMMENTARY

Having taught about *bhakti,* now Nārada teaches about knowledge of the worshippable Lord which is necessary for the devotees. This universe is like the Lord: it exists, has life, and a form of bliss, but it is not the Lord's form of eternity, knowledge and bliss. This is because the Lord's qualities like existence are eternal, whereas the universes quality of existence is temporary, because the Lord is different from the universe (*itaraḥ*). How is the Lord like the universe and also different from it? From the Lord, who is the possessor of *māyā-śakti,* arises the maintenance, destruction and creation of the universe. The universe is described as a form of the Lord in small portion (like the Lord), because it is an effect of the Lord. Because the Lord is the cause, he is different. Because *brahman* is the cause, the universe is also designated as *brahman* in the *śruti: sarvam khalv idam brahma*: this universe is *brahman*. (*Chāndogya Upaniṣad* 3.14.1) You know all this spontaneously (*svayam*) because you are an *avatāra* of the Lord. Thus I have shown only a small portion, ten fingers (*prādeśa-mātram*) of *bhakti* and knowledge of the powers of the Lord who measures more than ten million times a hundred trillion, in order to fulfill the statement *ācāryavān puruṣo veda*: one who has a teacher knows. (*Chāndogya Upaniṣad* 6.14.2) *Amara-kośa* says *prādeśa-tāla-gokarṇās tarjany-ādi-yute tate*: *prādeśa, tāla* and *gokarṇa* mean a measure from the thumb to the end of the forefinger.

|| 1.5.21 ||

tvam ātmanātmānam avehy amogha-dṛk

parasya puṁsaḥ paramātmanaḥ kalām |

ajaṁ prajātaṁ jagataḥ śivāya tan

mahānubhāvābhyudayo 'dhigaṇyatām ||

TRANSLATION

You possess useful knowledge! Please understand spontaneously that you were born as a portion of the supreme person, the *paramātmā*, for the benefit of the world. Therefore please describe the glories of the all powerful Lord.

COMMENTARY

This verse explains how Vyāsa knows spontaneously. O person with useful knowledge (*amogha-dṛk*)! Therefore (*tat*) please describe (*gaṇyatām*) more fully (*adhikam*) the most auspicious glories (*abhyudayaḥ*) of the mighty Lord (*mahānubhāva*)

|| 1.5.22 ||

idaṁ hi puṁsas tapasaḥ śrutasya vā

sviṣṭasya sūktasya ca buddhi-dattayoḥ |

avicyuto ’rthaḥ kavibhir nirūpito

yad-uttamaśloka-guṇānuvarṇanam ||

TRANSLATION

The unfailing cause of perfection from men’s austerity, study of the Vedas, performance of sacrifices, chanting of *mantras*, practicing *jñāna* and giving charity is defined by the wise as glorifying the qualites of the Lord.

COMMENTARY

I have said that one becomes successful by *bhakti*, after giving up all *dharmas*. Now, if some devotee has some desire for some *dharmas,* those *dharmas* will be produced by *bhakti*. That is now explained. The unfailing cause (*avicyutaḥ arthaḥ*) of men’s austerity and the other items of *dharma* has been described to be narrating the qualities of the Lord. Medinī says:

> *artho viṣayānarthayor dhana-kāraṇa-vastuni |*
> *abhidheye ca śabdānāṁ nivṛttau ca prayojane ||*
>
> *Artha* means an object of the senses, obstacle, wealth, cause, thing, meaning of a word, prevention and goal.

The results of austerity and other acts are achieved by *bhakti* according to the statement of the Lord and thus what is their necessity?

> *yat karmabhir yat tapasā jñāna-vairāgyataś ca yat*

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate ’ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions. SB 11.20.32-33

smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit |
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ ||

One should always remember Viṣṇu and never forget Him. All injunctions and prohibitions are dependent on these two principles. *Padma Purāṇa*

According to this, all *dharmas* are unnecessary. Or another meaning is because performance of *bhakti* to the Lord is the conclusion of all the scriptural statements recommending austerity, studying the Vedas etc., chanting the Lord’s name is the unmistakably mentioned process. And in his commentary on the Lord’s words *dharmo yasyāṁ mad-ātmakaḥ* (SB 11.14.3) Madhusūdana Sarasvatī says that the purport of all scriptural statements is the Supreme Lord.

|| 1.5.23 ||

ahaṁ purātīta-bhave ’bhavaṁ mune

dāsyās tu kasyāścana veda-vādinām |

nirūpito bālaka eva yogināṁ

śuśrūṣaṇe prāvṛṣi nirvivikṣatām ||

TRANSLATION

In another *kalpa* of Brahmā in a previous life, I was born as the son of a maidservant engaged by some persons studying the Vedas. Though a child, I was also engaged in serving them during the monsoon season when they decided to stay in one place.

COMMENTARY

There is no cause for pure *bhakti* other than the fortunate mercy of the devotees of the Lord. Austerity and other processes are not the cause. To illustrate this Nārada recounts a previous birth. In a previous *kalpa* (day of Brahmā) in a previous birth (*atīta-bhave*) I was born from a maid servant of some studiers of the Vedas, I was engaged (*nirūpitaḥ*) in serving those persons having *bhakti-yoga* and who desired to stay in one place (*nirvivikṣatām)* during the rainy season. That they also practiced *bhakti-yoga* is understood later from the following verse:

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām anugraheṇāśṛṇavaṁ manoharāḥ

tāḥ śraddhayā me ’nupadaṁ viśṛṇvataḥ priyaśravasy aṅga mamābhavad ruciḥ

O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. SB 1.5.26

|| 1.5.24 ||

te mayy apetākhila-cāpale ’rbhake

dānte ’dhṛta-krīḍanake ’nuvartini |

cakruḥ kṛpāṁ yadyapi tulya-darśanāḥ

śuśrūṣamāṇe munayo ’lpa-bhāṣiṇi |

TRANSLATION

Though the sages saw everything equally, they showed mercy to me, by which I, though a boy, developed sense control, gave up child’s play and all agitation, became obedient, served attentively, and spoke little.

COMMENTARY

Nārada had controlled senses (*dānte*), had given up childish play (*adhṛta-kṛiḍanake*). Those sages saw equally good-tempered and bad-tempered, those who are praiseworthy and those who are to be criticized, those who have good conduct and those who are sinful (*tulya-darśanāḥ*), and thus they should not show mercy to one and reject in disgust another. However, they showed mercy to me. Though great devotees such as Bharata and Prahlāda see equally, they also show some partiality concerning giving mercy. Their first show of mercy did not depend on Nārada’s good qualities and show of respect. He developed the good qualities by their mercy. Then those qualities became the cause of further mercy. It must be explained that the cause of their mercy

was not due to seeing qualities. If one says that though they had equal vision, they showed mercy because he showed good qualities, then their equal vision would be contradicted by their seeing good and bad qualities. One should not explain in this way because then the first mercy would be prejudiced.

There are two types of mercy; affected by seeing material qualities and not affected by seeing material qualities. The first type of mercy is explained as follows. All persons in the material world have mercy caused by qualities. If they see qualities they show mercy, if the qualities are absent, they withdraw mercy. And if they see bad qualities, they show hatred. The second type of mercy is as follows. Those who are beyond the influence of material world show mercy without such causes, without dependence on seeing material qualities, since they see everything in the material world as the same.

Śukadeva has said:

> *girayo mumucus toyaṁ kvacin na mumucuḥ śivam*
>
> *yathā jñānāmṛtaṁ kale jñānino dadate na vā*
>
> During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not. SB 10.20.36

In this manner sometimes these persons show mercy to some person. When hardness of the heart caused by *guṇas* is destroyed and becomes soft by devotion to the Lord, mercy will appear in the heart.

> *śuddha-sattva-viśeṣātmā prema-sūryāṁśu-sāmya-bhāk |*
>
> *rucibhiś citta-māsṛṇya-kṛd asau bhāva ucyate ||*
>
> That part of *bhakti* is called *bhāva,* whose essence is *saṁvit* and *hlādinī śakti*, which is one ray of the sun of *prema* which will soon rise in the heart, and which softens the heart with desires to meet, serve, and exchange love with the Lord. *Bhaki-rasāmṛta-sindhu* 1.3.1

The first four stages of *bhakti* are understood here: mercy of the devotees, service to devotees, faith, and taking shelter of *guru.*

|| 1.5.25 ||

ucchiṣṭa-lepān anumodito dvijaiḥ

sakṛt sma bhuñje tad-apāsta-kilbiṣaḥ |

evaṁ pravṛttasya viśuddha-cetasas

tad-dharma evātma-ruciḥ prajāyate ||

TRANSLATION

One time only I happened to eat their food remnants with their permission. All obstacles to *bhakti* disappeared by that. Having developed an inclination for *bhakti*, being pure in mind, taste for devotional processes inevitably developed in my mind.

COMMENTARY

After getting permission from them to do so, I ate one time some rice stuck to one of their dishes. By that all obstacles to *bhakti* were destroyed (*tad-apāsta-klibiṣaḥ*). Having taken their food, I developed without effort *bhakti* in the form of hearing, chanting and remembering the Lord continually. Having developed a tendency for *bhakti* after eating the devotees' food (*evaṁ pravṛttasya*), which applies to anyone else as well, I inevitably developed a taste (*ruciḥ prajāyate*) for hearing and chanting (*tad-dharme*) in the mind (*ātma*). By this verse five stages of *bhakti* should be understood: desire for worship (*spṛhā*), *bhakti, anartha-nivṛtti, niṣṭhā* and *ruci*.[20]

|| 1.5.26 ||

tatrānvahaṁ kṛṣṇa-kathāḥ pragāyatām

anugraheṇāśṛṇavaṁ manoharāḥ |

tāḥ śraddhayā me 'nupadaṁ viśṛṇvataḥ

priyaśravasy aṅga mamābhavad ruciḥ[21] *||*

TRANSLATION

By the mercy of the sages who were chanting about the attractive pastimes of Kṛṣṇa daily, I heard about Kṛṣṇa in that place with *āsakti.* Hearing constantly, I then developed *rati* for Kṛṣṇa.

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[20] These five stages and the four stages mentioned in the previous commentary are listed first in the commentary on 1.2.21.

[21] Viswanath favors the reading "*ratiḥ*" and quotes it that way in Mādhurya-kādambinī 8.12 and elsewhere.

COMMENTARY

Śraddha here indicates the tenth stage *āsakti*. At every moment or at hearing every word, I developed *rati (bhāva*) for Kṛṣṇa, whose qualities are pleasing to hear (*priya-śravasi*). *Ruci* should here mean *rati,* the eleventh stage, since the stage of *ruci* has already been mentioned in the previous verse.

|| 1.5.27 ||

tasmiṁs tadā labdha-rucer mahā-mate

priyaśravasy askhalitā matir mama |

yayāham etat sad-asat sva-māyayā

paśye mayi brahmaṇi kalpitaṁ pare ||

TRANSLATION

Having attained an excellent taste for the Lord, my intelligence did not waver from the Lord. By my intelligence, I directly experienced that my gross and subtle bodies created by the Lord's material energy were fixed only in the Supreme Lord.

COMMENTARY

Having attained an excellent taste, my intelligence became steadily fixed in the Lord. By that intelligence I saw the gross and subtle body (*sad-asat*) existing in me by the influence of the Lord's material energy to be established in Kṛṣṇa (*brahmaṇi*). The gross body became fixed in offering respects, carrying the Lord's water pot and other actions, not in material actions for oneself. The subtle body with senses such as ear, eye, mind and intelligence became fixed in tasting the sweetness of the lord's qualities and form, not in material objects for one's own pleasure. Previously the eye and mind were not fixed in the Lord even by exerting much effort. That is not the case now. With the development of *rati*, the mind and other senses, giving up the practice of fixing themselves on their material sense objects to which they had been long accustomed, became automatically fixed only on the Lord. Thus "I see" here means "directly experience."

|| 1.5.28 ||

itthaṁ śarat-prāvṛṣikāv ṛtū harer

viśṛṇvato me ’nusavaṁ yaśo ’malam |

saṅkīrtyamānaṁ munibhir mahātmabhir

bhaktiḥ pravṛttātma-rajas-tamopahā ||

TRANSLATION

In this way, for the two seasons of monsoon and autumn, I constantly heard the pure glories of the Lord chanted by the generous sages. I then developed *prema*, which destroys *rajas* and *tamas* in the *jīvas.*

COMMENTARY

Extending over two seasons (four months) I heard constantly (*anusavam*). *Premā* (*bhaktiḥ*) which destroys (*apahā*) *rajas* and *tamas* in all *jīvas* (*ātma*) then appeared. It is implied here that there was destruction of *rajas* and *tamas* in others as well who realized devotion to the Lord. This is the twelfth stage of *bhakti*. Direct vision of the Lord and the experience of sweetness will be explained in the next chapter.

|| 1.5.29-30 ||

tasyaivaṁ me ’nuraktasya praśritasya hatainasaḥ |

śraddadhānasya bālasya dāntasyānucarasya ca ||

jñānaṁ guhyatamaṁ yat tat sākṣād bhagavatoditam |

anvavocan gamiṣyantaḥ kṛpayā dīna-vatsalāḥ ||

TRANSLATION

Though I was a boy, I had developed *prema* for the Lord. I was humble, sinless, filled with faith, sense-controlled, and was willing to serve. The sages, most affectionate to the fallen, as they were about to depart, taught me the most confidential knowledge of pure *bhakti*, which was taught by the Lord himself.

COMMENTARY

They gave knowledge to me who had developed *prema-bhakti* for the Lord (*tasya evam anuraktasya*). This knowledge was revealed directly by the Lord, son of Devakī (*bhagavatoditam*). *Jñāna-śāstra* has a prevalence of monistic j*ñāna*. Confidential scripture (*śāstra-guhyam*) consists of a predominance of *jñana* mixed with some *bhakt*i. More confidential scripture (*śāstra-guhyataram*) is that which predominantly *bhakti* with a little mixture of *jñāna.* Most confidential scripture (*śāstra-guhyatamam*)

is pure *bhakti*, which was given to Uddhava and Brahmā in the *Bhāgavatam* and to Arjuna in the Gītā by the Lord. Contemplating that they would depart the next day (*gamiṣyantaḥ*), the sages taught (*anvavocan*) him the most confidential knowledge, pure *bhakti.*

|| 1.5.31 ||

yenaivāhaṁ bhagavato vāsudevasya vedhasaḥ |

māyānubhāvam avidaṁ yena gacchanti tat-padam ||

TRANSLATION

By this knowledge I understood the influence of the spiritual and material energies of the creator Lord Vāsudeva. By this understanding the devotees attain the Lord's abode.

COMMENTARY

By this knowledge of *Bhāgavatam*, I understood the influence or effect of the Lord's *cit-śakti*, the *kṛpa-śakti*, the *acit-śakti* of three *guṇas,* and the influence of the knowledge of the Lord's powers and sweetness (*māyānubhāvam*).

triguṇātmikātha jñānaṁ ca viṣṇu-śaktis tathaiva ca |

māyā-śabdena bhaṇyate śabda-tattvārtha-vedibhir ||

Those who know the true meaning of words say that *māyā* means what is made of the three *guṇas* of matter, knowledge and the *śakti* of Viṣṇu.

Śabda-mahodadhi

Nirghaṇṭu says *māyā ca vayunaṁ jñānam*: *māyā* means knowledge. *Trikāṇḍa-śeṣa* of the *Amara-koṣa* says *māyā syāc chambarī-buddhyor*: *māyā* means maidservants of Ṣambara and intelligence. Viśva-kośa says *māyā dambhe kṛpāyāṁ ca: māyā* means deceit and mercy. The Lord is endowed with his eternal *śakti* arising from his *svarūpa,* which is called *māyā.* In a commentary, Madhva quotes the following *śruti* text:

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ

ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam

They call the eternal Viṣṇu *māyā-mayam*, because he is endowed with his eternal *śakti* arising from his *svarūpa*, which is called *māyā.*

Later in the *Bhāgavatam* the word *māyā* may mean *cit-śakti, acit-śakti*, knowledge or mercy according to the context.

|| 1.5.32 ||

etat saṁsūcitaṁ brahmaṁs tāpa-traya-cikitsitam |
yad īśvare bhagavati karma brahmaṇi bhāvitam ||

TRANSLATION

O *brāhman*! They indirectly explained the destruction of the three types of miseries, in which actions are offered to *paramātmā, bhagavān* and the impersonal *brahman*.

COMMENTARY

Having had me practice *bhakti* beyond the modes of nature, and experience *prema,* and taught the *Bhāgavatam* which was spoken by the Lord, who is the direct speaker of *bhakti*, they taught me the process of *jñāna* which gives rise to knowledge and the goal of liberation, even though I did not request it. Considering that the question of *jñāna* may arise when the boy grows older, they then taught me *jñana* indirectly for the purpose of developing indifference to the world. That is explained in this verse.

Since it was not my goal they spoke indirectly about it (*saṁsūcitam*). What did they speak about? They explained the remedy for, or destruction of, the three miseries in which actions are offered (*bhāvitam*) to the *paramātmā* (*īśvare*), to *bhagavān* with six opulences or to the impersonal *brahman.*

|| 1.5.33 ||

āmayo yaś ca bhūtānāṁ jāyate yena suvrata |

tad eva hy āmayaṁ dravyaṁ na punāti cikitsitam ||

TRANSLATION

The substance by which a living being's disease arises and which does not cure the disease, when combined with other substances in a medicine, destroys the disease.

COMMENTARY

"How can *karma,* the cause of *saṁsāra,* destroy the three miseries?" In two verses, examples are given to show that by different combinations, the destruction can occur. That ghee or some other substance which causes disease (*āmayaḥ*) when infused (*cikitsitam*) with medicines (*dravyam*) does not protect the disease (*na punāti*), it destroys the disease. The word *na punāti* (it does not purify) here means "it does not protect."

|| 1.5.34 ||

evaṁ nṛṇāṁ kriyā-yogāḥ sarve saṁsṛti-hetavaḥ |
ta evātma-vināśāya kalpante kalpitāḥ pare ||

TRANSLATION

In the same way, all types of *karma-yoga* performed by men, which are normally causes of continued rebirth in this world, are able to destroy *karma* when offered to the Supreme Lord.

COMMENTARY

All the actions in *karma-yoga* (*kriyā-yogāḥ*) - daily duties, duties to fulfill specific desires, periodic duties, and desireless duties - when offered to the Supreme Lord become capable of destroying *karma* (*ātma-vināśāya*).

|| 1.5.35 ||

yad atra kriyate karma bhagavat-paritoṣaṇam |
jñānaṁ yat tad adhīnaṁ hi bhakti-yoga-samanvitam ||

TRANSLATION

That *jñāna* which arises from *karma*, which is pleasing to the Lord because of being offered to him, is endowed with *bhakti.*

COMMENTARY

That *karma* which is offered to the Lord is a *sādhana* of *jñāna*, because it causes purification to the level of *sattva-guṇa*. That knowledge generated from (*tad-adhīnam*) *karma* which is without desire and which is pleasing to the Lord because of being offering to the Lord, is endowed with *bhakti,* since *jñāna* devoid of *bhakti* will not yield liberation. Such *jñāna* is condemned in many places:

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. SB 1.5.12

|| 1.5.36 ||

kurvāṇā yatra karmāṇī bhagavac-chikṣayāsakṛt |

gṛṇanti guṇa-nāmāni kṛṣṇasyānusmaranti ca ||

TRANSLATION

When those engaged in *karma* continuously perform those activities according to the instruction of the Lord, they also chant and remember the qualities and names of Kṛṣṇa.

COMMENTARY

It has just been said that by *karma-yoga* mixed with *bhakti* (*bhakti-miśra-karma*) one achieves *jñāna* mixed with *bhakti*, which aims at liberation. Now it is said that sometimes, some people, who practice *niṣkāma-karma* mixed with *bhakti,* can develop *bhakti* mixed with *karma* (*karma-miśra-bhakti*) by association with devotees having *karma-miśra-bhakti*.

When persons in *karma-yoga* perform actions according to the lord’s instructions, by unexpected association of devotees, some perform *bhakti* consisting of chanting and remembering. The instruction of the Lord is:

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat |
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam ||

Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever austerity you perform, offer it to Me, O son of Kuntī. BG 9.27

It is not befitting to explain this teaching of the Lord to be directed to the *karma-yogī* since this verse falls in the section on *bhakti*. The *karma-yogī* offers only Vedic *karmas* to the Lord in order that the results will come to him. The devotees however, understanding that their very selves belong only to the Lord, take Vedic, mundane, and daily duties, which are impelled by the Lord, and offer them all completely to the Lord. There is a great difference between these two persons. This is how the *Gītā* verse is explained by Śrī Rāmānujācārya. This is indicated by including the phrase "whatever you eat." Because of the use of the present tense in the verb *kurvāṇāḥ* (while doing *karmas* according to the Lord's instructions) and because the main verb (chanting and remembering) indicates that they simultaneously perform *bhakti*, the whole sentence refers to *bhakti* as the principle action mixed with *karma*. By *karma-miśra-bhakti* one achieves *jñāna-miśra-bhakti*. From that one achieves *rati* for the Lord along with liberation. This is called *śānta-bhakti*. This is understood in the verse:

ātmārāmāś ca munayo nirgranthā apy urukrame

kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ

All different varieties of *ātmārāmas* [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. SB 1.7.10

|| 1.5.37 ||

oṁ namo bhagavate tubhyaṁ vāsudevāya dhīmahi |

pradyumnāyāniruddhāya namaḥ saṅkarṣaṇāya ca ||

TRANSLATION

I offer respects to you, Bhagavān Kṛsṇa. Let us respect Vāsudeva, Pradyumna, Aniruddha and Saṇkarṣaṇa (Balarāma) in our minds.

COMMENTARY

It has been explained that both *jñāna* and *karma* without *bhakti* are condemned completely (SB 1.5.12). It has also been said in three verses (SB 1.5.17-19) that pure

bhakti beyond the *guṇas* is the supreme process. The whole process from the first appearance of pure *bhakt*i to its increase up to *prema* has also been described in six verses (SB 1.5.23-28). Then according to qualification, *bhakti-miśra-jñāna* was permitted (SB 1.5.35), and *karma-miśra-bhakti* was mentioned as superior to that (SB 1.5.36). Now in two verses, desiring to teach his personal *mantra* received from the *gurus*, Nārada first creates faith in those *mantras*. This is according to the statement *brūyuḥ snigdhasya śiṣyasya guravo guhyam apy uta*: the *gurus* should speak the secret to the disciple who has affection for the *gurus.* (SB 1.1.8)

This *mantra* has thirty-three syllables. Its *devatā* is *bhagavān*, who consists of four forms. By placing the members out of order, one can understand that this is a listing of the members of Kṛṣna's *caturvyūha* rather than the one in Vaikuṇṭha (Kṛsṇa, Balarāma and Kṛsṇa's son and grandson), with his son Pradyumna and his grandson Aniruddha placed next to Vāsudeva (Krṣna) Or this the order of persons mentioned in the *mantra* can be taken as a statement of creation (Pradyumna), maintenance (Aniruddha) and destruction (Saṅkarṣaṇa). Let us meditate upon offering respects (*namo dhīmahi*). This means let us offer respects in the mind.

|| 1.5.38 ||

iti mūrty-abhidhānena mantra-mūrtim amūrtikam |

yajate yajña-puruṣaṁ sa samyag darśanaḥ pumān ||

TRANSLATION

Using this *mantra* indicating the four forms, one worships the deity who is the subject of the *dhyāna-mantra*, the Lord worthy of worship. That person is worthy of being seen.

COMMENTARY

One worships using the four names indicating the four forms starting with Vāsudeva. One should worship the Lord, who is the subject of the *dhyāna-mantra (mantra-mūrtim)*, with the sixteen items of worship while uttering *vāsudevāya namaḥ* etc. according to the rules of Pañcarātra. By chanting the *mantra*, the deity makes his appearance. Or *mantra-mūrti* can mean the deity whose body is the *mantra*. That Lord does not have a material form (*amūrtikam*). *Amūrtikam* can also mean that the Lord who is not hard, but rather soft with mercy. *Amara-kosa says mūrtiḥ kāṭhinya-kāyayor*: *mūrti* means hard and body. *Yajña-puruṣam* means "the Lord who should be worshipped." He is pleasant to behold (*samyag-darśanaḥ*). This means that when others see that worshipper, they become successful. Or *darśanaḥ* can mean knowledge. One who worships the lord has complete knowledge. Or *darśanaḥ* can mean "by which something is seen." That means scripture which denotes *bhakti*, such as the Pañcarātra, which are most wholesome (*samyak*), because they are satisfying to

the soul. One who worships the lord possesses the complete scriptural conclusion. This does not refer to scriptures devoid of *bhakti*, which are not wholesome but deficient.

bhavatānudita-prāyaṁ yaśo bhagavato ’malam |

yenaivāsau na tuṣyeta manye tad darśanaṁ khilam ||

You have not sufficiently described the glories of the spotless Lord Kṛṣṇa. Because your mind could never be satisfied with this, I think that writing the *Vedānta-sūtras* is insufficient. SB 1.5.8

This means “Though you wrote the *Vedānta-darśana,* your mind is not satisfied completely, but I became fully satisfied in mind by writing the Pañcarātra.”

|| 1.5.39 ||

imaṁ sva-nigamaṁ brahmann avetya mad-anuṣṭhitam |

adān me jñānam aiśvaryaṁ svasmin bhāvaṁ ca keśavaḥ ||

TRANSLATION

O *brāhmana*! The Lord, knowing that I had undertaken the highest instructions given by him, gave me realization of himself, then powerful *siddhis,* and finally *prema* for him.

COMMENTARY

Sva-nigamam (*nigama*—going within) means instructions given by the Lord, given in his own confidential version of the Vedas (Pañcarātra). First the Lord gave realization of Himself (*jñānam*). Then he gave powers, such as *aṇima* and other *siddhis*. Then knowing that I was unattached to those powers, the Lord gave me great *prema* for him (*svasmin bhāvam adāt*). The intelligent persons can understand that then Vyāsa prayed to Nārada, “Please teach me this *mantra*” and then learned this same *mantra.*

|| 1.5.40 ||

tvam apy adabhra-śruta viśrutaṁ vibhoḥ

samāpyate yena vidāṁ bubhutsitam |

prākhyāhi duḥkhair muhur arditātmanāṁ

saṅkleśa-nirvāṇam uśanti nānyathā ||

O omniscient Vyāsa! Explain the glories of Kṛṣṇa, by which the curiosity of persons already having so much knowledge will be satisfied. The wise do not consider that there is any other way to destroy the afflictions of the *jīvas* tormented by suffering.

COMMENTARY

O knower of many scriptures (*adabhra-śruta*)! O omniscient one! Please relate the glories (*viśrutam)* of the Lord. By understanding them, the desire of the knowers who want to know will be satisfied. This means that those who become devoted solely to these confidential scriptures which have the sweet taste of the lord's glories will not have a desire for *jñāna.* Those with intelligence do not consider that the calamity of the *jīvas* afflicted by suffering can be removed by any other means.

atha ṣaṣṭho 'dhyāyaḥ

vyāsa-nārada-saṁvādo nāma

Conversation of Vyāsa and Nārada

|| 1.6.1 ||

sūta uvāca—

evaṁ niśamya bhagavān devarṣer janma karma ca |
bhūyaḥ papraccha taṁ brahman vyāsaḥ satyavatī-sutaḥ ||

TRANSLATION

Sūta said:

O brāhmaṇa Śaunaka! The powerful Vyāsa, son of Satyavatī, after hearing about Nārada's birth and activities, again asked him questions.

COMMENTARY

In the sixth chapter, Nārada describes how he went to the forest to see the Lord and hearing his words, later received a spiritual body.

|| 1.6.2 ||

vyāsa uvāca—

bhikṣubhir vipravasite vijñānādeṣṭṛbhis tava |
vartamāno vayasy ādye tataḥ kim akarod bhavān ||

TRANSLATION

Vyāsa said:

When the mendicants who had taught you that knowledge departed, being of young age, what did you do?

COMMENTARY

Vipravasite means “departing from there.” Lack of *samprasāraṇa* (*viproṣite*) is poetic license.

Since I am your disciple, I desire to know. Therefore I am asking

|| 1.6.3 ||

svāyambhuva kayā vṛttyā vartitaṁ te paraṁ vayaḥ |
kathaṁ cedam udasrākṣīḥ kāle prāpte kalevaram ||

TRANSLATION

Son of Brahmā! How did you spend the rest of your life? In what manner did you give up that body as the son of the maidservant at the time of death?

COMMENTARY

Idam kalevaram (this body) refers to the body born from the maidservant. How did you give up that body?

|| 1.6.4 ||

prāk-kalpa-viṣayām etāṁ smṛtiṁ te muni-sattama |
na hy eṣa vyavadhāt kāla eṣa sarva-nirākṛtiḥ ||

TRANSLATION

Time destroys everything. Why did time not destroy your memories from some previous day of Brahmā?

COMMENTARY

Na vyavadhāta means “did not separate” but the implication is “time did not separate your from the memory, and did not destroy the memory.” *Vyavadhāt* without the augment “*a*” (*vyavādhāt)* is poetic license. *Nirākṛtiḥ* means destruction.

|| 1.6.5 ||

nārada uvāca—

bhikṣubhir vipravasite vijñānādeṣṭṛbhir mama |
vartamāno vayasy ādye tata etad akāraṣam ||

TRANSLATION

Nārada said :

When the mendicant teachers who had given me knowledge left, even though I was of young age, I did as they instructed.

COMMENTARY

The verb form *akāraṣam* instead of *akārṣam* is for meter. It is said *mūrdha-rephāri-kalpyante chando-bhaṅga-bhayād iha*: for fear of disrupting the meter, cerebral consonants and “r” are separated.

|| 1.6.6 ||

ekātmajā me jananī yoṣin mūḍhā ca kiṅkarī |
mayy ātmaje 'nanya-gatau cakre snehānubandhanam ||

TRANSLATION

My mother, a woman, uneducated, a menial servant, had only me as a son. She therefore had great affection for me, her only shelter.

COMMENTARY

She had only one son - myself (*ekātmajā*).

|| 1.6.7 ||

sāsvatantrā na kalpāsīd yoga-kṣemaṁ mamecchatī |
īśasya hi vaśe loko yoṣā dārumayī yathā ||

TRANSLATION

Because she was dependent, though she wanted to protect me she could not do so. Just as a puppet master controls a female puppet, the Lord controls all people.

COMMENTARY

Because she was dependent on others, she could not (*na kalpā*) protect me.

|| 1.6.8 ||

ahaṁ ca tad-brahma-kule ūṣivāṁs tad-apekṣayā[22] *|*
dig-deśa-kālāvyutpanno bālakaḥ pañca-hāyanaḥ ||

TRANSLATION

Only five years old, inexperienced with time, place and direction, I lived in a *brāhmaṇa* house, with the belief that she would never leave me.

COMMENTARY

Tad-apekṣayā means "with the expectation that she would not give me up."

[22] Some versions have *upekṣayā.*

|| 1.6.9 ||

ekadā nirgatāṁ gehād duhantīṁ niśi gāṁ pathi |
sarpo ’daśat padā spṛṣṭaḥ kṛpaṇāṁ kāla-coditaḥ ||

TRANSLATION

One time, a snake, impelled by time, touched by her foot, bit my poor mother who had gone from the house to milk the cow at night and was walking along the path.

COMMENTARY

Duhantīm means “to milk.”

|| 1.6.10 ||

tadā tad aham īśasya bhaktānāṁ śam abhīpsataḥ |
anugrahaṁ manyamānaḥ prātiṣṭhaṁ diśam uttarām ||

TRANSLATION

Considering that her death was the mercy of the Lord who is concerned for the welfare of his devotees, I departed immediately for the north.

COMMENTARY

Considering the death of my mother (*tat*) as the mercy of the Lord, I departed (*prātiṣṭham*) to the north. He did so without performing her funeral rites. Use of *parasmaipadam* verb is poetic license.

|| 1.6.11 ||

sphītāñ janapadāṁs tatra pura-grāma-vrajākarān |
kheṭa-kharvaṭa-vāṭīś ca vanāny upavanāni ca ||

TRANSLATION

Passing through large populated areas, capitals, *brāhmaṇa* villages, cowherd villages, mines, farms, villages on mountain sides, gardens of flowers and betel, wild groves and plantations;

COMMENTARY

Four verses are connected together with the following general structure; leaving behind the inhabited areas, I continued walking, and saw a large forest. *Pura* means capital cities. According to Bhṛgu:

> *viprāś ca vipra-bhṛtyāś ca yatra caiva vasanti te |*
> *sa tu grāma iti proktaḥ śūdrāṇāṁ vāsa eva ca ||*
>
> That place where *brāhmaṇas* and their servants live is called *grāma*. It also refers to a living place of *śūdras*.

Vraja means cow sheds. *Ākarān* means mines, from which jewels are dug. *Kheta* means farming village. *Kharvaṭa* means villages on the sides of mountains. Or Bhṛgu says:

> *ekato yatra tu grāmo nagaraṁ caikataḥ sthitam |*
> *miśraṁ tu kharvaṭaṁ nāma nadī-giri-samāśrayam ||*
>
> When villages and towns situated on rivers or mountains become mixed together as one it is called *kharvaṭa*.

Vāṭīḥ means gardens of flowers and betel. *Vanāni* refers to groups of trees growing together by themselves. *Upavanāni* refers to groups of trees which were planted.

|| 1.6.12-13 ||

citra-dhātu-vicitrādrīn ibha-bhagna-bhuja-drumān
jalāśayāñ chiva-jalān nalinīḥ sura-sevitāḥ
citra-svanaiḥ patra-rathair vibhramad bhramara-śriyaḥ

nala-veṇu-śara-stamba-kuśa-kīcaka-gahvaram
eka evātiyāto ’ham adrākṣaṁ vipinaṁ mahat
ghoraṁ pratibhayākāraṁ vyālolūka-śivājiram

TRANSLATION

Passing by mountains colored with gold and silver, trees with branches broken by elephants, pools with fresh water, lakes used by the *devatās*, beautified by bees wandering about, awakened by the sounds of birds; all alone, I saw a huge, repulsive, fearsome forest dense with reeds, cane, clumps of *śara* grass, *kuśa* grass and hollow bamboo which was the playground for snakes, owls and jackals.

COMMENTARY

There were mountains resplendent with silver and gold and trees whose branches were broken by elephants. There were ponds with auspicious water and lakes (*naliṇīḥ*). What type of lakes were they? The lakes were beautified with bees wandering here and there roused by the sounds of birds (*patra-rathaiḥ*). The grammatical sense of these verses is "Passing all these towns and lakes, I saw a dense forest." *Stamba* means clumps of grass. *Amara-koṣa* explains *veṇavaḥ kīcakās te sūrye svananty aniloddhatā*: *kīcaka* is hollow bamboo which makes noise when blown by the wind. *Ghoram* means repulsive because of its fearsome form. It was the playground (*ajīram*) of snakes, owls and jackals. I did not have surprise or fear in seeing those surprising and fearsome things, because my mind was absorbed in tasting the sweetness of the Lord at that time.

|| 1.6.14 ||

pariśrāntendriyātmāhaṁ tṛṭ-parīto bubhukṣitaḥ |
snātvā pītvā hrade nadyā upa spṛṣṭo gata-śramaḥ ||

TRANSLATION

Senses and body exhausted, thirsty and hungry, after bathing in a pool of a river, I performed *ācamana* and took rest.

|| 1.6.15 ||

tasmin nirmanuje 'raṇye pippalopastha āśritaḥ[23] *|*
ātmanātmānam ātmasthaṁ yathā-śrutam acintayam ||

TRANSLATION

In that desolate forest, sitting at the base of a *pippala* tree, I concentrated by my intelligence on Paramātmā situated within my mind, as I had been taught.

[23] *'āsthitaḥ' iti mūla-ṭīkayoḥ kvacit pāṭhaḥ |*

COMMENTARY

Sitting (*āśritaḥ*) at the base of an *aśvattha* tree (*pippalopasthe*), in the manner I had heard from the mendicants (*yathā śrutam*) not surpassing the meditation using the *mantra* given, using my intelligence (*ātmanā*), I contemplated the *paramātmā (ātmānam*) who was situated in my mind, and who resided there permanently because I had developed *prema.*

|| 1.6.16 ||

dhyāyataś caraṇāmbhojaṁ bhāva-nirjita-cetasā |
autkaṇṭhyāśru-kalākṣasya hṛdy āsīn me śanair hariḥ ||

TRANSLATION

As I meditated on the lotus feet of the Lord with a mind conquered by *prema*, with tears in my eyes from longing, step by step the Lord made his appearance in my mind.

COMMENTARY

As I meditated in the mind (*hṛdi*) with the mind (*cetasā*) conquered by *prema* (*bhāva-nirjita*), the Lord step by step made his appearance before me (*āsīt*). Or *śanaiḥ* (gradually) can mean that first he appeared in the heart, and then he appeared in the three functions of the mind—nose, ear and eye, so that I could experience the fragrance of his body, the sound of his ankle bells and the beauty of his face. What happened to me? I had tears in my eyes because of longing.

|| 1.6.17 ||

premātibhara-nirbhinna- pulakāṅgo ’tinirvṛtaḥ |
ānanda-samplave līno nāpaśyam ubhayaṁ mune ||

TRANSLATION

My limbs covered in distinct goose bumps out of excessive *prema*, filled with delight, I fainted out of bliss, and could not see myself or the Lord.

COMMENTARY

His limbs were covered with distinct goose bumps because of the excessive *pre*ma. This indicates that all his limbs developed the symptoms of *prema* at that time. The phrase can also mean that he was covered with goose bumps erupting so much that

the *prema* was difficult to bear. He then fainted out of bliss (*ānanda-samplave līnaḥ*). I did not see myself or the Lord (*ubhayam*).

|| 1.6.18 ||

rūpaṁ bhagavato yat tan manaḥ-kāntaṁ śucāpaham |
apaśyan sahasottasthe[24] *vaiklavyād durmanā iva ||*

TRANSLATION

Suddenly not seeing the attractive form of the Lord which destroys all lamentation, I became agitated from the sorrow of separation. I became despondent like someone who has lost a treasure.

COMMENTARY

Suddenly not seeing the Lord, I became roused. Like a man who has lost a treasure, I became despondent (*durmanā*).

|| 1.6.19||

didṛkṣus tad ahaṁ bhūyaḥ praṇidhāya mano hṛdi |
vīkṣamāṇo 'pi nāpaśyam avitṛpta ivāturaḥ ||

TRANSLATION

Desiring to see that form again, I fixed my mind in the heart. Though I looked intently, I did not see that form. Dissatisfied, I became like a diseased person.

COMMENTARY

Praṇidhāya means "having fixed."

|| 1.6.20 ||

evaṁ yatantaṁ vijane mām āhāgocaro girām |
gambhīra-ślakṣṇayā vācā śucaḥ praśamayann iva ||

[24] *'uttasthau' ity api pāṭhaḥ kvacit tathāpy ātmanepadapāṭha eva yuktaḥ |*

TRANSLATION

As I endeavored to see him in that lonely place the Lord, inexpressible by words, then spoke to me with affectionate words, which removed my grief.

COMMENTARY

The Lord is beyond the description of words (*girām agocaraḥ*) as stated by the *śruti*: *yato vāco nivartante*: the Lord, from whom words return without attaining him. (*Taittirīya Upaniṣad* 2.4.1) The Lord who cannot be approached by words spoke to me. I had an experience of his sweet sounding words by my ears. Because Nārada had *bhakti* arising from *vaidhi-sādhana,* he had realization of the sweetness of the Lord's fragrance, beauty and speech in his present body. The complete experience with all other types of sweetness (touch, taste etc.), would be experienced in the future in his spiritual body (*siddha-deha*). By this (his sweet words), the Lord removed all types of lamentation and suffering which had arisen by not seeing Him. The word *iva* (somewhat) is used because his love in longing, caused by separation, had not been fully satisfied.

|| 1.6.21 ||

hantāsmin janmani bhavān mā māṁ draṣṭum ihārhati |
avipakva-kaṣāyāṇāṁ durdarśo 'haṁ kuyoginām ||

TRANSLATION

Oh! In this body you will not be able to see me again. But lax practitioners who still have some contamination cannot see me at all.

COMMENTARY

What did he say? Oh! (*hanta*) This is an address made out of affection. In this birth, having the body of a practitioner, you cannot see me. I am invisible (*durdarśaḥ*) to those faulty practitioners of *yoga* (*kuyoginām*) whose contaminations such as lust have not been burned up.[25] The intention here is to say "But I showed myself to you. Therefore you are not a faulty practitioner."

|| 1.6.22 ||

sakṛd yad darśitaṁ rūpam etat kāmāya te 'nagha |
mat-kāmaḥ śanakaiḥ sādhu sarvān muñcati hṛc-chayān ||

[25] Jīva Gosvāmī mentions that some persons purify themselves, but remain with *sattva-guṇa*, and thus are attached to living in the forest.

TRANSLATION

O sinless Nārada! I showed myself once to produce a desire in you to see me. The devotee so desiring me gradually becomes freed of all material desires.

COMMENTARY

“But just show yourself once more to me!”

Seeing me only once, not many times, is enough to produce desire for me (*kāmāya*). By only slight increase in longing, *prema* will not develop to the state of youthfulness in a person having somewhat weak *prema*. My rule is that I show myself one time only to a person practicing in his present body (in his *sādhaka-deha*) who has developed *prema*. The infant state of *prema* in the *sādhaka’s* body matures to a youthful state in the *siddha-deha* by an increase of *prema* arising from longing in separation. That youthful *prema* allows the devotee to see me constantly and serve me directly. I alone, and not my devotee, know the process of fulfilling the desires of my devotee. You, who simply desire me (*mat-kāmaḥ*), even without having seen me, will become free from all desires for material enjoyment (*hṛccayān*). This statement does not actually apply to Nārada since he did not have any material desires, being at the level of *prema* already. But saying this, the Lord shows the nature of devotion. Additionally by saying this, the Lord increases the humility of Nārada.

|| 1.6.23 ||

sat-sevayādīrghayāpi jātā mayi dṛḍhā matiḥ |
hitvāvadyam imaṁ lokaṁ gantā maj-janatām asi ||

TRANSLATION

By serving the devotees for even a short time, your intelligence became firmly fixed in Me. When you give up this body of low birth, you will become my associate.

COMMENTARY

By serving the devotees for even a short time (*adīrghayā*) you developed strong intelligence in me. Giving up the low body (*avadyam lokam*), you will become my associate (*maj-janatām*).

|| 1.6.24 ||

matir mayi nibaddheyaṁ na vipadyeta karhicit |
prajā-sarga-nirodhe ’pi smṛtiś ca mad-anugrahāt ||

TRANSLATION

Your intelligence being absorbed in me will never be destroyed. Even at the time of creation and destruction of the living entities, by my mercy, your memory of the previous *kalpa* will not be destroyed.

COMMENTARY

Your concentration on me will not perish because it has been fixed upon me by *prema*. Because I am eternal, the remembrance of me is also eternal.

|| 1.6.25 ||

etāvad uktvopararāma tan mahad
bhūtaṁ nabho-liṅgam aliṅgam īśvaram |
ahaṁ ca tasmai mahatāṁ mahīyase
śīrṣṇāvanāmaṁ vidadhe ’nukampitaḥ ||

TRANSLATION

Having spoken this, the Lord, whose words are the highest proof, whose words appeared in the sky, who was not visible to the eyes, and who was capable of bestowing mercy to the most fallen boy, the Lord stopped speaking. Receiving his mercy, I lowered my head to greatest of the great.

COMMENTARY

Mahad-bhutam is a name of the Lord in the neuter gender. The *śruti* says *asya mahato bhūtasya niḥśvasitam etad yad ṛg-veda*: the breathing of the lord called *Mahadbhūta* is the Ṛg-veda. (*Bṛhad-āraṇyaka upaniṣad*) Since his breathing is the four Vedas, his words are the highest proof. Since he gave blessings even to me, the low born son of a maid servant, he is called the one Supreme Lord (*īśvaram—one who is capable*). Since the lord left a trace in the ether in the form of his speaking to Nārada, he is called (*nabho-liṅgam*). He is called *aliṅgam* because he is not visible to the eyes.

|| 1.6.26 ||

nāmāny anantasya hata-trapaḥ paṭhan

guhyāni bhadrāṇi kṛtāni ca smaran |

gāṁ paryaṭaṁs tuṣṭa-manā gata-spṛhaḥ

kālaṁ pratīkṣan vimado vimatsaraḥ ||

TRANSLATION

Giving up shyness, I began to chant the names of the unlimited Lord, and to remember his most excellent, hidden pastimes. I wandered the earth with satisfied mind, without material desires, without pride or selfishness, waiting for that time.

COMMENTARY

Kṛtāni refers to the Lord's pastimes. *Kālam pratīkṣan* (expecting the time) means "When will that time come when I will become an associate of the Lord?" I had no pride or selfishness since I always thought "Who is more fallen than I?"

|| 1.6.27 ||

evaṁ kṛṣṇa-mater brahman nāsaktasyāmalātmanaḥ |

kālaḥ prādurabhūt kāle taḍit saudāmanī yathā ||

TRANSLATION

O *brāhmaṇa* Vyāsa! Concentrating only on Kṛsṇa, not attached to material enjoyment and pure in mind, the time of receiving my spiritual body occurred simultaneously with that of giving up my material body, like lightning flashing simultaneously with lightning.

COMMENTARY

At the time of dissolving my subtle and gross bodies (*kāle*), the time (*kālaḥ*) that I was waiting for expectantly for a long time made its appearance. That is the meaning. It is like saying "The time when the king went was the time he arrived." It is said that the intelligence, even when identified with the Lord completely, being non-different, still has the ability to make distinctions. But this case was different. Intelligence could not make a distinction. Suddenly the two times (disappearance of the material body and attainment of the spiritual body) simultaneously made their appearance, connected closely like subject and predicate. An example is given. It is like the simultaneity of lightning with another flash of lightning. Just as sometimes lightning appears at the same time as another flash of lightning, similarly at the exact time of giving up my material body, the time of receiving my spiritual body as an associate also occurred.

|| 1.6.28 ||

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum |

ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ ||

TRANSLATION

Having been awarded a transcendental body befitting an associate of the Personality of Godhead the body made of five material elements, with *karmas* relating to the present body fell away.

COMMENTARY

The Lord previously promised *hitvāvadyam imaṁ lokaṁ gantā maj-janatām asi*: giving up this low body you will become my associate. (SB 1.6.23) At the time of being made to accept a body which was *śuddha-sattva* (*śuddhām*) because it was not a material body and because it belonged to the Lord (*bhāgavatīṁ*), my material body (*pāñca-bhautikaḥ*) fell away. Giving up my material body and attaining a spiritual body were simultaneous, like the expression "I am walking while the cows are being milked. The lord's own words were *hitvāvadyam imaṁ lokam*. The use of the verb form *hitvā* (giving up the material body) in this case indicates simultaneously giving up the material body while receiving the spiritual body. It is said:

> *kvacit tulya-kāle 'pi upaviśya bhuṅkte ṛṇat-kṛtya patati cakṣuḥ saṁmīlya hasati mukhaṁ vyādāya svapitīty ādikam upasaṅkhyeyam*
>
> There are examples in which the participles indicate simultaneous actions as in sitting down and eating, assuming debts and falling from esteem, closing his eyes and laughing, lowering his head and falling asleep. *Bhāṣā-vṛtti*

Śrīdhara Svāmī says *anena pārṣada-tanūnām akarmārabdhatvaṁ śuddhatvaṁ nityatvam ity ādi sūcitaṁ bhavati*: what is said in this verse is that the bodies of the associates of the Lord are pure, without *prārabdha-karmas*, and eternal. The *bahuvrīhi* compound *ārabdha-karma-nirvāṇaḥ* means that he had destroyed the *karmas* like fire burning wood. But this means that the *prārabdha-karmas* were not destroyed just now, but previously for that is accomplished by *sādhana*. *Prārabdha-karmas* do not remain with the devotees who have developed *prema-bhakti*. For those practicing pure *bhakt*i, destruction of *prārabhda-karmas* takes place during *sādhana-bhakti.* It will be said in the story of Priyavrata:

naivaṁ-vidhaḥ puruṣa-kāra urukramasya puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām

citraṁ vidūra-vigataḥ sakṛd ādadīta yan-nāmadheyam adhunā sa jahāti tanvam

My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes—in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once. SB 5.1.35

Here is the meaning of the verse. This is not so amazing for such a type of person. What should be amazing? Even an outcaste (*vidūra-vigataḥ*) who chants the name of the Lord once, now, at the time of accepting the name, gives up his body (*tanvam*). Since we do not see anyone giving up their body simultaneously with chanting, "body" here means his *prārabdha-karmas* which are being experienced in the present body. This is the opinion of some. Others say by the association of *bhakti,* like a touchstone, the body made of the three *guṇas* becomes free of the *guṇas,* as seen in the case of Dhruva. Thus, giving up the body means giving the body made of three *guṇas*. This will be explained later at the beginning of the *rāsa* dance with *jahur guṇa-mayaṁ dehaṁ sadyaḥ prakṣīṇa-bandhanāḥ*: free of bondage, those *gopīs* abandoned their gross material bodies made of *guṇas.* (SB 10.29.11)

But others say that sometimes the Lord shows devotees, literally, giving up their bodies in order that the opinion of others not be negated. Thus Nārada, who had developed *prema* already, gave up his body. However it should be understood that he had already destroyed his *prārabdha-karmas* during his practice of *bhakti.* Śrī-Rūpa Gosvāmī explains this:

yad brahma-sākṣāt-kṛti-niṣṭhayāpi vināśam āyāti vinā na bhogaiḥ |
apaiti nāma sphuraṇena tat te *prārabdha-karmeti virauti vedaḥ* ||

The Vedas declare that although meditation on impersonal Brahman cannot bring freedom from past *karma*, O Holy Name, your appearance at once makes all *prārabdha-karma* disappear. *Nāmāṣṭaka* 4

If the intended meaning was "when Nārada's *prārabdha-karmas*, were destroyed, his body fell away" the phrase would expressed as *prārabdha-karma-nirvāṇe nyapatat pāñcabhautika*. But this grammatical structure has not been used and instead a *bahuvrīhi* compound has been used. Thus the meaning is a general statement "for the devotees, the body which has had its *prārabhda-karmas* destroyed will fall away."

|| 1.6.29 ||

kalpānta idam ādāya śayāne 'mbhasy udanvataḥ |

śiśayiṣor anuprāṇaṁ viviśe 'ntar ahaṁ vibhoḥ ||

TRANSLATION

At the end of the *kalpa* when Brahmā withdrew the universe with his breathing, I entered into Brahmā who desired to sleep in Nārāyaṇa, who was lying in the water of the only ocean.

COMMENTARY

"If you have an eternal body, then why are you known to be born from Brahmā in this Svāyambhuva-*manvantara*? It is said *utsaṅgān nārado jajñe*: Nārada was born from the deliberation of Brahmā, which is the best part of the body. (SB 3.12.23)"

That is true. Just as the Lord for his particular pastimes enters the womb of Devakī, from the pastimes of being the son of Brahmā, at the end of the previous *kalpa* (Brahmā's previous day), I entered the body of Brahmā. When Brahmā withdrew the three worlds (*idam ādāya*), I entered along with his breathing into Brahmā who desired to go to sleep in Nārāyaṇa (*śayāṇe*), who was sleeping in the water of the only ocean (*udantavaḥ*).

> *tato 'vatīrya viśvātmā deham āviśya cakriṇaḥ |*
> *avāpa vaiṣṇavīṁ nidrām ekībhūyātha viṣṇunā ||*
>
> Having appeared, Brahmā, entering the body of Viṣṇu, becoming one with Viṣṇu, then went into Viṣṇu's spiritual sleep. *Kūrma Purāṇa*

Another version has *svāyane* instead of *śayāne*. This means "in his controller, who is the water." The expression equates Nārāyaṇa with the water, because he is non-different from it.

|| 1.6.30 ||

sahasra-yuga-paryante utthāyedaṁ sisṛkṣataḥ |

marīci-miśrā ṛṣayaḥ prāṇebhyo 'haṁ ca jajñire ||

TRANSLATION

At the end of thousand *yuga* cycles, Brahmā awoke and Marīci, other sages and I appeared from the senses of Brahmā, who desired to create the universe again.

COMMENTARY

At the end of thousand *yuga* cycles means "at the end of the previous *kalpa* and the beginning of this *kalpa*." Marīci and other sages (*marīci-miśrā*) and I were born from the senses of Brahmā.[26] *Jajñire* instead of *jajñimaha* is poetic license.

|| 1.6.31 ||

antar bahiś ca lokāṁs trīn paryemy askandita-vrataḥ |

anugrahān mahā-viṣṇor avighāta-gatiḥ kvacit ||

TRANSLATION

With continuous worship of the Lord, by the grace of Mahā-viṣṇu, I travel outside and inside the universe with no obstacles at all.

COMMENTARY

I am not like Marīci and other sages with material bodies, under the influence of their own *karmas*, involved in *karma-yoga*, nor like the Kumāras, involved in j*ñāna*. I am above the paths of material engagement and renunciation; I worship the Lord, and exist independently. This is expressed in this verse. Those who are *karma-yogīs* do not go beyond the universe. Those who have attained *brahman* by very difficult austerities do not go into the material universe out of fear of the bondage of *karma*. But I, fixed in continuous devotion to the Lord, travel outside and inside the universe. Or outside can mean "I travel outside the universe to Vaikuṇṭha." Thus it is said:

sanakādyā nivṛttākhye te ca dharme niyojitāḥ |
pravṛttākhye marīcādyā muktaikaṁ nāradaṁ munim ||

The Kumāras are in the path of detachment and Marīci and others are enaged in the path of material life. Only Nārada is liberated. *Narasiṁha Purāṇa*

[26] Jīva Gosvāmī explains that their birth is actually awakening from sleep only. Nārada has an eternal body, but sometimes special *jīvas* take up the form of Nārada as well.

|| 1.6.32 ||

deva-dattām imāṁ vīṇāṁ svara-brahma-vibhūṣitām |

mūrcchayitvā hari-kathāṁ gāyamānaś carāmy aham ||

TRANSLATION

Playing *mūrcchanas* and *ālāpas* on the *vīṇa* given by the Lord, using the seven sacred notes of the scale, I wander about singing the glories of the Lord.

COMMENTARY

Nārada's paraphernalia, not available to any other person in the material world, is also constantly with him at all times wherever he goes. That is explained in two verses. The *vīṇa* was given by Kṛṣṇa. This is narrated in the *Liṅga Purāṇa*. *Svara* refers to the seven notes of the scale. Because they manifest *brahman* (the Lord) they are called *brahma* (*svara-brahma*). *Mūrcchayaitvā* means that he played music filled with *mūrcchana, ālāpa* and other expressive modes.

|| 1.6.33 ||

pragāyataḥ sva-vīryāṇi tīrtha-pādaḥ priya-śravāḥ |

āhūta iva me śīghraṁ darśanaṁ yāti cetasi ||

TRANSLATION

When I sing his glories, the Lord who makes any place that he touches holy, and who is attracted to those who sing his glories, quickly appears in my heart, as if being called.

COMMENTARY

Priya-śravāḥ means that Kṛṣṇa goes wherever his glories are sung, since he is attracted to that.[27] *Tīrtha-pāda* means that wherever the Lord goes becomes a holy place. The Lord actually is controlled by *bhakti,* and thus appears without being called. Therefore the verse says that he comes as if being called.

|| 1.6.34 ||

[27] Jīva Gosvāmī explains that he is attracted not for his own glorification, but to give mercy to those devotees.

etad dhy ātura-cittānāṁ mātrā-sparśecchayā muhuḥ |

bhava-sindhu-plavo dṛṣṭo hari-caryānuvarṇanam ||

TRANSLATION

For persons whose minds are constantly afflicted with desires for enjoyment of sense objects, I have directly experienced that singing the glories of the Lord is the boat for crossing material existence.

COMMENTARY

This verse summarizes the topic being discussed. For those whose minds are afflicted by the desire for enjoyment (*sparśa*) of sense objects (*mātrā*), which is an ocean, the boat (*bhava-sindhu-plavaḥ*) for crossing that ocean is praising the Lord's activities. I have directly seen (experienced) that (*dṛṣṭaḥ*). There is no proof necessary. Because *kīrtana* is the main *aṅga* out of many *aṅgas* of *bhakti,* it is mentioned. However the statement should mean that all *aṅgas* of *bhakti* will be effective.

|| 1.6.35 ||

yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ

mukunda-sevayā yadvat tathātmāddhā na śāmyati

TRANSLATION

The *ātmā* constantly afflicted by lust and greed will not be satisfied by *aṣṭaṅga-yoga* and other paths as much as by direct service to Mukunda.

COMMENTARY

Though it is ascertained that the state of *bhakti* is real liberation, *yoga* and *jñana* mixed with *bhakti* will not pacify the *ātmā* as much as pure *bhakt*i. *Ātmā* is not pacified by *yoga* (*yoga-pathaiḥ*) as much as by serving Mukunda directly (*addhā*). It is established that *yoga* and other processes without *bhakti* are futile

pureha bhūman bahavo 'pi yoginas tvad-arpitehā nija-karma-labdhayā

vibudhya bhaktyaiva kathopanītayā prapedire 'ñjo 'cyuta te gatiṁ parām

O almighty Lord, in the past many *yogīs* in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode. SB 10.14.5

naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvara na cārpitaṁ karma yad apy akāraṇam

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord? SB 1.5.12

Therefore this verse must only refer to *yoga* and other processes mixed with *bhakt*i, since they otherwise would give no results at all. And even if these processes pacify the *ātmā* to some extent, they do not pacify it to the extent that pure *bhakti* alone - serving Mukunda without these processes - does. These mixed processes will not satisfy *ātmā* completely:

bhavatānudita-prāyaṁ yaśo bhagavato ’malam

yenaivāsau na tuṣyeta manye tad darśanaṁ khilam

You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless. SB 1.5.8

Though *bhakti* is described later as a means of liberation, three types of *bhakti* are seen: pure *bhakti* (*kevala),* mixed *bhakti* but with *bhakti* being predominant (*prādhānya*) and mixed *bhakti* but with *bhakti* being secondary (*guṇa-bhāva*). *Kevala-bhakti* is illustrated in verses such as *tyaktvā sva-dharmam* (SB 1.5.17) and *ahaṁ purātīta-bhava* (SB 1.5.23). *Prādhānya-bhakti* is illustrated in the following:

kurvāṇā yatra karmāṇi bhagavac-chikṣayāsakṛt

gṛṇanti guṇa-nāmāni kṛṣṇasyānusmaranti ca

When those engaged in *karma* continuously perform those activities according to the instruction of the Lord, they also chant and remember the qualities and names of Kṛṣṇa. SB 1.5.36

Guṇa-bhāva-bhakti is illustrated as follows:

yad atra kriyate karma bhagavat-paritoṣaṇam

jñānaṁ yat tad adhīnaṁ hi bhakti-yoga-samanvitam

That *jñāna* which arises from *karma* which is pleasing to the Lord because of being offered to him is endowed with *bhakti.* SB 1.5.35

Kevala-bhakti, practiced by a person who is *niṣkāma*, also called as *ananya-bhakti, śuddha-bhakti, nirguṇa-bhakti, uttama-bhaklti* and *akiṇcana-bhakti,* gives *prema* as a result. *Prādhānya-bhakti*, classified as *karma-miśra-bhakti, jñāna-miśra-bhakti*, and *yoga-miśra-bhakti* and practiced by those who are *śānta*, produces *rati* (*bhāva*) and liberation for some. If one of these persons gets the association of a person with *dāsya-bhāva* or other sentiments, because of the predominance of *bhakti* desiring *dāsya* or other sentiments, that person will achieve *prema* from that *dāsya* or other *bhāva* with a prominence of reverential (*aiśvarya*) mood. In *guṇa-bhāva-bhakti*, *bhakti* does not reveal is own results and name. It is only an assistant of *karma*, j*ñāna* and *yoga* which cannot produce results without *bhakti's* presence. *Bhakti* in this case is only secondary (*taṭashta*). *Bhakti-miśra-karma, bhakti-miśra-jñāna* and *bhakti-miśra-yoga* produce liberation. Thus in this scripture, only two types of *bhakti* are accepted: *kevala* and *pradhānībhūtā.* All this Nārada instructed to Vyāsa, who explains this in the Twelfth Canto.

|| 1.6.36 ||

sarvaṁ tad idam ākhyātaṁ yat pṛṣṭo 'haṁ tvayānagha |

janma-karma-rahasyaṁ me bhavataś cātma-toṣaṇam ||

TRANSLATION

O sinless Vyāsa! I have explained all this, confidential knowledge about my birth and activities about which you have asked so that your mind will be satisfied.

COMMENTARY

Sarvam here refers to the appearance of Nārada's *bhakti*, its types, growth and result; the activities of the devotee; destruction of *prārabdha-karma*; how the devotee leaves his body; achieving a spiritual body without *karmas*. It is called secret (*rahasyam*) because it is not understood by those who study Vedānta.

|| 1.6.37 ||

sūta uvāca

evaṁ sambhāṣya bhagavān nārado vāsavī-sutam |

āmantrya vīṇāṁ raṇayan yayau yādṛcchiko muniḥ ||

TRANSLATION

Sūta said:

Nārada, freely moving without material motive, having spoken to Vyāsa, the son of Satyavatī, and taking leave, departed while taking pleasure in his *vīṇa.*

COMMENTARY

Ā*mantrya* means taking leave. *Yādṛcchikaḥ* means that Nārada moves about without a motive. *Bhakti* is also *yādṛcchikī*, and so is the devotee. Giving association to Vyāsa is also *yādṛcchika*. Long live these three types of causelessness concerning devotion.

|| 1.6.38 ||

aho devarṣir dhanyo 'yaṁ yat-kīrtiṁ śārṅgadhanvanaḥ |

gāyan mādyann idaṁ tantryā ramayaty āturaṁ jagat ||

TRANSLATION

Oh! Nārada is most fortunate because, singing and rejoicing in the glories of Kṛṣṇa with his *vīṇa*, he gives bliss to the suffering world.

COMMENTARY

This verse reveals astonishment. *Tantryā* means "with the *vīṇa*."

atha saptamo ’dhyāyaḥ

drauṇi-daṇḍo nāma

|| 1.7.1 ||

śaunaka uvāca

nirgate nārade sūta bhagavān bādarāyaṇaḥ |

śrutavāṁs tad-abhipretaṁ tataḥ kim akarod vibhuḥ ||

TRANSLATION

Śaunaka said:

Oh Sūta! When Nārada departed, what did the powerful Vyāsa do, having heard the advice of Nārada?

COMMENTARY

In the seventh chapter Vyāsa sees the meaning of all scriptures while in trance. The withdrawal of the *brahmāstra* and the punishment of Aśvatthāmā are also told.

|| 1.7.2 ||

sūta uvāca

brahma-nadyāṁ sarasvatyām āśramaḥ paścime taṭe |

śamyāprāsa iti prokta ṛṣīṇāṁ satra-vardhanaḥ ||

TRANSLATION

Sūta said:

There is a hermitage for sages called Śamyāprāsa, favorable for many sacrifices,

situated on the west bank of the Sarasvatī River where *brāhmaṇas* take shelter.

COMMENTARY

Brahma-nadyām can mean river of the Vedas, of the *brāhmaṇas*, of austerity, of the Lord. *Amara-koṣa* says *vedas tattvaṁ tapo brahma brahmā vipraḥ prajāpatir:* the word *brahma* can mean Veda, truth, austerity, the *brahman*, Lord Brahmā, a *brāhmaṇa*, and a progenitor.

|| 1.7.3 ||

tasmin sva āśrame vyāso badarī-ṣaṇḍa-maṇḍite |

āsīno ’pa upaspṛśya praṇidadhyau manaḥ svayam ||

TRANSLATION

In his hermitage surrounded by a grove of *badari* trees Vyāsa sat down, performed *ācamana*, and began to reflect using his mind.

COMMENTARY

Nārada had instructed Vyāsa to remember the pastimes of the Lord continually in *samādhi* (SB 1.5.13). Thus he sat and concentrated using his mind.

|| 1.7.4 ||

bhakti-yogena manasi samyak praṇihite ’male |

apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam ||

TRANSLATION

In that mind which was undisturbed because it was pure from the performance of *bhakti*, he saw Lord Kṛṣṇa, complete with all his energies and spiritual expansions, and also saw *māyā* who took shelter behind the Lord.

COMMENTARY

Praṇihite means “without movement.” The cause was that the mind was purified by *bhakti* (*bhakti-yogena amale*). He saw the perfect form of the *puruṣa*. This means Kṛṣṇa, because it will later be *said kṛṣṇe parama-puruṣe* (SB 1.7.7). Instead of *pūrṇam, pūrvam* is also seen. *Pūrvam* means “I alone existed in the beginning.” This confirms the Lord as the supreme person as mentioned in Vedic texts. The word *pūrṇam* indicates the *cit-śakti* arising from his *svarūpa* and all his *aṁśas* and *kalās.* Thus Vyāsa saw the *brahman* in its full form. If a person says that he saw the full moon it means that a person saw the moon’s fullness with all phases of the moon. But he did not see the external energy *māyā* which has opposite qualities. Thus *māyā* is mentioned separately with the words *māyāṁ ca.* This energy took shelter behind (*apāśrayam*) the Lord, since this is described later with the following:

> *vilajjamānayā yasya sthātum īkṣā-pathe ’muyā*
>
> *vimohitā vikatthante mamāham iti durdhiyaḥ*
>
> The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of “It is I” and “It is mine.” SB 2.5.13

|| 1.7.5 ||

yayā sammohito jīva ātmānaṁ tri-guṇātmakam |

paro ’pi manute ’narthaṁ tat-kṛtaṁ cābhipadyate ||

TRANSLATION

Bewildered by that *māyā,* the *jīva,* though separate from the three *guṇas,* considers himself made of the three *guṇas* and takes on material existence created by the *guṇas*.

COMMENTARY

In order to describe the sweetness of the Lord’s form, qualities and pastimes, one needs to see the Lord. But what was the purpose of Vy’asa’s seeing *māyā*? This verse explains. How can the *jīva* afflicted by the material disease naturally taste the sweetness which is necessary for beginning to learn *Bhāgavatam*? There can be no prescription for cure without first seeing the disease. Without that how can the patient be treated with proper medicine and food? Thus it is necessary to see both *māyā* and the *jīva*. Bewildered by the covering and bewildering potencies of *māyā* upon his

svarūpa, the *jīva,* though separate from the three *guṇas*, thinks himself made of matter, and accepts material existence (*anartham*) – a body - created by that identification.

|| 1.7.6 ||

anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje |

lokasyājānato vidvāṁś cakre sātvata-saṁhitām ||

TRANSLATION

And Vyāsa saw *bhakti-yoga* to the Lord which effectively destroys *jīva's saṁsāra*. Learned Vyāsa then wrote the *Bhāgavatam* for ignorant people.

COMMENTARY

He also saw the medicine for that disease. He saw *bhakti-yoga* which destroys material existence. One should understand the stages in seeing it. First he saw the Lord. By the use of the word *pūrṇa*, it should be understood that Vyāsa saw the Lord with his *aṁśas*, the *puruṣa* and *guṇāvatāras*. Without his *aṁśas* how can the Lord be considered complete? *Pūrṇa* means complete. Thus Vyāsa saw the complete form of the Lord. He saw his *cit-śakti* wtih many varities such as Vimalā and Utkarṣiṇī which are manifestations of his beauty. He then saw the external energy *māyā-śakti* behind the Lord. He saw in the Lord, *bhakti* - the chief element of the *cit-śakti* – which is more powerful than all others and which can destroy the illusion caused *by māyā* and which arises from the actions of his *anugrahā-śakti* (mercy), and which controls even the Lord. Having seen all this, he then wrote the Vaiṣṇava scripture called *Śrīmad Bhāgavatam*, which reveals all of this for the ignorant people.

īśaḥ svatantraś cit-sindhuḥ sarva-vyāpyaika eva hi |

jīvo 'dhīnaś cit-kaṇo 'pi svopādhir vyāpi-śaktikaḥ ||

aneko 'vidyayopāttas tyaktāvidyo 'pi karhicit |

māyā tv acit-pradhānaṁ cāvidyāvidyeti sā tridhā ||

The Lord is independent, an ocean of consciousness, and all-pervading. The *jīva* is dependent, a particle of consciousness, subject to mistaking his identity and pervasive with limitation. They are many in number, are covered with ignorance, and sometimes have ignorance removed. *Māyā* has three divisions: unconscious material substance, ignorance and knowledge.

The characteristics and proofs of the Lord, the *jīva, māyā*, the universe, and his *svarūpa-śakti* called *bhakti* will be clearly explained in the commentary on the prayers of the Vedas (SB 10.87).

|| 1.7.7 ||

yasyāṁ vai śrūyamāṇāyāṁ kṛṣṇe parama-pūruṣe |

bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā ||

TRANSLATION

By hearing *Bhāgavatam, bhakti* for the supreme lord Kṛṣṇa appears. Hearing it also destroys lamentation, illusion and fear of mankind.

COMMENTARY

This verse shows that *Bhāgavatam* produces *prema*. Simply by hearing it, *prema* arises. What to speak then of the greater effect if one engages others in hearing it! And what greater effect speaking it must have! And what even greater effect will engaging others in speaking it produce! *Bhakti* here means *prema*. Because it has been said *īśvaraḥ sadyo hṛdy avarudhyate ‘tra kṛtibhiḥ*: (so śuśrūṣubhis in that verse means those who desire to hear it? yes) the Supreme Lord becomes immediately captured in the heart of the accomplished devotees by hearing *Bhāgavatam* and even by those who have suddenly developed a desire to hear it. (SB 1.1.2); and because the Lord is captured in the heart only by the result of *sādhana-bhakti, prema* - which destroys *saṁsāra* - is an unsought result for the devotees. Nevertheles the devotees also achieve this.

|| 1.7.8 ||

sa saṁhitāṁ bhāgavatīṁ kṛtvānukramya cātma-jam |

śukam adhyāpayām āsa nivṛtti-nirataṁ muniḥ ||

TRANSLATION

Having already made the *Bhāgavatam*, the sage Vyāsa revised it and taught it to his son Śukadeva who had realized *brahman*.

COMMENTARY

Because he had realized the superiority of *prema*, his goal, over realization of the bliss of *brahman,* he taught *Bhāgavatam* to Śuka so that he also could see the superiority of the bliss of *prema.* In this world, if the father has experienced something blissful, he will attempt to have his son experience this also. That is explained in this verse.

First Vyāsa had made an abbreviated scripture about *bhakti*, but on the advice of Nārada, he rearranged it (*anukramya*), purified it, giving most prominence to *bhakti* to Kṛṣṇa.

Nārada gave his instructions after the disappearance of Kṛṣṇa and before Parikṣit punished Kali, because at that time itself there was a tendency towards irreligion even among the followers of religion and adherents of scripture since the power of Kali manifested even at the beginning of his control. Because of this, Vyāsa was dissatisfied in his heart. This is shown in the following verse:

> *jugupsitaṁ dharma-kṛte ’nuśāsataḥ svabhāva-raktasya mahān vyatikramaḥ*
>
> *yad-vākyato dharma itītaraḥ sthito na manyate tasya nivāraṇaṁ janaḥ*
>
> You have created a great disturbance by teaching what is condemned to people attached to material enjoyment in order make them accept *dharma.* Thinking that what you have taught is real *dharma*, they do not consider giving it up. SB 1.5.15

It is understood that before the beginning of Kali-yuga he would not have been dissatisfied in heart. Now at this time, he revised the *Bhāgavatam* which was previously written. When it is said *kṛsṇe svadhāmopagate, ... purāṇo ’rkto ’dhunotditaḥ* (SB 1.3.43), this refers to another *Bhāgavatam*, the present one, which is elsewhere referred to as the *Bhāgavatam* included among the eighteen Purāṇas. Thus the two should be considered as one. *Nivṛtti-niratam* means that Śukadeva had realized *brahman.*

|| 1.7.9 ||

śaunaka uvāca—

sa vai nivṛtti-nirataḥ sarvatropekṣako muniḥ |

kasya vā bṛhatīm etām ātmārāmaḥ samabhyasat ||

TRANSLATION

Śaunaka said:

Śukadeva was fixed in the *brahman*, indifferent to everything, and enjoying in the self. Why did he study this elaborate work?

COMMENTARY

Kasya vā means “for what reason.”

|| 1.7.10 ||

sūta uvāca—

ātmārāmāś ca munayo nirgranthā apy urukrame |

kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ ||

TRANSLATION

Some sages who are *ātmārāmas*, beyond the scriptures, false ego and rules, also practice unmotivated, pure *bhakti* to the master of pure *bhakti,* Kṛṣṇa, since he possesses qualities attractive to even them.

COMMENTARY

Nirgranthā can mean those who are freed from scriptures. For, it is said:

> *yadā te moha-kalilaṁ buddhir vyatitariṣyati |*
> *tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ||*
>
> When your intelligence has completely crossed the denseness of illusion, you will be indifferent to all that has been heard and all that will be heard. BG 2.52

Or *grantha* can mean “knot of false ego.” Thus *nirgranthāḥ* means “those who are free of the knot of false ego.” It is said *bhidyate hṛdaya-grantiḥ*: the knot of false ego is cut. (SB 1.2.21) Or *granthā* can mean “bondage.” Thus *nirgranthāḥ* can mean “those freed from the bondage of rules and prohibitions.” It said *cared vidhi-gocaraḥ*: he moves about beyond the rules. (SB 11.18.28)

Such persons perform *bhakti* without seeking results (*ahaitukīm*). *Bhakti* produces *jñāna* but is superior to j*ñāna*. Therefore it is called best or *uru.* Therefore *urukrama* means “the Lord who produces the best method, *bhakti*.”

Can *bhakti* deliver the liberated? Can the *Bhāgavatam*, a scripture on *bhakti*, deliver those who have surpassed scriptures? Can a work discussing a server and the served (the Lord) deliver those who have given up all identities of ego? Can the rules of *bhakti* described in the *Bhāgavatam* deliver those who have given up all rules and prohibitions? To destroy all such protests, the verse says *itttam-bhūta-guṇa:* the Lord has such attractive qualities that even *ātmārāmas* become attracted*.* Because of their practice with predominance of *bhakti* or even just by mercy alone, the Lord gave mercy to the Kumāras, thinking “Let them realize my qualities.” Vyāsa gave mercy to Śukadeva, thinking “Let him realize Kṛṣṇa’s qualities.” The Lord or the devotees may give mercy to some other *ātmārāmas* in the same way. Having attained that qualification for realizing the Lord’s qualities, these *ātmārāmas* perform unmotivated *bhakt*i. Other *ātmārāmas* perform *bhakti* with the goal of merging into *brahman*. The word *ahaitukī* cannot be applied to their *bhakti.* Concerning them it is said:

> *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |*
> *samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||*
> *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |*
> *tato māṁ tattvato jñātvā viśate tad-anantaram ||*
>
> Having attained the state of *brahman*, being a pure soul, the *ātmārāma* does not lament the loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests *prema-bhakti*. Only by *bhakti* can a person know me as *brahman.* Then, knowing me as *brahman* by that *bhakti*, he merges with me. BG 18.54-55

|| 1.7.11 ||

harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ |

adhyagān mahad ākhyānaṁ nityaṁ viṣṇu-jana-priyaḥ ||

TRANSLATION

Śukadeva, the son of Vyāsa, whose mind became disrupted distracted from the trance of by the qualities of Kṛṣṇa, and who became attracted to the Vaiṣṇavas, studied this great *Bhāgavatam.*

COMMENTARY

By the mercy of Nārada, Vyāsa realized the sweetness of Kṛṣṇa's qualities. By the mercy of Vyāsa, Śukadeva realized the same sweetnesss even more. That is explained in this verse.

Śukadeva's mind was disturbed by the qualities of Kṛṣṇa (*harer guṇākṣipta-matiḥ*). He thought, "My intelligence is unfortunate, because though the Lord's qualities are so sweet, up until now that intelligence has been engaged uselessly in realizing *brahman."* He held not only the *ātmārāmas* dear, but also the Vaiṣṇavas dear because of the attraction to their discussions about Kṛṣṇa (*viṣṇu-jana-priyaḥ*). Or the Vaiṣṇavas held him dear.

Vyāsa made Śukadeva who was in continual trance in a lonely forest hear selected verses from the *Bhāgavatam* which described Kṛṣṇa's qualities through some of his followers. By the power of those verses, his trance was broken. His mind, attracted to the sweetness, broke the trance. Knowing these verses were from the *Bhāgavatam* because of his omniscience, and knowing that his father was the source of revealing those verses, he went to Vyāsa and learned *Bhāgavatam*. This story is told in the *Brahma-vaivarta Purāṇa*. After conquering father and son, Vyāsa and Śukadeva, crest jewels of *brahman* realization, *bhakti* made them like an umbrella which gives relief to the whole world. Those who do not consider *bhakti* in this way, being led astray, are like thieves who deserve the punishment of Yama.

|| 1.7.12 ||

parīkṣito 'tha rājarṣer janma-karma-vilāpanam |

saṁsthāṁ ca pāṇḍu-putrāṇāṁ vakṣye kṛṣṇa-kathodayam ||

TRANSLATION

I will speak about the birth, activities and death of King Parikṣit, and the death march of the Pāṇḍavas, which will give rise to discussions about Kṛṣṇa.

COMMENTARY

The question of how a great *yogī* like Śukadeva became inclined to hear *Bhāgavatam* has now been answered. Now the other question of how Parīkṣti heard the *Bhāgavatam* while fasting till death and other topics such as his astonishing birth will be explained. *Vilāpanam* means death. Or *ic* can mean talks about the Lord, since the verb *lap* means to talk. The suffix *lyuṭ* (the letters *ana*) is added at the end. *Saṁsthām* means a walk till death. These topics give rise to talks about Kṛṣṇa, since they relate to the aim of the *Bhāgavatam.*

|| 1.7.13 ||

yadā mṛdhe kaurava-sṛñjayānāṁ vīreṣv atho vīra-gatiṁ gateṣu |

vṛkodarāviddha-gadābhimarśa-bhagnoru-daṇḍe dhṛtarāṣṭra-putre ||

TRANSLATION

After the warriors of both sides had met their end on the battlefield, and Duryodhana had his thigh broken by a blow from the club of Bhīma;

COMMENTARY

A story is now told in order to show how Parīkṣit, even in the womb, was able to see Kṛṣṇa. When Aśvatthāmā (*drauṇiḥ*) beheaded the sons of Draupadi, the mother began to weep. The sentence extends for three verses. *Kaurava* refers to Duryodhana's party. *Sṛñjaya* refers to the Pāṇḍavas' party since Dhrṣtādyumna of the Sṛñjaya family was their general. *Vīra-gatim* means liberation or *svarga* by the method described by Bhīṣma. *Vṛkodarāviddha-gadābhimarśa* means by the blow inflicted by the club thrown by Bhīma.

|| 1.7.14 ||

bhartuḥ priyaṁ drauṇir iti sma paśyan kṛṣṇā-sutānāṁ svapatāṁ śirāṁsi |

upāharad vipriyam eva tasya jugupsitaṁ karma vigarhayanti ||

TRANSLATION

When Aśvattāmā, thinking that Duryodhana would be pleased, presented him with the severed heads of the sleeping sons of Draupadī, everyone condemned the horrible act, even Duryodhana;

COMMENTARY

Thinking that Duryodhana would be pleased (*priyam*) he presented the heads of the sleeping sons of the Pāṇḍavas to him. Actually Duryodhana was not pleased with this action (*vipriyam*). After feeling joy that his enemies had been killed, he began to lament since he understood that his enemies such as Bhīma had not beeen killed on seeing the gift, that children had been killed, and that the Kuru dynasty had been

destroyed. Thus he died with both joy and sorrow. Therefore here it said “All people condemned this horrible act.”

|| 1.7.15 ||

mātā śiśūnāṁ nidhanaṁ sutānāṁ niśamya ghoraṁ paritapyamānā |

tadārudad bāṣpa-kalākulākṣī tāṁ sāntvayann āha kirīṭamālī ||

TRANSLATION

At that time their mother hearing of the terrible death of her youthful sons, pained, eyes full of tears, began to lament. Arjuna spoke to pacify her.

COMMENTARY

Arjuna is called *kirīṭamalī* because he accepted many crowns, or because he had a garland in his crown.

|| 1.7.16 ||

tadā śucas te pramṛjāmi bhadre yad brahma-bandhoḥ śira ātatāyinaḥ |

gāṇḍīva-muktair viśikhair upāhare tvākramya yat snāsyasi dagdha-putrā ||

TRANSLATION

O gracious woman! I will remove your sorrows when I bring the head of that lowest *brāhmaṇa* murderer using arrows released from my Gāṇḍiva bow and when you sit upon it, and bathe yourself after burning the bodies of your sons.

COMMENTARY

Śucaḥ means sorrows. I will remove your sorrows when (*yat*) I present to you using the arrows released from my bow the head of the lowest of *brāhmaṇas* (*brahma-bandhoh*), the agressor who had a weapon in his hand (*ātatāyinaḥ*). Accordindg to the *smṛti* scriptures there are six aggressors:

agnido garadaś caiva śastra-pāṇir dhanāpahaḥ |

kṣetra-dārāpahārī ca ṣaḍ ete ātatāyina ||

There are six aggressors: the arsonsit, poisoner, holder of weapons, the stealer of wealth, the stealer of property, and the stealer of others' wives. *Vasiṣṭha Smṛti* 3.19

|| 1.7.17 ||

iti priyāṁ valgu-vicitra-jalpaiḥ |
sa sāntvayitvācyuta-mitra-sūtaḥ ||
anvādravad daṁśita ugra-dhanvā |
kapi-dhvajo guru-putraṁ rathena ||

TRANSLATION

Thus pacifying her with many sweet words, Arjuna, whose friend and charioteer was Kṛṣṇa, holding his terrifying bow, with Hanumān on his flag, put on his armor and pursued Aśvatthāmā on his chariot.

COMMENTARY

Acyuta-mitra-sūtaḥ means who had Kṛṣṇa as his friend and charioteer. *Daṁśitaḥ* means "putting on armor."

|| 1.7.18 ||

tam āpatantaṁ sa vilakṣya dūrāt kumāra-hodvigna-manā rathena |

parādravat prāṇa-parīpsur urvyāṁ yāvad-gamaṁ rudra-bhayād yathā kaḥ ||

TRANSLATION

Seeing Arjuna pursuing on his chariot from far off, the killer of children became disturbed in mind. Desiring to save his life, he fled as fast as he could over the ground, just as Brahmā fled out of fear of Śiva.

COMMENTARY

When Brahmā (*kaḥ*) became desirous of his daughter, taking the form of a deer, he fled in fear from Śiva. In the same manner Aśvatthāmā fled from Arjuna. In another version the word *arka* (sun) is used instead of *kaḥ*. This is a story from the *Vāmana*

Purāṇa. A demon named Vidyunmālī, a follower of Śiva, pursued the sun on a golden chariot given by Śiva. Due to the effulgence from the chariot, night disappeared. The sun became angry and melted the chariot with his heat and made it fall from the sky. Śiva appeared and the sun fled in fear. The sun fell down at Vārāṇasī, and became known as Lolārka (unsteady sun).

|| 1.7.19 ||

yadāśaraṇam ātmānam aikṣata śrānta-vājinam |

astraṁ brahma-śiro mene ātma-trāṇaṁ dvijātmajaḥ ||

TRANSLATION

When he understood he had no one to protect him and his horses were exhausted, the son of a *brāhmaṇa* considered using the *brahmāstra* to protect himself.

COMMENTARY

He saw that he had no protector (*aśaraṇam*). He considered that the *brahmāstra* would be a method of protecting himself (*ātma-trāṇam*). The word *dvijātmajaḥ* (son of a *brāhmaṇa*) indicates that he was short-sighted.

|| 1.7.20 ||

athopaspṛśya salilaṁ sandadhe tat samāhitaḥ |

ajānann api saṁhāraṁ prāṇa-kṛcchra upasthite ||

TRANSLATION

Sipping water and concentrating his mind, he released the weapon without knowing how to withdraw it, because his life was in danger.

COMMENTARY

Samāhitaḥ means that he began meditating.

|| 1.7.21 ||

tataḥ prāduṣkṛtaṁ tejaḥ pracaṇḍaṁ sarvato diśam |

prāṇāpadam abhiprekṣya viṣṇuṁ jiṣṇur uvāca ha ||

TRANSLATION

Seeing that the fierce fire manifesting in all directions was a danger to life, Arjuna spoke to Kṛṣṇa.

|| 1.7.22 ||

arjuna uvāca—

kṛṣṇa kṛṣṇa mahā-bāho bhaktānām abhayaṅkara |

tvam eko dahyamānānām apavargo ’si saṁsṛteḥ ||

TRANSLATION

Arjuna said:

Oh Kṛṣṇa, Kṛṣṇa! Mighty-armed! Bestower of fearlessness in your devotees! You alone are the deliverer of all those who are burning in the fire of material existence.

COMMENTARY

You are the form of liberation (*apavargaḥ*). You deliver us from material existence. Therefore why not deliver me from this fire?

|| 1.7.23 ||

tvam ādyaḥ puruṣaḥ sākṣād īśvaraḥ prakṛteḥ paraḥ |

māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani ||

TRANSLATION

You are the original Lord, the controller, beyond material energy. You are situated in your spiritual form, being one with your spiritual energy, and separate from the material energy.

COMMENTARY

"I am your cousin and equal to you. Do not speak like this!" Arjuna replies with this verse. You are beyond *prakṛti*. "By *prakṛti* do you mean ignorance or *māyā*?" Distancing your self from *māyā* composed of both *vidyā* and *a*vidyā, unfortunate because it is your external *śakti*, you are situated in your spiritual form along with your auspicious *cit-śakti* arising from your *svarūp*a who is like your principal queen.

"But since I am the cause of the spiritual energy I am different from it. How can it be situated in my form?" It is one with me *(kaivalye*). Though it is with you, it is one with you, because it is your *svarūpa-śakti.* Factually you are situated in spiritual form. This *cit-śakti* arising from your *svarūpa* is always non-different from you, and is situated in the form of your body, senses and associates. Śruti says *parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca*: the Lord has many intrinsic energies called knowledge, strength and action. *Māyā* is only a shadow and remains in the form of the material world composed of three *guṇas* and knoweldge and ignorance, because it does not arise from your *svarūp*a.

It (*Māyā)* is different from you, though it is somewhat non-different from you, being your *śakti*. Thus this *śakti* is different and non-different from you. The idea that *māyā* is the only *śakti* is rejected.

|| 1.7.24 ||

sa eva jīva-lokasya māyā-mohita-cetasaḥ |

vidhatse svena vīryeṇa śreyo dharmādi-lakṣaṇam ||

TRANSLATION

Though you are non-different from your spiritual energy, you benefit all the *jīvas* bewildered by *māyā* through your power by giving them *dharma, artha,* and k*āma*.

COMMENTARY

Saḥ here means "you, even though situated in your spiritual energy."

|| 1.7.25 ||

tathāyaṁ cāvatāras te bhuvo bhāra-jihīrṣayā |

svānāṁ cānanya-bhāvānām anudhyānāya cāsakṛt ||

TRANSLATION

You appear in this world in this way, in your spiritual form, with a desire to relieve the burden of the earth and to give continuous happiness to your dedicated devotees by letting them worship you.

COMMENTARY

In this way, rejecting *māyā,* in your spiritual form *(tathā),* you appear in this world (*ayam avatāraḥ*).

|| 1.7.26 ||

kim idaṁ svit kuto veti deva-deva na vedmy aham |

sarvato mukham āyāti tejaḥ parama-dāruṇam ||

TRANSLATION

O Supreme Lord! What is this? I do not know where it has come from. This most ferocious fire is spread out in all directions.

COMMENTARY

Having praised Kṛṣṇa, Arjuna then informs Kṛṣṇa of the matter at hand.

|| 1.7.27 ||

śrī-bhagavān uvāca—

vetthedaṁ droṇa-putrasya brāhmam astraṁ pradarśitam |

naivāsau veda saṁhāraṁ prāṇa-bādha upasthite ||

TRANSLATION

The Lord said:

You know that what is displayed here by Aśvatthāmā is the *brahmāstra.* Seeing danger to his life, he has released it, though he does not know how to withdraw it.

COMMENTARY

The word *pradarśitam* (shown) implies "You have seen this weapon. Do you not recognize it? Why are you asking me?" He does not know how to withdraw it (*na veda saṁhāram*). Then why did he use it? - to protect his own life.

|| 1.7.28 ||

na hy asyānyatamaṁ kiñcid astraṁ pratyavakarśanam |

jahy astra-teja unnaddham astra-jño hy astra-tejasā ||

TRANSLATION

No other weapon can counteract this weapon. O knower of weapons! Destroy the profuse fire of this weapon with the fire of your *brahmāstra*.

COMMENTARY

"But the fire can be counteracted by the water weapon." Nothing can stop this weapon (*pratyavakarśanam*). Since you know all about weapons, you must destroy the fire of this weapon with the fire of your *brahmāstra*.

|| 1.7.29 ||

sūta uvāca

śrutvā bhagavatā proktaṁ phālgunaḥ para-vīra-hā

spṛṣṭvāpas taṁ parikramya brāhmaṁ brāhmāya (brāhmāstraṁ in folio) sandadhe ||

TRANSLATION

Sūta said:

Hearing the words of the Lord, Arjuna the slayer of hostile warriors, performing *ācamana*, circumabulated Kṛṣṇa and aimed his *brahmāstra* in order to counteract Aśvatthāmā's weapon.

COMMENTARY

Tam refers to Kṛṣna. For destroying Aśvatthāma's weapon (*brāhmāya*) he aimed his weapon.

|| 1.7.30 ||

saṁhatyānyonyam ubhayos tejasī śara-saṁvṛte |
āvṛtya rodasī khaṁ ca vavṛdhāte 'rka-vahnivat ||

TRANSLATION

Surrounded by arrows, the fires of both weapons, combining together like the sun in the sky and the fire emanting from Saṅkarṣana's mouth at the time of final destruction, increased in strength, covering heaven, earth and the space between.

COMMENTARY

The fires of the two *brahmāstras*, surrounded with arrows, increased, covering heaven and earth (*rodasi*). It was like the combination of the sun and the fire emanating from Saṅkarṣaṇa's mouth at the time of devastation.

|| 1.7.31 ||

dṛṣṭvāstra-tejas tu tayos trīl lokān pradahan mahat |

dahyamānāḥ prajāḥ sarvāḥ sāṁvartakam amaṁsata ||

TRANSLATION

Seeing the great fire of their two weapons burning up the three worlds, all the citizens, afflicted by the heat, thought that this was the fire of final destruction.

COMMENTARY

Tayoḥ refers to Aśvatthāmā and Arjuna. *Sāṁvartakam* is the fire of final destruction.

|| 1.7.32 ||

prajopadravam ālakṣya loka-vyatikaraṁ ca tam |

mataṁ ca vāsudevasya sañjahārārjuno dvayam ||

TRANSLATION

Seeing the danger to the inhabitants of the universe and the destruction of the planets, and understanding the will of Kṛṣṇa, Arjuna withdrew the two weapons.

COMMENTARY

Loka means of the earth and other planets. *Vyatikaram* means destruction.

|| 1.7.33 ||

tata āsādya tarasā dāruṇaṁ gautamī-sutam |

babandhāmarṣa-tāmrākṣaḥ paśuṁ raśanayā yathā ||

TRANSLATION

Eyes burning with anger, Arjuna quickly caught cruel Aśvatthāmā, and tied him up with rope like a beast.

COMMENTARY

Aśvatthāmā was the son of Kṛpī, who came from the Gautama *gotra.* Thus she is called *gautamī.*

|| 1.7.34 ||

śibirāya ninīṣantaṁ rajjvā baddhvā ripuṁ balāt |

prāhārjunaṁ prakupito bhagavān ambujekṣaṇaḥ ||

TRANSLATION

Seeing that Arjuna, who having forcibly bound him with ropes, wanted to bring him back to the camp, lotus-eyed Kṛṣna became angry and spoke to Arjuna.

COMMENTARY

Kṛṣna speaks strongly in five verses to Arjuna, who was filled with lamenation and anger, to show the world Arjuna's standard of justice. Though Kṛṣna was angry, he is still described as lotus-eyed. Thus his anger was only external**.**

|| 1.7.35 ||

mainaṁ pārthārhasi trātuṁ brahma-bandhum imaṁ jahi |
yo 'sāv anāgasaḥ suptān avadhīn niśi bālakān ||

TRANSLATION

Arjuna! You should not release this friend of a *brāhmaṇa* who murdered innocent, sleeping children in the night. Kill him!

|| 1.7.36 ||

mattaṁ pramattam unmattaṁ suptaṁ bālaṁ striyaṁ jaḍam |

prapannaṁ virathaṁ bhītaṁ na ripuṁ hanti dharma-vit ||

TRANSLATION

The knower of *dharma* does not kill an enemy who is a drunkard, or who is inattentive, insane, sleeping, young, a female, immobilised, surrendered, without chariot, or afraid.

COMMENTARY

Mattam means intoxicated because of liquor etc. *Pramattam* means inattentive. *Unmattam* means crazy because of planetary influences or disturbance of *vāta* in the body.

|| 1.7.37 ||

sva-prāṇān yaḥ para-prāṇaiḥ prapuṣṇāty aghṛṇaḥ khalaḥ |

tad-vadhas tasya hi śreyo yad-doṣād yāty adhaḥ pumān ||

TRANSLATION

The merciless, cruel person who nourishes his own life by taking other lives should be killed; otherwise that man goes to hell from that sin.

COMMENTARY

Killing him as punishment is best (*tad-vadhaḥ śreyaḥ*). Smṛti says:

> *rājabhir dhṛta-daṇḍas tu kṛtvā pāpāni mānavāḥ |*
> *vidhūta-kalmaṣā yānti svargaṁ sukṛtino yathā ||*

> Those who have committed sin, if punished by the king, become freed of that sin and go to Svarga like the pious.

If he is not killed, because of that sin (*yad*) he goes to hell.

|| 1.7.38-39 ||

pratiśrutaṁ ca bhavatā pāñcālyai śṛṇvato mama |

āhariṣye śiras tasya yas te mānini putra-hā ||

tad asau vadhyatāṁ pāpa ātatāyy ātma-bandhu-hā |

bhartuś ca vipriyaṁ vīra kṛtavān kula-pāṁsanaḥ ||

TRANSLATION

I have heard that you promised to Draupadī "O noble woman! I will present you with the head of the killer of your sons."

COMMENTARY

O warrior! This sinner, aggressor, killer of relatives, disgrace to his family, who has displeased Duryodhana, should be killed.

|| 1.7.40 ||

sūta uvāca—

evaṁ parīkṣatā dharmaṁ pārthaḥ kṛṣṇena coditaḥ |

naicchad dhantuṁ guru-sutaṁ yadyapy ātma-hanaṁ mahān ||

TRANSLATION

Sūta Gosvāmī said: Although Kṛṣṇa, who was examining Arjuna in religion, encouraged Arjuna to kill the son of Droṇācārya, Arjuna, a great soul, did not want to kill him, although Aśvatthāmā was a murderer of Arjuna's family members.

COMMENTARY

Though incited by Kṛṣṇa who was testing Arjuna's sense of justice, Arjuna did not want to kill him, even though he had killed his son (*ātma-hanam*), because he was intelligent (*mahān*) - he knew the nature of Kṛṣṇa. Kṛṣṇa's nature is that, though he is omniscient, he tests the devotees in this way in order to show their sense of justice to others. He tests Arjuna, possessor of *dharma*, by showing *vīra* and *raudra rasas* when he says "You should not release him." (SB 1.7.35)

In the same way he tested the *gopīs,* possessors of *prema*, by showing *karma* and *jñāna* in such verses as *bhartuḥ śuśrūṣaṇaṁ strīṇāṁ paro dharmaḥ:* The highest religious duty for a woman is to sincerely serve her husband (SB 10.29.24); *bhavatīnāṁ viyogo me na hi sarvātmanā kvacit*: you are never actually separated from me, for I am the Soul of all creation (SB 10.47.29); *ahaṁ hi sarva-bhūtānām ādir anto*

'ntaraṁ bahiḥ: dear ladies, I am the beginning and end of all created beings and exist both within and without them. (SB 10.82.45)

He also tested Pṛthu, Prahlāda and others, who were filled with devotion, by showing or promising enjoyment and powers to them. *Varaṁ ca mat kañcana mānavendra vṛṇīṣva*: dear Pṛthu, you may therefore ask from Me any benediction you like. (SB 4.20.16) *Varaṁ vṛṇīṣvābhimataṁ kāma-pūro 'smy ahaṁ nṛṇām*: it is my pastime to fulfill the desires of all living beings, and therefore you may ask from me any benediction that you desire to be fulfilled. (SB 7.9.52) *Dīyamānaṁ na gṛhṇanti*: though I offer these benedictions, they do not accept. (SB 3.29.13)

Even his *siddha* devotees test others. Thus Sukadeva tests Parikṣit. In the Sixth Canto, he tests his knowledge of *siddhānta* when he speaks of regular atonements when Parīkṣit asks the method of getting free of sin. In the Ninth Canto, Śukadeva tests Parīkṣit's eagerness for Kṛṣna's pastimes by summarizing those pastimes, and in the Twelfth Canto, he tests his steadiness in *bhakti* by talking of *brahma-jñāna.* The real meaning is not always in the directly observed events.

|| 1.7.41 ||

athopetya sva-śibiraṁ govinda-priya-sārathiḥ |

nyavedayat taṁ priyāyai śocantyā ātma-jān hatān ||

TRANSLATION

Arriving at his camp, Arjuna, whose friend and driver was Kṛṣṇa, offered Aśvatthāmā to his wife who was lamenting for her killed sons.

COMMENTARY

He offered Aśvatthāmā to her saying, "I have brought you the killer of your sons."

|| 1.7.42 ||

tathāhṛtaṁ paśuvat pāśa-baddham avāṅ-mukhaṁ karma-jugupsitena |

nirīkṣya kṛṣṇāpakṛtaṁ guroḥ sutaṁ vāma-svabhāvā kṛpayā nanāma ca ||

TRANSLATION

Draupadī, of noble nature, looked with compassion upon wicked Aśvatthāmā, son of a *guru*, brought before her tied up like an animal, with downcast face because of his shameful crime, and also offered him her respects.

COMMENTARY

Tathā āhṛtam means "brought in this manner." *Karma-jugupsitena* means "because of his repulsion to that act." *Apakṛtam* (wrongful act) should be *apakāriṇam* "the person who has done wrong." She looked with compassion on him. *Vāma* means virtuous. She also offered her respects.

|| 1.7.43 ||

uvāca cāsahanty asya bandhanānayanaṁ satī |

mucyatāṁ mucyatām eṣa brāhmaṇo nitarāṁ guruḥ ||

TRANSLATION

Unable to tolerate him being brought in a bonded state, the noble Draupadī said, "Release him! Release him! The *brāhmaṇa* is always our *guru*."

COMMENTARY

The word *ca* with *uvāca* indicates "she spoke with reverence." She is called *satī* or noble because she could not tolerate his bondage. She was thus nobler than Parīkṣit and Arjuna towards those who were offenders to the devotees.

|| 1.7.44-45 ||

sa-rahasyo dhanur-vedaḥ sa-visargopasaṁyamaḥ |

astra-grāmaś ca bhavatā śikṣito yad-anugrahāt ||

sa eṣa bhagavān droṇaḥ prajā-rūpeṇa vartate |

tasyātmano 'rdhaṁ patny āste nānvagād vīrasūḥ kṛpī ||

TRANSLATION

By the mercy of Droṇa you learned the military arts with secret *mantras*, the method of throwing and withdrawing all weapons. Droṇa is standing before you in the form of his son. The other half of Droṇa, his wife Kṛpī, did not follow her husband when he died, but remains alive, because she has a son.

COMMENTARY

Sa-rahasyaḥ means "with secret *mantras*." In mentioning that the father taught how to throw and withdraw the weapon, she implies "If you had not learned how to throw and withdraw the *brahmāstra* from his father, how could you now bind him up and bring him here?" The son is considered a representative of the father according to the saying *ātmā vai jāyate putraḥ*: one is born again as one's son.[28] The wife is considered half of the husband according to the *śruti* text *ardho vā eśa ātmano yat-patnī*: the wife is half of oneself. (*Black Yajur-veda, Baudhāyana-śrauta-sūtra* 29.89.381.2) She did not follow her husband to death because she had a son (*vīra-sūḥ*).

|| 1.7.46 ||

tad dharmajña mahā-bhāga bhavadbhir gauravaṁ kulam |

vṛjinaṁ nārhati prāptuṁ pūjyaṁ vandyam abhīkṣṇaśaḥ ||

TRANSLATION

O knower of *dharma*! Man of good character! You should not cause suffering to the family of your *guru*, because they are always praiseworthy and worthy of worship.

COMMENTARY

The relatives of your *guru* (*gauravam kulam*) should not attain suffering by you, because they are to be worshipped.

|| 1.7.47 ||

mā rodīd asya jananī gautamī pati-devatā

yathāhaṁ mṛta-vatsārtā rodimy aśru-mukhī muhuḥ

[28] This is quoted in CC. *Madhya-līlā*, 12.56. There is a similar text in SB 10.78.36.

TRANSLATION

Do not make Kṛpī, the mother of Aśvatthāmā and devoted to her husband, cry as I cry constantly with tearful face, pained by the death of my sons.

COMMENTARY

Mā rodīt should be *mā roditu* "let her not cry."

|| 1.7.48 ||

yaiḥ kopitaṁ brahma-kulaṁ rājanyair ajitātmabhiḥ |

tat kulaṁ pradahaty āśu sānubandhaṁ śucārpitam ||

TRANSLATION

Angered by the uncontrolled warriors, the *brāhmaṇas* will quickly destroy the warrior class and their associates who then will become full of lamentation.

COMMENTARY

Sānubandham means "with their associates." *Śucārptiam* means "spread with lamentation (*śucā*)." The *brāhmaṇas* will destroy the *kṣatriya* families.

|| 1.7.49 ||

sūta uvāca—

dharmyaṁ nyāyyaṁ sa-karuṇaṁ nirvyalīkaṁ samaṁ mahat |

rājā dharma-suto rājñyāḥ pratyanandad vaco dvijāḥ ||

TRANSLATION

Sūta said:

O brāhmaṇas! Yudhiṣṭhira, son of Dharma, agreed with the words of his queen, which were according to scripture, reasonable, merciful, without desire to harm others, desirous of peace and generous.

COMMENTARY

The good quality of her words is seen in the previous six verses. Her words were faithful to *dharma*: release him because the *brāhmāna* is always our *guru.* (SB 1.7.43) Her words were filled with correctness: his father taught you the military arts. (SB 1.7.44) Her words were full of mercy: the wife is half the husband. (SB 1.7.45) Her words expressed unwillingness to cause pain to others: do not cause suffering to the family of your *guru*. (SB 1.7.46) Her words expressed sense of calmness, allaying suffering: do not let her cry like me. (SB 1.7.47) Her harsh words express generosity, desiring to benefit the hearer: the anrgy *brāhmaṇas* will destroy the *kṣatriyas.* (SB 1.7.48)

|| 1.7.50 ||

nakulaḥ sahadevaś ca yuyudhāno dhanañjayaḥ |

bhagavān devakī-putro ye cānye yāś ca yoṣitaḥ ||

TRANSLATION

Nakula and Sahadeva, Sātyaki, Arjuna, Kṛsṇa, and the women, were also happy with her words.

COMMENTARY

They all agreed with her words. Yuyudhāna means Sātyaki.

|| 1.7.51 ||

tatrāhāmarṣito bhīmas tasya śreyān vadhaḥ smṛtaḥ |

na bhartur nātmanaś cārthe yo 'han suptān śiśūn vṛthā ||

TRANSLATION

At that time angry Bhīma spoke. "He who has killed the sleeping children without purpose, without benefit to his master or to himself, should be killed."

|| 1.7.52 ||

niśamya bhīma-gaditaṁ draupadyāś ca catur-bhujaḥ |

ālokya vadanaṁ sakhyur idam āha hasann iva ||

TRANSLATION

Hearing the words of Bhīma and Draupadī, Kṛsṇa with four hands looked towards his friend Arjuna while smiling and spoke.

COMMENTARY

Bhīma favored killing Aśvatthāmā and Draupadī favored releasing him. The Lord assumed four arms to keep the two parties apart. Kṛṣna smiled slightly as if saying, „ O friend! Today I will test the sharpness of your intelligence.” He smiled and did not laugh.

|| 1.7.53 ||

śrī-bhagavān uvāca—

brahma-bandhur na hantavya ātatāyī vadhārhaṇaḥ |

mayaivobhayam āmnātaṁ paripāhy anuśāsanam ||

TRANSLATION

The Lord said:

One should not kill a fallen *brāhmaṇa.* But an aggressor should be killed. Please follow both of these instructions established in scripture made by me.

COMMENTARY

No *brāhmaṇa* should be killed. But Manu has said that if an aggressor approaches with the desire to kill, he can be killed, even if he is learned in *Vedānta.* Follow both of these instructions ordered by me, the maker of scriptures. Since Aśvatthāmā is still considered a *brāhmaṇa*, and since he is not an aggressor since he does not have a weapon in his hands, he should not be killed. That is my opinion. I told you previously to kill the fallen *brāhmaṇa*, but that was only to test you. Therefore, do not kill the fallen *brāhmaṇa,* but free him. Then I have said that the knower of *dharma* does not kill the enemy who is frightened or without a chariot, and also I have said it is best to kill him. But do not be the cause of killing him. His killing should take the form of being bound up. That is the real meaning of my words.

|| 1.7.54 ||

kuru pratiśrutaṁ satyaṁ yat tat sāntvayatā priyām |

priyaṁ ca bhīmasenasya pāñcālyā mahyam eva ca ||

TRANSLATION

You must fulfill your promise to Draupadī so that she is pacified. You must also act to please Bhīma, Draupadī, me and others.

COMMENTARY

You made a promise to bring Drauapadī the head of Aśvatthāmā. Thus you should cut off his head. You should also please Bhīma. You should also please Draupadī who does not want him killed. You should also please me and others because they are dear to me (indicated by *ca*).

|| 1.7.55 ||

sūta uvāca—

arjunaḥ sahasājñāya harer hārdam athāsinā |

maṇiṁ jahāra mūrdhanyaṁ dvijasya saha-mūrdhajam ||

TRANSLATION

Sūta said:

Suddenly understanding Kṛṣṇa's intention, Arjuna cut off the jewel on Aśvatthāmā's head along with his hair.

COMMENTARY

Understanding Kṛṣṇa's intention (*hārdam*) Arjuna then acted. "I made the promise to cut off his head. Kṛṣṇa has said that I have to fulfill that promise. He has also said I should please Draupadī. Therefore I cannot cut off his head. It is not impossible. I should fulfill both directions. Therefore somehow I must do that." This was what he discerned. He then cut off the jewel on his head (*maṇiṁ mūrdhanyam*) along with his hair. The jewel is situated on his head and thus represents his head. Thus it also

means “head.” Therefore cutting off his jewel is cutting off his head. But in the literal sense, his head will not be cut off. Thus Aśvatthāmā was killed and not killed.

|| 1.7.56 ||

vimucya raśanā-baddhaṁ bāla-hatyā-hata-prabham |

tejasā maṇinā hīnaṁ śibirān nirayāpayat ||

TRANSLATION

Aśvatthāmā, who had lost his effulgence by killing the children, was further deprived of his jewel and energy. Arjuna released him from the bondage of the ropes and led him from the camp.

|| 1.7.57 ||

vapanaṁ draviṇādānaṁ sthānān niryāpaṇaṁ tathā |

eṣa hi brahma-bandhūnāṁ vadho nānyo ’sti daihikaḥ ||

TRANSLATION

The method of killing the fallen *brāhmaṇa* is by shaving his head, taking away his wealth, and taking away his living place. One should not physically kill him.

COMMENTARY

One should execute *dharma* according to the scriptures as the verse indicates.

|| 1.7.58 ||

putra-śokāturāḥ sarve pāṇḍavāḥ saha kṛṣṇayā |

svānāṁ mṛtānāṁ yat kṛtyaṁ cakrur nirharaṇādikam ||

TRANSLATION

Then all the Pāṇḍāvas and Draupadī, lamenting for their sons, performed the death rites for their dead relatives and carried them for burning.

COMMENTARY

Nirharaṇa means “going for burning.”

kuntī-stuti-yudhiṣṭhirānutāpo nāma

|| 1.8.1 ||

sūta uvāca

atha te samparetānāṁ svānām udakam icchatām |

dātuṁ sakṛṣṇā gaṅgāyāṁ puraskṛtya yayuḥ striyaḥ ||

TRANSLATION

Sūta said:

Then the Pāṇḍavas along with Kṛṣṇa, putting the women in front, went to the Gaṅgā to give water to the departed relatives who desired it.

COMMENTARY

In the Eight Chapter Kṛṣṇa protects Parīkṣit from the *brahmāstra* when he is in the womb, Kuntī offers prayers to Kṛṣṇa and Yudhiṣṭhira laments.

There is a rule that the women should go in front during the funeral rites.

|| 1.8.2 ||

te ninīyodakaṁ sarve vilapya ca bhṛśaṁ punaḥ |

āplutā hari-pādābja-rajaḥ-pūta-sarij-jale ||

TRANSLATION

Offering water to the departed and lamenting intensely, everyone again took bath in the water purified by the dust from the lotus feet of the Lord.

COMMENTARY

Ninīya means “having given.”

|| 1.8.3-4 ||

tatrāsīnaṁ kuru-patiṁ dhṛtarāṣṭraṁ sahānujam |
gāndhārīṁ putra-śokārtāṁ pṛthāṁ kṛṣṇāṁ ca mādhavaḥ ||
sāntvayām āsa munibhir hata-bandhūñ śucārpitān |

bhūteṣu kālasya gatiṁ darśayan na pratikriyām ||

TRANSLATION

Kṛṣṇa along with the sages then consoled Yudhiṣṭhira and his brothers, Dhṛtarāṣṭṛa, Gāndhaṛī, Kuntī and Draupadī, lamenting the loss of their sons, all of whom were overcome with grief by the death of their relatives, who were all seated there, by showing the relentless movement of time upon all entities.

COMMENTARY

Kuru-patim refers to Yudhiṣṭhira. *Sahānujam* refers to Bhīma and his brothers. Kṛṣṇa consoled them along with the sages.

|| 1.8.5-6 ||

ādhayitvājāta-śatroḥ svaṁ rājyaṁ kitavair hṛtam |
ghātayitvāsato rājñaḥ kaca-sparśa-kṣatāyuṣaḥ ||
yājayitvāśvamedhais taṁ tribhir uttama-kalpakaiḥ |
tad-yaśaḥ pāvanaṁ dikṣu śata-manyor ivātanot ||

TRANSLATION

Kṛṣṇa had Yudhiṣṭhira established in his rightful kingdom stolen by cheaters, had the unrighteous kings whose lives were shortened because of grabbing Draupadī's hair destroyed, and had Yudhiṣṭhira conduct horse sacrifices three times with best arrangements. Thus his pure fame spread in all directions like that of Indra.

COMMENTARY

The kings' lives were destroyed by grabbing Draupadī's hair and other sinful acts. The horse sacrifices were actually carried out later. This is a summary of events without chronology.

|| 1.8.7-8 ||

āmantrya pāṇḍu-putrāṁś ca śaineyoddhava-saṁyutaḥ |
dvaipāyanādibhir vipraiḥ pūjitaiḥ pratipūjitaḥ ||
gantuṁ kṛtamatir brahman dvārakāṁ ratham āsthitaḥ |

upalebhe 'bhidhāvantīm uttarāṁ bhaya-vihvalām ||

TRANSLATION

O Śaunaka! Having spoken to the Pāṇḍavas, having worshipped the sages such as Vyāsa and have been worshipped by them, Kṛṣṇa, desiring to go to Dvārakā, while seated on his chariot with Sātyaki and Uddhava, saw Uttarā, shaking with fear, running towards him.

COMMENTARY

Śaineyaḥ means Sātyaki, the grandson of Śini.

|| 1.8.9 ||

uttarovāca

pāhi pāhi mahā-yogin deva-deva jagat-pate |

nānyaṁ tvad abhayaṁ paśye yatra mṛtyuḥ parasparam ||

TRANSLATION

Uttarā said:

O great *yogī*! O Supreme Lord! Master of the universe! Please protect me. I do not see anyone except you who is fearless in this word where each living being causes another's death.

COMMENTARY

Other than you (*tvad*) I see no one who can give fearlessness. Death is mutual (*parasparam*) in the sense that one person causes another's death, and someone else causes his death.

|| 1.8.10 ||

abhidravati mām īśa śaras taptāyaso vibho |

kāmaṁ dahatu māṁ nātha mā me garbho nipātyatām ||

TRANSLATION

O powerful lord! This arrow of burning iron is pursuing me. O Lord! Let it burn me up! But let it not kill by child!

COMMENTARY

"You are praying for your life even though you are now without your husband Abhimanyu. Are you not ashamed?" I am not praying for my life. I am praying for my son's life.

|| 1.8.11 ||

sūta uvāca
upadhārya vacas tasyā bhagavān bhakta-vatsalaḥ |
apāṇḍavam idaṁ kartuṁ drauṇer astram abudhyata ||

TRANSLATION

Sūta said: Hearing Uttarā's words, Kṛṣṇa, affectionate to his devotees, understood that Aśvatthāmā had released a *brahmāstra* to rid the world of the Pāṇḍavas.

COMMENTARY

Aśvatthāmā wanted to make the world (*idam*) without the Pāṇḍavas (*apāṇḍavam*).

|| 1.8.12 ||

tarhy evātha muni-śreṣṭha pāṇḍavāḥ pañca sāyakān |

ātmano 'bhimukhān dīptān ālakṣyāstrāṇy upādaduḥ ||

TRANSLATION

O best of sages! Seeing five flaming arrows headed towards them, the Pāṇḍavas then took up their weapons.

COMMENTARY

The Pāṇḍavas only saw this and no one else could.

|| 1.8.13 ||

vyasanaṁ vīkṣya tat teṣām ananya-viṣayātmanām |

sudarśanena svāstreṇa svānāṁ rakṣāṁ vyadhād vibhuḥ ||

TRANSLATION

The Lord, seeing the danger to the Pāṇḍavas who were dedicated only to him, protected them with his own weapon - the Sudarśana.

COMMENTARY

The *brahmāstra* cannot be counteracted by any weapon except another *brahmāstra*. Arjuna had counteracted one *brahmāstra* with one of his previously. Now Aśvatthāmā had released five separate *brahmāstras* for each of the Pāṇḍavas. This was difficult to counteract because it would take time to release five *brahmāstras*. Considering (*vīkṣya*) the unavoidable danger, though the Lord had renounced all weapons, he protected his devotees, even if he had to break his own promise, in order to preserve his unique quality of having affection for his devotees.

|| 1.8.14 ||

antaḥsthaḥ sarva-bhūtānām ātmā yogeśvaro hariḥ |

sva-māyayāvṛṇod garbhaṁ vairāṭyāḥ kuru-tantave ||

TRANSLATION

The Lord, master of *yoga*, the soul dwelling within all beings, covered the embryo of Parīkṣit within Uttarā, in order to preserve the family of the Pāṇḍavas, using his *yoga-māyā.*

COMMENTARY

As the *paramātmā* Kṛṣṇa was situated within Uttarā already (*antaḥsthaḥ*), but by the power of his yoga (*yogeśvaraḥ*) he entered as Kṛṣṇa and covered the embryo. "Covered" means he protected it, for continuation of the Kuru family (*kuru-tantave*). He used his *yoga-māyā* potency (*sva-māyayā*), so that even Uttarā was unaware of what he did. *Kuru* here means the Pāṇḍavas since were also in the Kuru family.

|| 1.8.15 ||

yadyapy astraṁ brahma-śiras tv amoghaṁ cāpratikriyam |

vaiṣṇavaṁ teja āsādya samaśāmyad bhṛgūdvaha ||

TRANSLATION

O Śaunaka! Though the *brahmāstra* is effective and cannot be prevented from acting, on meeting the weapon of Viṣṇu, it became completely ineffective.

|| 1.8.16 ||

mā maṁsthā hy etad āścaryaṁ sarvāścaryamaye 'cyute |

ya idaṁ māyayā devyā sṛjaty avati hanty ajaḥ ||

TRANSLATION

You should not consider this so surprising for Kṛṣṇa who is full of all wonderful powers. He creates, maintains and destroys this universe by his power of Māyā-devī.

|| 1.8.17 ||

brahma-tejo-vinirmuktair ātmajaiḥ saha kṛṣṇāya |

prayāṇābhimukhaṁ kṛṣṇam idam āha pṛthā sate ||

TRANSLATION

The devotee Kuntī, along with Draupadī and her sons who were saved from the fire radiation of the *brahmāstra*, then spoke to Kṛṣṇa as he was about to depart for Dvārakā.

COMMENTARY

Kṛṣṇayā means "with Draupadī." *Satī* means a devotee.

|| 1.8.18 ||

kunty uvāca

namasye puruṣaṁ tvādyam īśvaraṁ prakṛteḥ param |

alakṣyaṁ sarva-bhūtānām antar bahir avasthitam ||

TRANSLATION

I offer my respects to you, the Supreme Person, the original one, the controller, beyond the control of prakṛti, unseen by material senses, and existing inside and outside of all living beings.

COMMENTARY

Understanding everything that Kṛṣṇa had done recently, Kuntī was unable to tolerate the agitation caused by the great respect that arose in her heart. Thus she began praising Kṛṣṇa.

"But you are my sister or aunt. ok Why are you offering respects?"

"But you are the Supreme Lord (*puruṣ*am)."

“Of course I am a man (*puruṣam*). There is no doubt about that!”

“You are the first one *(ādyam*).”

“Well, all bodies come and go. All souls are original (*ādya).”*

“But you are supreme *(īśvaraḥ*).”

“Oh, in Svarga, Indra and the moon god, and on earth the kings are controllers (*iśvara*).”

“But you are superior to *prakṛti*.”

“Am I the *puruṣa* within, Paramātmā?”

”No, you are imperceptible (*alakṣyam*). The Paramātmā is subject to revelation by use of intelligence and other means.”

“Am I the imperceptible *brahman*?

“No, you are situated internally and externally.”

|| 1.8.19 ||

māyā-javanikācchannam ajñādhokṣajam avyayam |

na lakṣyase mūḍha-dṛśā naṭo nāṭyadharo yathā ||

TRANSLATION

I do not know you, covered by the screen of *māyā*, beyond the knowledge of the material senses, and unaffected, just as the puppeteer behind the screen moving the puppets is not understood by the eyes of the ignorant.

COMMENTARY

Since internally, you protected the child in the womb of Uttarā and externally you protect us by being near us, should I understand that you are all pervading? I do not know. That is expressed in this verse.

“You are covered by the curtain (*javanik*ā) of *māyā*.”

“Then *māyā* covers me?”

“It is like the fool who thinks that the sun is covered by a cloud. I see you as covered because my vision is covered by *māyā*, because you are beyond sense knowledge (*adhokṣajam*). Sense knowledge (*akṣajam jñānam*) is situated below you (*adhaḥ*). I do not have the power to contact you, since my knowledge arises from my senses, like the knowledge of a fool. But even if despicable people like me do not know you, there is no loss for you. You remain unaffected by this. (*avyayam*).

“But you see me directly and praise me. You know that I am beyond *prakṛti*. Then why do you criticize yourself as being ignorant?”

Though the dancer is endowed with rhythms and dance steps suitable to the *rasa*, the ignorant spectator, ignorant of the scriptures delineating performance, sees only a dancer dancing. Though he sees, he does not really see. Similarly though I see you, I really do not see you. The word *tathā* (similarly) should be understood from the context. Though you protect the Pāṇḍavas, your devotees, since you are the soul within all of us constantly, you personally counteracted a weapon of Aśvatthāmā meant for killing the Pāṇḍavas. Though you promised not to use weapons, you took up a weapon. Though you protect the righteous, you had Bhīṣma and other righteous persons destroyed. Though you are most affectionate to Draupadī and Subhadrā, you let their sons be killed. I do not know the truth about your pastimes.

|| 1.8.20 ||

tathā paramahaṁsānāṁ munīnām amalātmanām |

bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ ||

TRANSLATION

How can we women hope to see you, the object of *bhakt*i for the omniscient, liberated sages?

COMMENTARY

I am hopeless as a woman. Can even the omniscient sages, *paramahaṁsas*, who worship you with attraction for your sweet pastimes, being ignorant of the truth about your pastimes, know the intricacies of your pastimes? That is expressed in this verse.

Amalātmanām refers to those who are free from the contamination of material *guṇas*, liberated souls in this life. How can we see you, who are the object of *bhakti-yoga* practice (*bhakti-yoga-vidhānārtham*) for the *paramahaṁsas*? That the *paramahaṁsas* worship the Lord has been explained in the verse *ātmārāmas ca munayaḥ*. (SB 1.7.10)

|| 1.8.21 ||

kṛṣṇāya vāsudevāya devakī-nandanāya ca |

nanda-gopa-kumārāya govindāya namo namaḥ ||

TRANSLATION

I repeatedly offer respects to Kṛṣṇa, the son of Vasudeva, who gave joy to Devakī, who was the child of Nanda and satisfier of the senses of the *gopīs.*

COMMENTARY

Among all the *avatāras* you are the best. Though all those who have *prema* are fortunate, my brother Vasudeva was most fortunate, since you selected him as your father. That is the significance of the word Vāsudeva, son of Vasudeva. And your mother, endowed with even more *prema* is most fortunate. You made her more successful than all others by situating yourself in her womb alone. Thus Kuntī addresses Kṛṣṇa as *devakī-nandana*: he who gives joy to Devakī. Nanda, endowed with more *prema* is most fortunate. You let him alone experience the sweetness of your infant (*kumāra*) pastimes (*nanda-gopa-kumāra*). Yaśodā with abundant *prema* is most fortunate. This will be explained in verse 31. The pastimes of your *kaiśora* age have even more sweetness than the *kaumāra* pastimes. Thus Kuntī addresses Kṛṣṇa as Govinda. Kṛṣṇa got the name Govinda at the beginning of his *kaiśora* age after he was bathed by the Surabhi cow. You take possession (*vind*a) of all the senses (*go*) of all people. The enjoyers of this form of Kṛṣṇa are not mentioned because of their extraordinary nature, the esoteric nature of this love and the lack of qualification of others to taste it.

|| 1.8.22 ||

namaḥ paṅkaja-nābhāya namaḥ paṅkaja-māline |

namaḥ paṅkaja-netrāya namas te paṅkajāṅghraye ||

TRANSLATION

I offer respects to you, with lotus navel, wearing a lotus garland, having lotus eyes, and lotus feet.

COMMENTARY

I am also counted among the fortunate, for you give happiness to my eyes. My eyes, receiving the sight of your navel, garland, eyes and feet, become pleasantly cool.

|| 1.8.23 ||

yathā hṛṣīkeśa khalena devakī

kaṁsena ruddhāticiraṁ śucārpitā |

vimocitāhaṁ ca sahātmajā vibho

tvayaiva nāthena muhur vipad-gaṇāt ||

TRANSLATION

O master of the senses! O Lord! Just as you protected Devakī imprisoned by evil Kaṁsa one time, you, my master, released me along with my sons repeatedly from even greater dangers, since I was afflicted with great suffering.

COMMENTARY

You protected me when I was helpless as if I were your mother.

O Hṛṣīkeśa, master of the senses! You alone know my heart since you are master of the senses. I was rescued from danger along with my sons. You showed special mercy to me (since you did not protect her (Devakī's) other children). What was the reason? I was more afflicted with suffering by my *karmas* (*śucārpitā*). I was suffering even more than Devakī. I was saved by you, my master (*nāthena).* She had a husband (*nātha*), Vasudeva and thus had the possibility of having more children. And since you were the crest jewel among all children, what need was there for her previous inferior children who were not saved? Moreover, I was again and again saved from a host of dangers, whereas she was saved from one little danger caused by Kaṁsa. She had not even a trace of danger since she was happy with repeated expectations that the Supreme Lord would be born from her womb. And after you were born, she had no danger at

all. I was in all ways wretched. You were merciful to me because you are the friend of the most fallen. I was not like fortunate Devakī who had *prema* for you.

|| 1.8.24 ||

viṣān mahāgneḥ puruṣāda-darśanād

asat-sabhāyā vana-vāsa-kṛcchrataḥ |

mṛdhe mṛdhe ’neka-mahārathāstrato

drauṇy-astrataś cāsma hare ’bhirakṣitāḥ ||

TRANSLATION

You saved us from Bhīma getting poisoned, from the burning house of lac, from the sight of *rākṣasas* like Hiḍimbā, from the gambling den, from the hardships of living in the forest, from unlimited weapons thrown by great warriors in countless battlefields, and from the *brahmāstra* of Aśvatthāmā.

COMMENTARY

In this verse she shows the variety of dangers. *Viṣād* refers to the giving of poison to Bhīma. *Mahāgneḥ* means from the burning of the house of lac. P*uruṣāda* means the *rākṣasas* like Hiḍimbā. *Asat-sabhāyāḥ* refers to the gambling match.

|| 1.8.25 ||

vipadaḥ santu tāḥ śaśvat tatra tatra jagad-guro |

bhavato darśanaṁ yat syād apunar bhava-darśanam ||

TRANSLATION

O guru of the universe! May we have dangers in such situations continually, because in those dangers we will see you, and by that we will gain release from this material world.

COMMENTARY

These dangers are a great blessing to me. O *guru* of the universe! To give benefit to us, you destroy unsteadiness caused by intoxication with material comfort by giving

the ointment of dangers arising out of your mercy. Through those dangers (*yad*) we can see you. By seeing you, we no longer will see the suffering of material existence.

|| 1.8.26 ||

janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān |

naivārhaty abhidhātuṁ vai tvām akiñcana-gocaram ||

TRANSLATION

A man swelling with pride because of birth, power, learning or money, cannot chant your names. You are available to those who have nothing except you.

COMMENTARY

The security of the material world is actually a danger. *Abhidhātum* means “to say the names of the Lord.”

|| 1.8.27 ||

namo ’kiñcana-vittāya nivṛtta-guṇa-vṛttaye |

ātmārāmāya śāntāya kaivalya-pataye namaḥ ||

TRANSLATION

I offer my respects to he whose treasure is unalloyed devotees, who is devoid of material interest, who is disinterested in those who are not devotees, who forgives his devotees, and helps the devotee desiring liberation.

COMMENTARY

Those who do not have anything materially speaking (*akiñcana*), but possess only you who have a body of complete knowledge and bliss are alone your unalloyed devotees. They are the abodes of *prema*, and are thus like treasures, who should be hidden from everyone. I offer respects to you who possess these treasures of the *akiñcanas (akiñcana-vittāya).* But *akiñcanas* are poor. That is true. The devotees of the Lord do not have the wealth arising from the *guṇas* of *māyā* (*nivṛtta*). They have the Lord who is devoid of all material enjoyment (*nivṛtta-guṇa-vṛttaye*). The Lord’s attachment to the *akiñcana-bh*ak*tas* was described. Now, his detachment from others is shown (*ātmārāmāy*a). If the devotee makes offense to the Lord, the Lord does not become

angry. He remains peaceful (*śāntāya),* showing mercy to his devotee. He also assists those devotees interested in liberation (*kaivalya-pataye*).

|| 1.8.28 ||

manye tvāṁ kālam īśānam anādi-nidhanaṁ vibhum |

samaṁ carantaṁ sarvatra bhūtānāṁ yan mithaḥ kaliḥ ||

TRANSLATION

I consider you to be destroyer of the offenders, the controller, without beginning or end, the most powerful, equal to all, moving everywhere in all living beings, and the abode of conflicting qualities.

COMMENTARY

This verse describes the Lord's destruction (*kālam*) of those who offend his devotees. You are not unjust (*samam*) because you show attachment to the devotee, indifference to matter, assistance to some and destruction to others. *Yad mithaḥ kaliḥ* means "in whom there is conflict because the Lord gives suffering and bliss, he is equal and prejudiced, is unmerciful and merciful."

|| 1.8.29 ||

na veda kaścid bhagavaṁś cikīrṣitaṁ tavehamānasya nṛṇāṁ viḍambanam |

na yasya kaścid dayito 'sti karhicid dveṣyaś ca yasmin viṣamā matir nṛṇām ||

TRANSLATION

No one knows the intentions of the Lord who desires to hide himself in human form, who does not show favor or hatred to anyone, and about whom all men have different opinions.

COMMENTARY

"Who will decide the truth about you if there is a disagreement?" No one can decide. This is explained in two verses.

No one knows plan of you who desire (*īhamānasy*a) to make the knowledge of those who speculate about scripture useless. Or no one knows the plan of you who desire to play the role of human beings as Rāma and Kṛṣṇa. Or no one knows the plan of you who desire to delude the fools by not letting them see your sweet qualities. All men have differing ideas about you (*yasmin viṣamā matir nṛṇām*). The sun shows attachment to the sun stone by imparting its own qualities. It shows indifference to the blind people and is helpful to the Cakravāka birds (who become joyful when the sun rises and destroys darkness). The sun is harmful to the darkness used by thieves and owls. But the sun is not partial to anyone. It manifests the same light to all. The cause of difference is the good or bad qualities of the specific object. It is the same with the Lord. Different people relate with the Lord in different ways according to their qualities.

|| 1.8.30 ||

anma karma ca viśvātmann ajasyākartur ātmanaḥ |

tiryaṅ-nṝṣiṣu yādaḥsu tad atyanta-viḍambanam ||

TRANSLATION

O soul of the universe! You are unborn and perform no actions, but you take birth and perform activities in the forms of animals, men and aquatics. This is extremely deceptive.

COMMENTARY

Understanding the conclusions about your partiality or impartiality, your action or lack of action, your birth or lack of birth, one can relish your pastimes. You are born though you are unborn, and perform actions though you are not the doer. You manifest your attractive nature in various forms of animals, humans and aquatics. This is an extreme deception (*atyanta-viḍambanam*) since it appears that you lessen your stature by accepting inferior forms. When you accepted the boar incarnation you sniffed out the earth. Though you are omniscient and omnipotent, you became a real boar. But seeing that form, the knowers of the truth will not laugh and say that you are simply a mortal animal, thinking that you are a *jīva* under the control of *karma*. Since you are actually without birth and material action, your pastimes with birth and action must not actually be true. But this is incompatible with the fact that the pastimes were attractive to *ātmārāmas* like Śukadeva. However, from the statement of the Lord himself *janma karma ca me divyam evaṁ yo vetti tattvataḥ*: he who knows the truth nature of my birth and activities (BG 4.9), the Lord’s birth and activities are factual, not a fiction. This is incompatible with the statement that the Lord has no birth and no activities. Thus who can know the truth about the Lord possessing unlimited, inconceivable powers?

|| 1.8.31 ||

gopy ādade tvayi kṛtāgasi dāma tāvad

yā te daśāśru-kalilāñjana-sambhramākṣam |

vaktraṁ ninīya bhaya-bhāvanayā sthitasya

sā māṁ vimohayati bhīr api yad bibheti ||

TRANSLATION (from folio)

My dear Kṛṣṇa, Yaśodā took up a rope to bind you when you committed an offense, and your perturbed eyes flooded with tears, which washed the mascara from your eyes. And you were afraid, though fear personified is afraid of you. This sight is bewildering to me.

COMMENTARY

Because of this I relish your pastimes. When you broke the yogurt pot, committing offense against Yaśodā (*kṛtāgasi*), Yaśodā put a rope around your waist. The state at that moment astonishes me. Lowering your head with eyes filled with tears mixed with eye ointment, you stood there in fear of her punishment. It is astonishing because (*yad*) fear itself is afraid of you. This state shows that Yaśodā, having such *prema*, was more fortunate than Nanda, since you were brought under her control completely. By saying “fear is afraid of you” Kuntī shows her awareness of Kṛṣṇa’s power as the Lord. She also accepts as true that he was internally feeling fear. It would not be possible for her to be bewildered if she thought he was only imitating being fearful. Thus the word *viḍambanam* in the previous verse cannot mean imitation, that the Lord only took the various roles while pretending.

|| 1.8.32 ||

kecid āhur ajaṁ jātaṁ puṇya-ślokasya kīrtaye |

yadoḥ priyasyānvavāye malayasyeva candanam ||

TRANSLATION

Some say that you, though unborn, have taken birth in the Yadu family to give fame to Yudhiṣṭhira, just as sandalwood, originating in the Malaya Hills gives fame to those hills.

COMMENTARY

If you were not to appear in this world how would we be able to relish your enchanting pastimes? There are many opinions about the cause of your appearance. *Puṇya-śloka* here refers to Yudhiṣṭhira, since he was famous by that name at that time. *puṇya-śloko nalo rājā puṇya-śloko yudhiṣṭhiraḥ*: *puṇya-ṣloka* means King Nala, a famous person or Yudhiṣṭhira. You appeared in the Yadu dynasty to glorify dear Yudhiṣṭhira. Or the sentence can mean "You appeared in that dynasty to glorify the famous Yadu."

|| 1.8.33 ||

apare vasudevasya devakyāṁ yācito 'bhyagāt |

ajas tvam asya kṣemāya vadhāya ca sura-dviṣām ||

TRANSLATION

Some say that you, though unborn, appeared as the son of Vasudeva in Devakī upon their request, in order to protect the world and kill the demons.

COMMENTARY

You are unborn yet you came as the son of Vasudeva. Using third person (*abhyagāt*) instead of second person verb ending with *tvam* is poetic license. Previously in the form of Sutapa and Pṛśni they asked the Lord to be their son. You appeared for protecting the world (*asya*) and killing the demons.

|| 1.8.34 ||

bhārāvatāraṇāyānye bhuvo nāva ivodadhau |

sīdantyā bhūri-bhāreṇa jāto hy ātma-bhuvārthitaḥ ||

TRANSLATION

Others say that you appeared at the request of Brahmā for lifting up the earth which had sunk like a boat overloaded with weight.

COMMENTARY

Another opinion is that you appeared mainly because of Brahmā's request.

|| 1.8.35 ||

bhave ’smin kliśyamānānām avidyā-kāma-karmabhiḥ |

śravaṇa-smaraṇārhāṇi kariṣyann iti kecana ||

TRANSLATION

Some say that you have appeared in this world to help those suffering due to their actions arising from material desires arising from ignorance by engaging them in hearing and remembering about you, so that they can attain *prema.*

COMMENTARY

This is the real reason for the Lord’s appearance. First there is ignorance (*avidyā)* and then desire (*kāma),* and then action (*karmabhiḥ).* You come to engage those suffering due to actions arising from material desires which are due to ignorance in actions for attaining *prema.* The destruction of suffering is incidental, because it is said in the next verse that the result of hearing about the Lord is seeing the lotus of the Lord. By seeing the Lord one attains *prema.*

|| 1.8.36 ||

śṛṇvanti gāyanti gṛṇanty abhīkṣṇaśaḥ

smaranti nandanti tavehitaṁ janāḥ |

ta eva paśyanty acireṇa tāvakaṁ

bhava-pravāhoparamaṁ padāmbujam ||

TRANSLATION

Persons who constantly hear, sing, speak, remember and sing to others about your activities—they alone, without delay, are able to see your lotus feet which destroy the influence of material existence.

COMMENTARY

This verse shows the actual reason for the Lord’s appearance. They and not others (*eva*) see for certain. It is not that they do not see. They see without delay (*acireṇa*), not after a long time, your lotus feet, not the lotus feet of one of your expansions. Those lotus feet destroy the influence of material existence rather than prolong material existence. Your form is not without qualities. In order to appreciate the beauty of the Lord, his six aspects need to be seen.

|| 1.8.37 ||

apy adya nas tvaṁ sva-kṛtehita prabho

jihāsasi svit suhṛdo ’nujīvinaḥ |

yeṣāṁ na cānyad bhavataḥ padāmbujāt

parāyaṇaṁ rājasu yojitāṁhasām ||

TRANSLATION

O Lord! Do you, whose deeds are automatically accomplished, desire to reject us today, though we are your friends and depend on you? We, having created trouble with many kings, have no other shelter than your lotus feet.

COMMENTARY

We, and not others, become happy on seeing you and suffer on not seeing you. The time of happiness has passed and the time of suffering has arrived.

“Do you desire to leave us today, since you desire to go to Dvārakā?”

“But I have stayed many days. Now I must go to Dvārakā. I have necessary work there. Please give your assent.”

To this Kuntī answers, “But you are the person whose necessary works are already accomplished. Your intentions fulfill themselves automatically (*sva-kṛtehita*). Some versions have the word without the *visarga* (*ḥ*). Then it would a vocative address to Kṛṣṇa, “O self-accomplisher!” The Pāṇḍavas had created suffering for many kings by killing their fathers or relatives. We depend on you (*anujīvinaḥ*). Therefore stay here and protect my sons.

|| 1.8.38 ||

ke vayaṁ nāma-rūpābhyāṁ yadubhiḥ saha pāṇḍavāḥ |

bhavato ’darśanaṁ yarhi hṛṣīkāṇām iveśituḥ ||

TRANSLATION

Without your presence who are we, the Pāṇḍavas along with the Yadus with their fame and strength? We are like the senses without the *jīva.*

COMMENTARY

“But Bhīma and Arjuna, your sons, are very powerful. The king is *dharma* personified and the Yādavas are your friends. You have no worries.”

Who are we Pāṇḍavas with the Yadus having fame (*nāma*) and ability (*rūpa*) without your presence? Similarly, without the presence of the *jīva* the senses have no significance or power.

|| 1.8.39 ||

neyaṁ śobhiṣyate tatra yathedānīṁ gadādhara |

tvat-padair aṅkitā bhāti sva-lakṣaṇa-vilakṣitaiḥ ||

TRANSLATION

O holder of the club! When you go, this land, marked with the special signs on your feet, will not glow as it does now.

COMMENTARY

If you go there, this land (*iyam*) will not glow. The land is marked uniquely (*vilakṣitaiḥ*) with your signs -- the flag and thunderbolt.

|| 1.8.40 ||

me jana-padāḥ svṛddhāḥ supakvauṣadhi-vīrudhaḥ |

vanādri-nady-udanvanto hy edhante tava vīkṣitaiḥ ||

TRANSLATION

This thriving land, filled with ripe herbs and fruit-laden trees, forests, mountains and rivers, has grown prosperous by your glance.

|| 1.8.41 ||

atha viśveśa viśvātman viśva-mūrte svakeṣu me |

sneha-pāśam imaṁ chindhi dṛḍhaṁ pāṇḍuṣu vṛṣṇiṣu ||

TRANSLATION

O Lord of all the universes! O life of all the universes! O form of all the universes! Please cut my strong bonds of affection for my relatives, the Pāṇḍavas and Yādavas.

COMMENTARY

Both, your departure from here and coming here are unfortunate: departure for the Pāṇḍavas and coming here for the Yādavas. Since she ends up with a disturbed mind in either case, Kuntī prays to cut off her ties of affection with both parties. You are the Lord of all the universes (*viśveśa*). You give life to all the universes (*viśvātman*). Though you are the form of the universe, being an ocean of mercy, you are always attentive in regards to the welfare of the Yādavas and Pāṇḍavas. Will I die uselessly by thinking of their welfare?

|| 1.8.42 ||

tvayi me 'nanya-viṣayā matir madhu-pate 'sakṛt |
ratim udvahatād addhā gaṅgevaugham udanvati ||

TRANSLATION

Let my mind, with attention fixed on no other object, repeatedly carry its affection to you, chief of the Madhu dynasty, just as the Gaṅgā carries a full stream of water to the ocean.

COMMENTARY

"Then do you want realization of *brahman*? Because if you cut your affection for the Yādavas, you will cut your affection for me also."

May my mind hold *(udvahatāt*) affection (*rati*) for you, without any obstacle. *Udvah* means to flow strongly. The mind should not think of anything else (*ananya-viṣayā*). Your devotees are non-different from you and thus without affection for them affection for you cannot take place. It is not possible that this could please you. This I know. Therefore let my mind have attraction for no one except you and your devotees. I prayed to cut affectionate bonds with the Pāṇḍavas and Yādavas who are your devotees. But since it is a prayer in front

of you it means cutting only the material affection which arises from bodily identification. It is not cutting the affectionate relation with you. I want to cut that affection which causes bondage. Just as the Gaṅgā carries a full stream of water (*ogham*) to the ocean, the shelter of small and large rivers, may my mind also carries its affection to you, who are the shelter of all the devotees. Just as the Gaṅgā does not consider any obstacles on its course, my mind also should not consider any obstacles that may rise while thinking of you.

|| 1.8.43 ||

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-

rājanya-vaṁśa-dahanānapavarga-vīrya |

govinda go-dvija-surārti-harāvatāra

yogeśvarākhila-guro bhagavan namas te ||

TRANSLATION

O Kṛṣṇa! Of friend of Arjuna! Best of the Yādavas! Destroyer of the kings who harmed the earth! Lord of undiminished strength! Lord of all the cows! Destroyer of the suffering of the cows, *brāhmaṇas* and *devatās*! Master of *yoga*! Guru of all people! O Lord! I offer respects to you.

COMMENTARY

After offering her prayers she offers respects while remembering how the Lord gave happiness to all people*. Kṛṣṇa-sakha* means friend of Arjuna. You destroyed the dynasties of kings who injured the earth. You have undiminished strength (*anapavarga-vīrya*). You have a wealth of *kama-dhenus* (*govinda*).

|| 1.8.44 ||

sūta uvāca
pṛthayetthaṁ kala-padaiḥ pariṇūtākhilodayaḥ |
mandaṁ jahāsa vaikuṇṭho mohayann iva māyayā ||

TRANSLATION

Suta said:
The Lord, whose greatness had been glorified by the sweet words of Kuntī, smiled softly as if bewildered by *prema.*

COMMENTARY

Pariṇūta comes from the verb *pariṇu* of the *tud* class. With the long vowel it means “to praise.” The Lord was bewildered, not by material *māyā* but by *prema.*

|| 1.8.45 ||

tāṁ bāḍham ity upāmantrya praviśya gajasāhvayam |
striyaś ca sva-puraṁ yāsyan premṇā rājñā nivāritaḥ ||

TRANSLATION

Agreeing with her, Kṛṣṇa entered Hastināpura, wanting to leave for his city, took permission from Kuntī and the other women. He was prevented from leaving by Yudhiṣṭhira out his great love for Kṛṣṇa.

COMMENTARY

Kuntī had prayed that her mind be concentrated only on the Lord. Kṛṣṇa accepted that. He then went away from the chariot stable and returned to Hastināpura. He then took permission to leave from Kuntī and the other women headed by Subhadrā. As he was about to go to Dvārakā, Yudhiṣṭhira prevented him, begging that he stay a little longer. This indicates that Kṛṣṇa was completely controlled by the love of the king.

|| 1.8.46 ||

vyāsādyair īśvarehājñaiḥ kṛṣṇenādbhuta-karmaṇā |
prabodhito ’pītihāsair nābudhyata śucārpitaḥ ||

TRANSLATION

Yudhiṣṭhira, though instructed through stories by Vyāsa and other sages, who did not know the Lord’s intention, and even instructed by Kṛṣṇa, who had performed the remarkable action of bewildering Yudhiṣṭhira at this moment, became overcome with grief, and could not understand those instructions.

COMMENTARY

Since I am not staying here, I will make my devotee Bhīṣma happy by showing myself along with my followers to him since he does not want to die without seeing me, and his death is now approaching. I will have him instruct Yudhiṣṭhira in order to spread his glories to the world. This verse conveys this wish of the Lord.

Vyāsādyair īśvarehājñaiḥ means “by Vyāsa and other sages who either knew or did not know the above-mentioned intention of the Lord.” Kṛṣṇa performed a remarkable action (*adbhūta-karmaṇā*) of entering Yudhiṣṭhira’s heart and making him lose his sense of judgment. Kṛṣṇa made him completely incapable of understanding the teachings of himself and Vyāsa. By having Bhīṣma enlighten him, the Lord announced to the world that Bhīsṁa, his pure devotee,

had more knowledge of *dharma* than Vyāsa, other sages, or even Kṛṣṇa. But because Yudhiṣṭhira had even greater *prema* for Kṛṣṇa than Bhīṣma, Kṛṣṇa, though going to Dvārakā, stayed back with him because of his request. Having approached Yudhiṣṭhira, he then created this loss of judgment in Yudhiṣṭhira.

|| 1.8.47 ||

āha rājā dharma-sutaś cintayan suhṛdāṁ vadham |

prākṛtenātmanā viprāḥ sneha-moha-vaśaṁ gataḥ ||

TRANSLATION

O *brāhmaṇas*! Yudhiṣṭhira, thinking of the killing of his friends, overcome with bewilderment arising from affection, due to material thinking, then spoke.

COMMENTARY

This verse describes Yudhiṣṭhira's loss of discrimination. Though his self was actually spiritual, he thought of himself materially (*prākṛtena ātmanā*). But this was only a temporary imposition, by the Lord's desire, so that the Lord's plan could be carried out.

|| 1.8.48 ||

aho me paśyatājñānaṁ hṛdi rūḍhaṁ durātmanaḥ |

pārakyasyaiva dehasya bahvyo me 'kṣauhiṇīr hatāḥ ||

TRANSLATION

Oh! Look at the ignorance spread over my evil heart. Just for my body which is fit for the jackals' food, I have killed many armies.

COMMENTARY

For my body which is food for dogs and jackals (*pārakyasya*) I have killed many *akṣauhinīs.* Vyāsa has described the *akṣauhiṇī.*

akṣauhiṇī prasaṁkhyātā rathānāṁ dvija-sattamāḥ |
saṁkhyā-gaṇana-tattva-jñaiḥ sahasrāny eka-viṁśatiḥ ||

śatāny upari caivāṣṭau tathā bhūyaś ca saptatiḥ |
gajānāṁ ca prasaṁkhyānam etad eva prakīrtitam ||
jñeyaṁ śata-sahasraṁ tu sahasrāṇi navaiva tu |
nārāṇām api pañcāśacchatāni trīṇi caiva hi ||
pañca-ṣaṣṭhi-sahasrāṇi tathāśvānāṁ śatāni ca |
daśottarāṇi ṣaṭ prāhuḥ saṁkhyā-tattva-vido janāḥ |
etām akṣauhiṇīṁ prāhur yathāvad iha saṁkhyayā ||

O best of the *brāhmaṇas!* Those who understand counting know that an *akṣauhiṇī* consists of 21,870 chariots and the same number of elephants. It has 109,350 foot soldiers. It has 65,610 horses.

|| 1.8.49 ||

bāla-dvija-suhṛn-mitra-pitṛ-bhrātṛ-guru-druhaḥ |

na me syān nirayān mokṣo hy api varṣāyutāyutaiḥ ||

TRANSLATION

Because I have killed children, *brāhmaṇas*, relatives, friends, paternal uncles, cousins, and *gurus*, I cannot be free from hellish punishments for ten thousand years.

COMMENTARY

Suhrt here means relatives and *mitra* means friends. *Pitṛ* means paternal uncles.

|| 1.8.50 ||

naino rājñaḥ prajā-bhartur dharma-yuddhe vadho dviṣām |

iti me na tu bodhāya kalpate śāsanaṁ vacaḥ ||

TRANSLATION

There is no sin for the king who kills the enemy in a righteous war, protecting the citizens. This rule does not apply to me.

COMMENTARY

Killing the enemy is not a sin. This rule does not apply, since it is an instruction for one who is protecting the people. One is permitted to kill those who are killing one's citizens. Since Duryodhana was protecting the citizens, I have committed sins, since I have killed only out of greed for a kingdom.

|| 1.8.51 ||

strīṇāṁ mad-dhata-bandhūnāṁ droho yo 'sāv ihotthitaḥ |

karmabhir gṛhamedhīyair nāhaṁ kalpo vyapohitum ||

TRANSLATION

I cannot counteract the injury I have inflicted on the women, whose husbands or sons I have killed, by household rituals.

COMMENTARY

***M**ad-dhata-bandhūnāṁ* means "women whose husbands I have killed." *Kalpaḥ* means capable.

|| 1.8.52 ||

yathā paṅkena paṅkāmbhaḥ surayā vā surākṛtam |

bhūta-hatyāṁ tathaivaikāṁ na yajñair mārṣṭum arhati ||

TRANSLATION

Just as one cannot purify muddy water by using mud, or cannot purify what is contaminated with liquor by apply more liquor, it is not possible to purify oneself of killing even one living being by performance of animal sacrifices.

COMMENTARY

"*Śruti* says ***sarvaṁ pāpmānaṁ tarati brahmahatyāṁ yo 'śvamedhena yajate***: he who performs a horse sacrifice is purified of all sins, even the sin of killing a *brāhmaṇa*. Therefore you can purify yourself by a horse sacrifice."

Just as thick mud cannot purify muddy water, and an object made impure by contact with wine cannot become pure by washing it with a lot of wine, one cannot be purified

of killing by the performance of many sacrifices which has intentional killing of animals as a major part.

navamo ’dhyāyaḥ

yudhiṣṭhira-rājya-pralambho nāma

|| 1.9.1 ||

sūta uvāca—

iti bhītaḥ prajā-drohāt sarva-dharma-vivitsayā |
tato vinaśanaṁ[29] *prāgād yatra deva-vrato ’patat ||*

TRANSLATION

Sūta said:

Being fearful because of having committed violence against the population, Yudhiṣṭhira, desiring to examine all *dharmas*, went to Kurukṣetra where Bhīṣma had fallen.

COMMENTARY

In the ninth chapter Bhīṣma sees Kṛṣṇa, and at his request speaks on *dharma*. Being praised profusely, filled with devotion, he attains the Lord.

When all present agreed that the correct advice was to ask Bhīṣma - who knew all *dharmas* - whether Yudhiṣṭhira had lost his sense of judgment, Yudhiṣṭhira went to Kurukṣetra to meet Bhīṣma. *Vivitsayā* means with a desire to examine. *Vinaśanam* refers to Kurukṣetra. *Devavrataḥ* is Bhīṣma.

|| 1.9.2 ||

tadā te[30] *bhrātaraḥ sarve sadaśvaiḥ svarṇa-bhūṣitaiḥ |*
anvagacchan rathair viprā vyāsa-dhaumyādayas tathā ||

---

[29] *'viśasanam' iti pāṭhaḥ |*
[30] *'tadā tam' iti pāṭhaḥ |*

TRANSLATION

His brother and *brāhmaṇas* such as Vyāsa and Dhaumya followed behind with chariots decorated with gold and fine horses.

|| 1.9.3 ||

bhagavān api viprarṣe rathena sa-dhanañjayaḥ |
sa tair vyarocata nṛpaḥ kuvera iva guhyakaiḥ ||

TRANSLATION

O Śaunaka! The Lord along with Arjuna also followed behind in his chariot. King Yudhiṣṭhira shone like the god of wealth Kuvera accompanied by the Guhyakas, guardians of his treasures.

COMMENTARY

Kṛṣṇa also followed behind Yudhiṣṭhira.

|| 1.9.4 ||

dṛṣṭvā nipatitaṁ bhūmau divaś cyutam ivāmaram |
praṇemuḥ pāṇḍavā bhīṣmaṁ sānugāḥ saha cakriṇā ||

TRANSLATION

Seeing Bhīṣma lying on the ground like a fallen *devatā*, the Pāṇḍavas offered respects to him along with their followers and Kṛṣṇa.

|| 1.9.5 ||

tatra brahmarṣayaḥ sarve devarṣayaś ca sattama[31] *|*
rājarṣayaś ca tatrāsan draṣṭuṁ bharata-puṅgavam ||

TRANSLATION

O Śaunaka! There the *brāhmaṇa* sages, the sages of the heavenly planets and the kings who were sages had gathered to see the best of the Bharata lineage.

[31] *'sattamāḥ' iti pāṭhaḥ |*

|| 1.9.6-8 ||

parvato nārado dhaumyo bhagavān bādarāyaṇaḥ |
bṛhadaśvo bharadvājaḥ saśiṣyo reṇukā-sutaḥ ||
vasiṣṭha indrapramadas trito gṛtsamado ’sitaḥ |
kakṣīvān gautamo ’triś ca kauśiko ’tha sudarśanaḥ ||
anye ca munayo brahman brahmarātādayo ’malāḥ |
śiṣyair upetā ājagmuḥ kaśyapāṅgirasādayaḥ ||

TRANSLATION

O *brāhmaṇa*! Parvata, Nārada, Dhaumya, Vyāsa, Bṛhadaśva, Bharadvāja, Parāśurāma, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣivān, Gautama, Atri, Kauśika, Sudarśana, along with their disciples, and as well many other pure sages such as Śuka, Kaśyapa and Bṛhaspati came along with their disciples.

COMMENTARY

Renukā-suta is Paraśurāma. *Brahma-rāta* is Śukadeva. *Āṅgirasa* is Bṛhaspati.

|| 1.9.9 ||

tān sametān mahā-bhāgān upalabhya vasūttamaḥ |
pūjayām āsa dharma-jño deśa-kāla-vibhāgavit ||

TRANSLATION

The best of the Vasus, Bhīṣma, endowed with great qualities, knowledgeable of *dharma* as applicable according to place and time, seeing that they had gathered, worshipped them.[32]

COMMENTARY

Vasūttama is Bhīṣma.

|| 1.9.10 ||

[32] Śrīdhara Svāmī says that since he could not rise, Bhīṣma worshipped them mentally and with words.

kṛṣṇaṁ ca tat-prabhāva-jña āsīnaṁ jagad-īśvaram |
hṛdi-sthaṁ pūjayām āsa māyayopātta-vigraham ||

TRANSLATION

Bhīṣma, understanding Kṛṣṇa's powers, worshipped Kṛṣṇa, the lord of the universe, situated within the heart, who was seated there and who had come before Bhīsṁa out of great mercy.

COMMENTARY

Māyayopātta-vigraham can mean Kṛṣṇa who had a conflict (*vigraha*) with Yudhiṣṭhira by covering up his discrimination with his *yoga-māyā.* Or it means Kṛṣṇa who brought himself before the eyes of Bhīṣma (*upātta*) by his mercy (*māyayā*).

|| 1.9.11 ||

pāṇḍu-putrān upāsīnān praśraya-prema-saṅgatān |
abhyācaṣṭānurāgāśrair andhībhūtena cakṣuṣā ||

TRANSLATION

His eyes blinded by tears of love, he spoke to the Pāṇḍavas sitting there, filled with humility and love.

COMMENTARY

Abhyācaṣta means "he spoke."

|| 1.9.12 ||

aho kaṣṭam aho 'nyāyyaṁ yad yūyaṁ dharma-nandanāḥ |
jīvituṁ nārhatha kliṣṭaṁ vipra-dharmācyutāśrayāḥ ||

TRANSLATION

Having the shelter of *brāhmaṇas, dharma* and Kṛṣṇa, you should not live your life in suffering since that is dangerous and improper.

COMMENTARY

The words “dangerous” (*kaṣṭam*) and “improper” (*anyāyyam*) do not really apply to the king. To whom do the words refer? The improper situation has arisen because of Viṣṇu, the mover and maintainer of the whole universe. You should not live your life in suffering (*kliṣṭam* taken adverbially). If others live like that, that is their concern.

|| 1.9.13 ||

saṁsthite ’tirathe pāṇḍau pṛthā bāla-prajā vadhūḥ |
yuṣmat-kṛte bahūn kleśān prāptā tokavatī muhuḥ ||

TRANSLATION

When the great warrior Pāṇḍu died, his wife Kuntī with young children constantly underwent many difficulties in raising you since you were young at that time.

COMMENTARY

“What was the suffering?” This verse describes it. Being alone with young children causes much suffering. Though you are now grown up, she underwent great suffering with you as a young child.

|| 1.9.14 ||

sarvaṁ kāla-kṛtaṁ manye bhavatāṁ ca yad apriyam |
sa-pālo[33] *yad-vaśe loko vāyor iva ghanāvaliḥ ||*

TRANSLATION

I consider that this, which is unwelcome, has all been done to you by time, which controls the world and its protectors just as the wind controls the clouds.

COMMENTARY

What is the cause of our suffering? It cannot be said, since I do not see either recent or old *karmas* as the cause. Therefore Bhīṣma speaks words of the common people.

[33] *'sa kālaḥ' ity api kvacit pāṭhaḥ |*

“But time is simply the substratum of the experience of happiness and distress which are *prārabdha-karmas*. Thus, when you say that time is the cause, time is acting as an assistant. Why do you not just say clearly that our suffering is our *prārabdha-karma* resulting from our sins?”

Yudhiṣṭhira is well known as the direct incarnation of *dharma.* If Dharma (Yudhiṣṭhira) has *prārabdha-karmas*, how can he have any sense of *dharma*? The cause is not *karma*, but time, which cannot be countered and cannot be explained.

|| 1.9.15 ||

yatra dharma-suto rājā gadā-pāṇir vṛkodaraḥ |
kṛṣṇo ’strī gāṇḍivaṁ cāpaṁ suhṛt kṛṣṇas tato vipat ||

TRANSLATION

You are lamenting where there is Yudhiṣṭhira, the son of Dharma, Bhīma, holder of the club, Arjuna holder of the bow, the bow Gāṇḍiva, and your friend Kṛṣṇa.

COMMENTARY

“Kapila has said:

> *na karhicin mat-parāḥ śānta-rūpe naṅkṣyanti no me ’nimiṣo leḍhi hetiḥ*
>
> *yeṣām ahaṁ priya ātmā sutaś ca sakhā guruḥ suhṛdo daivam iṣṭam*
>
> My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time. SB 3.25.38

How then could time attack the Pāṇḍavas who were filled with *dāsya, sakhya* and *vātsalya* for Kṛṣṇa? This is most astonishing! Without a cause, time has produced effects, whose cause we must infer, but which looks similar to *karma*.” That is the intention of this verse.

Kṛsṇa means Arjuna, with his bow (*astrī*). Though you have strength of piety, strength of body, strength of skill, strength of scriptural knowledge, strength of friends and strength of wealth, still you lament.

|| 1.9.16 ||

na hy asya karhicid rājan pumān veda vidhitsitam |
yad vijijñāsayā yuktā muhyanti kavayo ’pi hi ||

TRANSLATION

O King! No one can understand the plan of Kṛṣṇa because even those engaged in reasoning and scripture are bewildered by that inquiry.

COMMENTARY

“So what should I conclude?” Here is the general conclusion. Everyone agrees that no one can interfere with the plans of the Kṛṣṇa and no one can even understand what his plans are, even today. No person, starting with Brahmā and Śiva, knows the plan of the Lord, what to speak of me!

Maybe no one knows. But inquiry is necessary. Does he want to give us suffering? Does he want to give us joy? Does he want to give us suffering and happiness? It cannot be the first, because then his quality of being affectionate to his devotee would be cancelled. It cannot be the second option, because we have not seen any happiness. It cannot be the third option because that would be a contradiction to his kind nature. It is finally decided that one cannot solve the problem by inquiry. Thus the verse says that even those who use their intelligence to discriminate and those use knowledge of scripture are bewildered by inquiry.

|| 1.9.17 ||

tasmād idaṁ daiva-tantraṁ vyavasya bharatarṣabha |
tasyānuvihito ’nāthā nātha pāhi prajāḥ prabho ||

TRANSLATION

O master! O controller! Of best of the Bharata lineage! Therefore, discerning that the suffering and happiness is dependent only on Kṛṣṇa, follow him and protect the helpless citizens.

COMMENTARY

Discern (*vyavasya*) that this happiness and suffering (*idam*) is dependent on the lord (*daiva-tantram*), but understand that the purpose of giving happiness and distress to his devotee is not easily understood, since it has already been said that his plan is hard to comprehend. Having discerned this, follow Kṛṣṇa (*tasya anuvihitaḥ*) and protect the citizens who are without a guide *(anāthāḥ*) to lead them to Kṛṣṇa.

|| 1.9.18 ||

eṣa vai bhagavān sākṣād ādyo nārāyaṇaḥ pumān |
mohayan māyayā lokaṁ gūḍhaś carati vṛṣṇiṣu ||

TRANSLATION

Bhagavān Kṛṣṇa, the original Nārāyaṇa, the *puruṣa,* who bewilders the world with his energy, secretly moves in the Yādava family.

COMMENTARY

“But how can you say that it is all dependent on the Lord and that no one knows the plan of the Lord, when the Lord is at this moment right in front of you? How can you not know his plan when you can ask him?” In reply, Bhīṣma speaks this verse. “He bewilders us with his energy.” Even if asked by Bhīṣma, the Lord will not speak, but instead will evade him by answering, “Am I so intelligent?” Even if he says something, he still bewilders everyone. Therefore his plan is to be followed, but is not subject to inquiry.

|| 1.9.19 ||

asyānubhāvaṁ bhagavān veda guhyatamaṁ śivaḥ |
devarṣir nāradaḥ sākṣād bhagavān kapilo nṛpa ||

TRANSLATION

O king! Lord Śiva, Nārada, sage of the heavens, and Lord Kapila know the most secret *anubhāvas* of Kṛṣṇa, though not his intentions.

COMMENTARY

Śiva and others knows particular actions of Kṛṣṇa, those actions he chooses to reveal to them (*anubhāvam*), but not his intentions, his real form or his real powers. The knower of *rasa-śāstras* knows first of all *anubhāvas* and *sāttvika-bhāvas* - paralysis, perspiration, hair standing on end etc. By that he can understand the *sthāyi-bhāva*. By the particular qualities and intensity of the *anubhāvas,* he can understand the particular qualities and intensity of the *sthāyi-bhāva*. The knower of *rasa-śāstra* knows the *anubhāva* of Kṛṣṇa being tied by a rope by the *gopīs* like Yaśodā, and the dependent *anubhāva* of Kṛṣṇa being the charioteer for Arjuna, Yudhiṣṭhira and Ugrasena. These are *anubhāvas* of Kṛṣṇa indicating his dependence on others. The knower of *rasa* then infers that there exists something special in these cases which controls and melts the heart of even the Supreme Lord, the controller of all, the supremely independent entity. That object, which melts the hearts of the *viṣaya* and *āśraya*, which has many varieties, and which brings both parties under the control of the other is called *prema.* It is the crest jewel of all goals for the human being and is described by terms such as *bhakti, sneha* and *anurāga*.

Seeing that Kṛṣṇa is controlled more, the more the he sees his devotees, who generate *prema* in him, the knower of *rasa* infers that there is intense *prema* in the *siddha* and *sādhaka* devotees. He then concludes that the Kṛṣṇa is cause of difficulties for devotees, in order to increase their devotion to that level. Śiva, Nārada and Kapila know this. One sees an increase in *prema* in Draupadī and others when their difficulties increase.

> *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*
>
> *tato 'dhanaṁ tyajanty asya svajanā duḥkha-duḥkhitam*
>
> If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another. SB 10.88.8

Thus the difficulties the devotees experience are not *prārabdha-karmas* since they are given by the Lord alone, who wants to benefit the devotees. However, this is not an inclusive rule. Sometimes the Lord increases his devotee's *bhakti* without giving problems to him. Thus it is said that no one knows the plan of the Lord. Śiva and Nārada know the *anubhāvas* or symptoms in the Lord. Other foolish people do not know the *anubhāvas* like Kṛṣṇa allowing himself to be tied up. They explain it as some sort of fake display.

|| 1.9.20 ||

yaṁ manyase mātuleyaṁ priyaṁ mitraṁ suhṛttamam |
akaroḥ sacivaṁ dūtaṁ sauhṛdād atha sārathim ||

TRANSLATION

You think of Kṛṣṇa as your cousin, as a dear friend, as your selfless helper, and out of affection made him your counselor, messenger, and charioteer.

COMMENTARY

This verse shows Kṛṣṇa's *anubhāvas* or actions performed out of deep love. Though Kṛṣṇa is the supreme lord he displays actions indicating that he is under your control by being your counselor and messenger. The verse is actually a continuation of the previous verse: no one knows the actions of Kṛṣṇa whom you consider your cousin and friend.

|| 1.9.21 ||

sarvātmanaḥ sama-dṛśo hy advayasyānahaṅkṛteḥ |
tat-kṛtaṁ mati-vaiṣamyaṁ niravadyasya na kvacit ||

TRANSLATION

His actions are not a mistake of his judgment for he is faultless, he is the soul of all beings, he sees all equally, he is without a second, and is without pride.

COMMENTARY

"Becoming a messenger or charioteer because of being controlled by *bhakti* is a degradation of his position. If he is like that, how can the Lord's *prema* give him real happiness?" This verse answers. Kṛṣṇa is without fault, and possesses faultless *prema* (*niravadyasya*). His actions like being a messenger (*tat-kṛtam*) are not a deviation of his mind, because he is at all time the possessor of great powers which accomplish everything automatically. He is the soul of everyone (*sarvātmanaḥ*), even of Arjuna, since he acts as his charioteer and also fights in the chariot. Because he is the soul of everyone, he sees everyone as equal to himself (*sama-dṛśaḥ*). Because he is the soul of everyone, there is no one except him (*advayasya*). Because there is no one else, he has no pride (*anahaṅkṛteḥ*). Moreover, even a person without great powers, being filled with *prema*, does not consider his suffering, caused by sinful acts that he alone has performed, to be suffering, because of his *prema.* Thus the Lord who is full of all powers and is bliss personified can have no suffering from his actions of *prema*.

You are special examples of *prema* because this Lord has become your messenger (*tat-kṛtam*). He is brought under control by your *prema.*

|| 1.9.22 ||

tathāpy ekānta-bhakteṣu paśya bhūpānukampitam |
yan me 'sūṁs tyajataḥ sākṣāt kṛṣṇo darśanam āgataḥ ||

TRANSLATION

O king! See his mercy to his dedicated devotees! By that mercy he has come before me directly when I am about to leave my body.

COMMENTARY

Tathāpi here means "though it is not possible for me to be like you." "Still see his mercy to me, by which that form of *brahman* which is filled with bliss has come near such a low person like me. This is another of his *anubhāvas,* for it is actually to show mercy to you that he comes to me."

|| 1.9.23-24 ||

bhaktyāveśya mano yasmin vācā yan-nāma kīrtayan |
tyajan kalevaraṁ yogī mucyate kāma-karmabhiḥ[34] *||*

sa deva-devo bhagavān pratīkṣatāṁ
kalevaraṁ yāvad idaṁ hinomy aham |
prasanna-hāsāruṇa-locanollasan-
mukhāmbujo dhyāna-pathaś catur-bhujaḥ ||

TRANSLATION

The devotee whose mind is absorbed in Kṛṣṇa, whose voice chants his name, becomes freed from all *karmas* on giving up the material body. May that Kṛṣṇa, lord of lords, with glowing lotus face, red eyes and pleasing smile, with four arms, the object of my meditation, remain before me while I drink his beauty and praise him, before giving up this body.

COMMENTARY

May he remain here (*pratīkṣatām*) until I, after some time, after drinking the sweetness of his beauty with my eyes, after I praise him and reveal what is in my mind, give up my body. May he with four arms, who should at all times be the object of my meditation, since he is my object of worship, with his pleasing form and smile, remain directly in front of my eyes at the time of my passing from the body.

[34] *'kāmya-karmabhiḥ' ity api pāṭhaḥ |*

Bhīṣma addressed him as a form with four arms because that was the form of Kṛṣṇa mentioned in the *mantra* he used during meditation.

|| 1.9.25 ||

sūta uvāca—

yudhiṣṭhiras tad ākarṇya śayānaṁ śara-pañjare |
apṛcchad vividhān dharmān ṛṣīṇāṁ cānuśṛṇvatām ||

TRANSLATION

Sūta said:

Yudhiṣṭhira, hearing what he had said, then asked Bhīṣma, lying on a bed of arrows, about various *dharmas* while the sages were listening.

COMMENTARY

Yudhiṣṭhira, anxious about who would free him from delusion, began to ask Bhīṣma, lying on a bed of arrows. Though one should not ask questions when Bhīṣma is in such a situation, because he had no alternative, he asked.

|| 1.9.26 ||

puruṣa-sva-bhāva-vihitān yathā-varṇaṁ yathāśramam |
vairāgya-rāgopādhibhyām āmnātobhaya-lakṣaṇān ||

TRANSLATION

He described *dharmas* suitable for men according to their natures, according to *varṇa* and *āśrama*, which have qualities of renunciation and enjoyment described according to a person's detachment or attachment.

COMMENTARY

He described the general *dharma* for humans according to their natures (*puruṣa-sva-bhāva-vihitān*). Three verses are joined in one sentence. *Yathā-varṇam* is an indeclinable, meaning "being qualified by *varṇa*." *Yathāśramam* means "being qualified by *āśrama*." The *āśramas* have qualities of renunciation and enjoyment, which are described respectively according to qualification of detachment or attachment. It is a rule that all the *āśramas*, such as *brahmacarī*, need not be

undertaken one after the other by all *brāhmaṇas.* If they have constant renunciation they become *sannyāsis* and if they have constant attachment, they become *gṛhasthas.*

|| 1.9.27 ||

dāna-dharmān rāja-dharmān mokṣa-dharmān vibhāgaśaḥ |
strī-dharmān bhagavad-dharmān samāsa-vyāsa-yogataḥ ||

TRANSLATION

Within *varṇāśṛama*, he described duties of charity, duties of the king, duties for attaining liberation, duties of women and *bhakti-yoga*, in brief and in detail.

COMMENTARY

And within *varṇāśrama*, more particularly he described *dāna* or charity, king's duties and duties for attaining liberation, women's duties and finally duties to the Lord (*bhagavad-dharmān*). This refers to the *aṅgas* of *bhakti.* It is placed at the end to indicate that it is the best. He described them in brief and in detail (*samāsa-vyāsa-yogataḥ*).

|| 1.9.28 ||

dharmārtha-kāma-mokṣāṁś ca sahopāyān yathā mune |
nānākhyānetihāseṣu varṇayām āsa tattvavit[35] *||*

TRANSLATION

O Śaunaka! Bhīṣma, knower of truth, accurately described *dharma, artha, kāma* and *mokṣa* along with their methods, using various stories and histories as proof.

COMMENTARY

All the *dharmas* described can be placed ultimately in four categories of *artha, dharma*, *kāma* and *mokṣa*. He mentions these categories in order to strengthen what has been said. *Upāyān* means the means of attaining *dharma, artha, kāma* and *mokṣa. Yathā* means "accurately." He proved what he said by showing instances in the histories.

[35] *'dharma-vit' ity api pāṭhaḥ |*

|| 1.9.29 ||

dharmaṁ[36] *pravadatas tasya sa kālaḥ pratyupasthitaḥ*[37] *|*
yo yoginaś chanda-mṛtyor vāñchitas tūttarāyaṇaḥ ||

TRANSLATION

The time of *uttarāyaṇa*, which was desired by Bhīṣma, who had finished speaking on *dharma* and could die when he chose, then arrived.

COMMENTARY

Chanda-mṛtyoḥ means “of he who could die when he pleased.”

|| 1.9.30 ||

tadopasaṁhṛtya giraḥ sahasraṇīr
vimukta-saṅgaṁ mana ādi-pūruṣe |
kṛṣṇe lasat-pīta-paṭe catur-bhuje
puraḥ sthite ’mīlita-dṛg vyadhārayat ||

TRANSLATION

At that time, withdrawing his words from other subjects, with eyes wide open, Bhīṣma, leader of a thousand chariots, concentrated himself, free of all material attachment, upon Kṛṣṇa, the original person, dressed in shining yellow garments, with four arms, standing before him.

COMMENTARY

Sahasraṇīḥ refers to Bhīṣma, who led (*nī)* or protected a thousand charioteers gathered for battle. Another version has *sahasriṇīḥ* which means “possessing a thousand treasures.” Withdrawing his words from other subjects (*giraḥ upasaṁhṛtya*), with eyes completely open without blinking, he completely absorbed his mind in Kṛṣṇa.

|| 1.9.31 ||

viśuddhayā dhāraṇayā hatāśubhas

[36] *‘dharmān' iti pāṭhaḥ sa eva yukto ’neka-dharma-prakathanāt |*
[37] *‘paryupasthitaḥ' iti pāṭhe ’pi sa evārthaḥ |*

tad-īkṣayaivāśu gatā-yudha-śramaḥ |
nivṛtta-sarvendriya-vṛtti-vibhramas
tuṣṭāva janyaṁ visṛja janārdanam ||

TRANSLATION

As Bhīṣma, free of all inauspiciousness by his pure concentration, free of physical fatigue from fighting and free of wandering senses by Kṛṣṇa's glance of mercy, left his body, he began to praise Kṛṣṇa.

COMMENTARY

Tad-īkṣayā means by the glance of mercy of Kṛṣṇa. *Vibhramaḥ* means the various wanders (*vividha-bhramaṇa*) of the senses. *Janyam* means the material body, or the material world.

|| 1.9.32 ||

śrī-bhīṣma uvāca—

iti matir upakalpitā vitṛṣṇā
bhagavati sātvata-puṅgave vibhūmni |
sva-sukham upagate kvacid vihartuṁ
prakṛtim upeyuṣi yad bhava-pravāhaḥ ||

TRANSLATION

Bhīṣma said:

At the end of my like I offer my thoughts to you, *bhagavān* full of six qualities, best of the Yadus, superior to all other forms of the Lord, absorbed in bliss with your associates, and who, as a pastime, in the form of the *puruṣāvatara*, sometimes accepts *māyā* by your glance, which produces the material world.

COMMENTARY

At the end of my life (*iti*), my thoughts are offered to the Lord. Since my master has come to me at the time of my passing away under the influence of his mercy, I must give him a gift. There is nothing suitable in this abode of possessiveness and ego. Therefore I make a gift of my thoughts alone.

"But in this world we see people who give also desire to take."

“My thoughts are without desire (*vitṛṣṇā*). I offer them to *bhagavān,* who is full of six wondrous qualities.”

“But the Lord is famous as Nārāyaṇa.”

“No, he is famous as the best of the Yadu dynasty.”

“But Nārāyaṇa is greatly famous as *bhagavān* for all time.”

“There is no greatness superior to his (*vibhūmni*). He is the source of Nārāyaṇa.”

He attained (*gate*) profusely (*upa*) the highest bliss (*sukham*) with his own Yādavas and Pāṇḍavas (*sva)*. The main qualities of the Lord have thus been described.

Next the secondary qualities are described. You contact *māyā* by glancing for evolving *mahattattva* from which arises the sequence of material creation. You do this in your forms of the *puruṣāvatāras.*

|| 1.9.33 ||

tri-bhuvana-kamanaṁ tamāla-varṇaṁ
ravi-kara-gaura-varāmbaraṁ dadhāne |
vapur alaka-kulāvṛtānanābjaṁ
vijaya-sakhe ratir astu me ’navadyā ||

TRANSLATION

Let me have pure *prema* for Kṛṣṇa, the friend of Arjuna, who possesses a body desired by all the inhabitants of the three worlds, which is clothed with intense yellow garments shining in the sun, whose complexion is dark like the tamāla tree, and whose lotus face is surrounded by locks of hair.

COMMENTARY

“What is the nature of your thoughts?”

Let me have pure *prema* (*ratiḥ*) without desire for results, for the friend of Arjuna (*vijaya-sakhe*), who accepts a body which is desired by all persons in the upper, middle and lower planets, which is clothed in garments golden in the sun's rays. I saw that intense yellow from his upper and lower cloth sparkling in the sun's rays as he stood on the chariot of Arjuna. My thoughts take the form of a prayer to have this *prema* for the most beautiful Kṛṣṇa as the charioteer of Arjuna. In the prayers of following verses also there is no use of the second person. This indicates his attraction for the sweetness of the Lord absorbed in *vīra-rasa* during battle, and his absorption in relishing it.

|| 1.9.34 ||

yudhi turaga-rajo-vidhūmra-viṣvak-
kaca-lulita-śramavāry-alaṅkṛtāsye |
mama niśita-śarair vibhidyamāna-
tvaci vilasat-kavace 'stu kṛṣṇa ātmā ||

TRANSLATION

May my mind concentrate on Kṛṣṇa, whose face was decorated with hair covered with the dust raised by horses, tossed all about because of the speed of his driving, and with perspiration because of his great effort in protecting Arjuna, whose armor shone brightly, pierced slightly by my sharp arrows.

COMMENTARY

Having spoken of Kṛṣṇa's face surrounded by locks of hair, Bhīṣma cannot give up that sweetness. Again he describes more details. The face is decorated with hair thrown all about because of the speed of the chariot, and colored with the dust raised by the horses. Even in what is not beautiful, beauty can be found.[38] The face is decorated with perspiration arising from effort. This indicates Kṛṣṇa's efforts because of his affection for Arjuna. Kṛṣṇa's skin was pierced by Bhīṣma's sharp arrows. Just as the man involved in love derives happiness from the bite marks of a bold lover, Kṛṣṇa, the most courageous warrior, in the mood of fighting, derived pleasure from my strength in the form of the wounds from my arrows. One should not think that I, even overcome by the mood of fighting with Kṛṣṇa, was ever devoid of *prema.* Similarly the woman who inflicts deep wounds upon her beloved, dearer than a million of her lives, with her nails and teeth during the battle of love, cannot be said to be devoid of love for him. Kṛṣṇa's skin was not really pierced because he was wearing an armor, which shone brightly. It means that the arrows slightly pierced the armor. *Atmā* means mind.

|| 1.9.35 ||

[38] *sundare kim asundaram nyāya.*

sapadi sakhi-vaco niśamya madhye
nija-parayor balayo rathaṁ niveśya |
sthitavati para-sainikāyur akṣṇā
hṛtavati pārtha-sakhe ratir mamāstu ||

TRANSLATION

May I have *prema* for the chariot driver of Arjuna, who placed the chariot between the two opposing armies immediately on hearing Arjuna's request, and, situated there, by his glance, took away the *prārabdha-karmas* of the opposing party.

COMMENTARY

And he immediately followed Arjuna's order.

> *senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta |*
> *yāvad etān nirīkṣye 'haṁ yoddhukāmān avasthitān ||*
>
> O Acyuta please station my chariot between the two armies, so I can view at the commencement of the war those situated with a desire to fight, and can see my companions in battle. BG.1.21

Just by his glance (*akṣṇā*), showing to Arjuna "This is Bhīṣma, this is Droṇa, this is Karṇa," he took away their lives. This actually indicates he took away their *prārabdha-karma*, since it will be said later *yam iha nirīkṣya hatā gatāḥ sva-rūpam*: those who saw Him on the battlefield of Kurukṣetra attained their original forms after death. (SB 1.9.39)

|| 1.9.36 ||

vyavahita-pṛtanā-mukhaṁ nirīkṣya
sva-jana-vadhād vimukhasya doṣa-buddhyā|
kumatim aharad ātma-vidyayā yaś
caraṇa-ratiḥ paramasya tasya me 'stu ||

TRANSLATION

May I have *prema* for the feet of the Supreme Lord who, by giving knowledge of Himself, destroyed the ignorance of Arjuna who, on seeing the heads of the opposing army at a distance, refused to fight because he thought it was a sin to kill his relatives.

COMMENTARY

Vyavahita-pṛtanā-mukhaṁ nirīkṣya means “seeing Bhīṣma and others standing in front of the army at a distance.” Arjuna became disinclined to kill his relatives.

evam uktvārjunaḥ saṅkhye rathopastha upāviśat |

visṛjya saśaraṁ cāpaṁ śoka-saṁvigna-mānasaḥ ||

Speaking in this manner, Arjuna, giving up his bow and arrows, mind disturbed with lamentation, sat down on his chariot amidst the warriors assembled for battle. BG 1.46

This is described by the word *kumatim.* Arjuna’s loss of intelligence was caused by the Lord himself, like Yudhiṣṭhira’s present loss of intelligence, because loss of intelligence is impossible for the eternal associate of the Lord, who is also the *avatāra,* Nara. Kṛṣṇa did this in order to reveal *Bhagavad-gītā*, which delivers the whole world by showing the truth about Kṛṣṇa. *Ātma-vidyayā* means by knowledge fixed in Kṛṣṇa.

|| 1.9.37 ||

sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto rathasthaḥ |
dhṛta-ratha-caraṇo ’bhyayāc caladgur
harir iva hantum ibhaṁ gatottarīyaḥ ||

TRANSLATION

Giving up his own promise not to fight, and making my vow to make him fight come true, Kṛṣṇa, situated on the chariot, quickly got down and holding the wheel of a chariot, ran towards me, like a lion coming to kill an elephant, while the earth shook and his top cloth fell to the ground.

COMMENTARY

“It is said that Kṛṣṇa elevates his devotee to a higher position than his own. I saw that directly.” This is explained in two verses. Kṛṣṇa made a promise (*sva-nigamam*) that he would not take up weapons, but would only assist Arjuna. I made a promise that I would make him give up that promise and take up weapons. To make sure that this would become true, Kṛṣṇa, situated on the chariot, quickly got down from the chariot in such a manner that no one could see his separation from the chariot. Or Kṛṣṇa, though he got down, remained on the chariot to protect it in another form invisible to others. This pastime was spontaneously carried out, and was not because of my

request. He took the wheel of the chariot and ran towards me. The earth trembled because of his great strength exerted through running in excitement. His cloth fell down. Because of his excited running he was not aware whether his cloth had fallen or not. Because Kṛṣṇa cannot give up his quality of affection for his devotee, when Arjuna would be unable to fight, Kṛṣṇa would give up his promise and use weapons to protect Arjuna. It is impossible for others to make Arjuna unable to fight. Thus overpowering Arjuna for a moment, I will see Kṛṣṇa fight as an indication of his affection for his devotee. Bhīṣma made this promise that Kṛṣṇa should take up weapons in order to fulfill this desire. Having seen Kṛṣṇa's *prema* for Arjuna when he broke his own promise, and satisfying Bhīṣma, Kṛṣṇa's excellence became famous in the world. That is the meaning of this incident.

|| 1.9.38 ||

śita-viśikha-hato viśīrṇa-daṁśaḥ
kṣataja-paripluta ātatāyino me |
prasabham abhisasāra mad-vadhārthaṁ
sa bhavatu me bhagavān gatir mukundaḥ ||

TRANSLATION

O Kṛṣṇa! Let my only goal be Mukunda, who afflicted by my sharp arrows, armor broken, covered in blood, rushed towards me, his enemy, with great force, in order to kill me.

COMMENTARY

When Kṛṣṇa got down from the chariot he became covered with blood, because the earth was covered with rivers of blood from the slain warriors. How did his armor get pierced? It was struck by my sharp arrows. I fired the arrows to increase the thrill of his anger. In other words, he pierced the armor before Kṛṣṇa got down from the chariot. With force (*prasabham*) he protected Arjuna and came towards me with the intention "Today I will kill Bhīṣma with my own hands." The word *abhisasāra* is used to indicate a hero desiring to meet his lover. In a similar manner I became extraordinarily happy when Kṛṣṇa approached me in anger. May my goal be no one else, only Mukunda, giver of liberation, who acted in this way. O Kṛṣṇa! I have offered only this prayer to you.

|| 1.9.39 ||

vijaya-ratha-kuṭumba ātta-totre
dhṛta-haya-raśmini tac-chriyekṣaṇīye |
bhagavati ratir astu me mumūrṣor

yam iha nirīkṣya hatā gatāḥ sva-rūpam[39] ||

TRANSLATION

Desiring to die, may I have *prema* for the Lord who protected Arjuna's chariot while holding a whip in his right hand, the reins in his left hand, whose beauty must be seen, and who bestowed liberation to those who died on the battle field after seeing him.

COMMENTARY

Bhīṣma has a desire that even the unrighteous should develop *prema* for Kṛṣṇa, who is eager to protect his devotees. Kṛṣṇa protected (*kuṭumbe*) Arjuna (*vijaya*) from the sinful. He held a whip *(totre*). He held the reins of the horses. I, and not Arjuna, saw with my eyes, his beauty as he held the reins in his left hand, the whip in his right hand, while saying "Hum, hum" to speed the horses. May I have *prema* for that Kṛṣṇa. I desire to die now (*mumūrṣoḥ*), for having died, I will constantly see that sweetness. If I am revived how will I see that, because the Lord has brought about an end to his pastimes on this earth. Bhīṣma does not say "I am dying" but "I want to die." He could die when he chose, and now he had developed great greed for directly participating in Kṛṣṇa's pastimes. From this it is understood that the fighting pastimes are also eternal, what to speak of other pastimes.

"True, you have great attachment to my pastime as a charioteer, and relish that in each of your verses, spout them from your mouth. You pray for *prema* for me in that pastime. But having died, what is your proof that you will attain that pastime?"

"There is a well known saying *maraṇe yā matiḥ sā gatiḥ*: whatever you think of when you die, you attain that. Seeing you at present is the highest proof.

By seeing you those who die, even being killed by others in this battle, even if they are demons, attain liberation (*sva-rūpam*) of merging in *brahman* similar to the *jñānīs.* But I am a devotee, with thoughts just described, and dying while seeing you personally at the time of death, how can I not attain that pastime? The form of Kṛṣṇa as the charioteer bestowed liberation even to unqualified persons (demons). Simultaneously, at that time the most extraordinary of all the Lord's forms, full of the greatest sweetness, characterized by no power and great power made its appearance (for the devotees)."

|| 1.9.40 ||

lalita-gati-vilāsa-valgu-hāsa-
praṇaya-nirīkṣaṇa-kalpitoru-mānāḥ |
kṛtam anukṛta-vatya unmadāndhāḥ
prakṛtim agan kila yasya gopa-vadhvaḥ ||

TRANSLATION

[39] *'sva-rūpam' iti pāṭhaḥ sa ca ṭīkānanugaṇaḥ | tatra samānaṁ rūpaṁ gatā iti vyākhyānāt |*

The *gopīs* were worshipped by Kṛṣṇa's expert actions, emotional displays, words and glances. Attaining those qualities, they responded in harmony to his most extraordinary displays of love, blinded by the madness of love. How amazing that these *gopīs* attained the nature of Kṛṣṇa himself.

COMMENTARY

"Though you are omniscient, the *prema* that you desire in my charioteer pastime is in Arjuna alone. It is understood that among all the associates with *prema*, he is the chief." That is not so. Your dear *gopīs* have the most exalted *prema* among all devotees. They are superior to Arjuna. No one can dare to pray for their position. Let that be! I will be successful at my death just by indicating their nature. Thus he speaks this verse.

He was expert at physical arts such as dancing in the *rāsa-līlā*, expert in expressing mental qualities such as *dhira-lalita*, expert in words with joking, expert with the eyes at glancing to show all aspects of *prema*. The *gopīs* were to be worshipped by all these skilful actions of Kṛṣṇa. In order to please them, Kṛṣṇa endowed them with all the best, outstanding qualities of himself. The result of their extreme *prema*, was that Kṛṣṇa, in giving all his own qualities, attempted to please them with conciliating love. That display of love, which is without restraints for either parties, showed extreme control (of Kṛṣṇa) by the *gopīs* and was filled with great bliss. Control of the Lord, manifested as a result of Arjuna's *prema*, was that Kṛṣṇa became his messenger and charioteer. That role had restraints for both parties. Arjuna could thus not attain intimacy with the Lord.

He became compliant by offering all his qualities to them (*gopīs)*. They had a mutual friendship filled with happiness because of mutual compliance. Then he bestowed an extraordinary fortune—the dancing, songs and speech during the *rāsa-līlā*. And in response, the *gopīs* did the same (*anukṛta-vatya*). In harmony with him, they offered him dancing, songs and speech in the *rāsa-līlā*. There was no need to teach them anything. They were blinded by the increase of great *prema* (*unmadāndhāḥ*). They did not need practice. How astonishing (*kila*)! They attained all his extraordinary qualities such as skills in dancing and singing. Kṛṣṇa did not give his unique, extraordinary power to Arjuna.

Kṛtam can also refer to Kṛṣṇa's actions such as lifting Govardhana. They imitated those actions. Instead of *unmada* sometimes *unmāda* is seen. This indicates madness in separation. In that extreme state some of them even merged with the Lord. This is the highest level of exalted *prema.* Since I am situated between the two limits, why can I not attain your pastime as the charioteer, which I desire?

|| 1.9.41 ||

muni-gaṇa-nṛpa-varya-saṅkule ’ntaḥ-
sadasi yudhiṣṭhira-rājasūya eṣām |
arhaṇam upapeda īkṣaṇīyo
mama dṛśi-gocara eṣa āvir ātmā ||

TRANSLATION

The lord of my life, worthy of being seen, who received the worship of all the greatest sages and kings in the assembly during the *rājasūya* sacrifice of Yudhiṣṭhira, has become visible to my eyes.

COMMENTARY

Bhīṣma relates his great fortune which is directly visible now, to the necessity of attaining the Lord. Kṛṣṇa was seen with amazement by the sages exclaiming “O what beauty! What greatness!” In the midst of the gathering composed of the best sages and kings, during the *rājasūya* sacrifice of Yudhiṣṭhira, he received (*upapede*) worship. He, my soul, the lord of my life (*mama ātmā*), is now visible to my eyes. He has fulfilled my request.

|| 1.9.42 ||

tam imam aham ajaṁ śarīra-bhājāṁ
hṛdi hṛdi dhiṣṭhitam ātma-kalpitānām |
pratidṛśam iva naikadhārkam ekaṁ
samadhigato ’smi vidhūta-bheda-mohaḥ ||

TRANSLATION

Freed of the illusion of difference in the Lord’s various forms, I have attained the Lord who is one though appearing to be many like the sun seen by many people, who is the charioteer, but who is also in my heart, the unborn and is situated in the hearts of all the *jīvas,* who create their own bodies.

COMMENTARY

Why do you repeat in every verse “May I have *prema* for you.” not just once? You said *vijaya-sakhe vijaya-ratha-kuṭumba me ratir astu* and *caraṇa-ratiḥ paramasya tasya me ’stu* and *sa bhavatu me bhagavān gatir.* This verse answers.

I have attained that Lord (*tam*) who is the charioteer of Arjuna, holding the whip and bridle in his hands, who is now appearing in my heart (*imam*). But the charioteer is not the Lord in the heart. Because Kṛṣṇa the charioteer has already entered and pervaded my heart completely by practice, it is not possible for the *paramātmā* to enter. He does not make his appearance just at this time (*ajam*). Though he appeared to my eyes in this form at the time of battle, even before the battle he was already in my heart

because of my spontaneous desire. He is unborn because he has always been visible to me. There is no fault on my part in this, but the Supreme Lord alone situated in the heart ordains good fortunate or misfortune of the *jīvas.* He is situated (*dhiṣṭhitam*) in the hearts of all *jīvas* (*śarīra-bhājām*), who create their own bodies. The missing "*a*" in *(dhiṣṭhitam) is* for meter. The *śruti* says *yathāgneḥ kṣudrā visphuliṅga vyuccaranti*; the souls wander around like small sparks. (*Bṛhad-āraṇyaka Upaniṣad* 2.1.20)

I know that the charioteer indicated by the word *tam* and the four-handed form in Dvārakā indicated by the word *imam* are not different. The one sun in the sky appears to individual seers to be not one but many, above each person's head. By such distinctive seeing the sun appears to be many. Bhīṣma is free of such illusionary seeing (*vidhūta-bheda-moha*). Though Kṛṣṇa appears in my heart, and in the hearts of Yudhiṣṭhira, Vasudeva, Uddhava, Nanda and the *gopīs* with various degrees of *prema* and type of love, with different pastimes for each, I know that this is one Kṛṣṇa only. I know the various degrees of excellence of their *prema* and love. But I can never give up my natural attachment to the form of Kṛṣṇa as the charioteer. Even thinking of the four-handed form of Kṛṣṇa in Dvārakā is not interesting to me.

|| 1.9.43 ||

sūta uvāca—

kṛṣṇa evaṁ bhagavati mano-vāg-dṛṣṭi-vṛttibhiḥ |
ātmany ātmānam āveśya so 'ntaḥśvāsa upāramat ||

TRANSLATION

Suta said:

Thus Bhīṣma, absorbing himself in Kṛṣṇa, *bhagavān*, the charioteer situated in his heart, using his mind, words and sight, stopped his breathing and ceased external functions.

COMMENTARY

He absorbed himself *(ātmānam āveśya*) in Kṛṣṇa, the charioteer, situated in his heart (*ātmani*), and stopped his breathing (*antaḥśvāsaḥ*). *Upāramat* means he stopped external functioning.

|| 1.9.44 ||

sampadyamānam ājñāya bhīṣmaṁ brahmaṇi niṣkale |
sarve babhūvus te tūṣṇīṁ vayāṁsīva dinātyaye ||

TRANSLATION

The ignorant, who were like birds who think that day has been destroyed at the approach of evening, thought that Bhīṣma had attained the *brahman*, became silent.

COMMENTARY

Bhīṣma had attained his cherished form of Kṛṣṇa as the charioteer, but the common people, not knowing this though that he had entered into *brahman.* That is expressed in this verse. An example of ignorance is given. Birds, thinking that the day has been destroyed at the end of day because they cannot see it, become silent. The day has not actually be destroyed, because one understands that after some time, that day still exists, since after twelve hours daylight appears again. The ignorant think that when Bhīṣma passed away he attained liberation. The intelligent understand that at that very moment in an invisible form Bhīṣma fights on the ground with Kṛṣṇa holding the chariot wheel in his hand, and that in a future appearance of Kṛṣṇa, Bhīṣma will also appear with him. Or *brahmaṇi niṣkali* can mean “into the *brahman* Kṛṣṇa, who wears a gold ornament.” One should not explain that Bhīṣma merged into the *brahman*, since by giving him something devoid of his goal, this would be cheating his eternal associate Bhīṣma of *prema*, since Bhīṣma did not desire liberation, and since it would be improper for the Lord to give undesired results forcibly.

|| 1.9.45 ||

tatra dundubhayo nedur deva-mānava-vāditāḥ |

śaśaṁsuḥ sādhavo rājñāṁ khāt petuḥ puṣpa-vṛṣṭayaḥ ||

TRANSLATION

Drums played by *devatās* and men sounded, the kings without hatred praised him, and flowers fell from the sky.

COMMENTARY

Sādahavaḥ rājñām means “those who were without hatred among the kings.”

|| 1.9.46 ||

tasya nirharaṇādīni samparetasya bhārgava |

yudhiṣṭhiraḥ kārayitvā muhūrtaṁ duḥkhito ’bhavat ||

TRANSLATION

O Śaunaka of the Bhṛgu dynasty! Yudhiṣṭhira had last rites of the departed Bhīṣma performed and became sad for a moment.

COMMENTARY

Nirharaṇādīni means *saṁskāras.* Though Bhīṣma is an eternal associate of the Lord, his *aṁśa* had entered into Vasu (who then descended from the heavenly planets to earth.) Thus Bhīṣma is shown by the Lord to give up his body. His *aṁś*a was situated in Vasu, and he himself attained the spiritual world. *yāvad adhikāram avasthitir ādhikārikāṇām*: those designated by the Lord remain in their posts on earth as long as that Lord chooses. (*Vedānta-sūtra* 3.3.33) *Samparetasya* can be analyzed as *sam* for *samyak* (completely), *para* for *parameśvara* (supreme lord) and *itasya* for *prāptasya* (obtained). Thus the word means “of the person who attained the Supreme Lord completely.” This is supported by the *śrut*i explaining the details of liberation. *Tasya sarveṣu lokeṣu kāma-caro bhavati*: the liberated soul is free to travel in all the planets as he pleases. (*Chāndogya Upaniṣad* 7.25.2) It has been said that Bhīṣma, an eternal associate of the Lord, attained Kṛṣṇa as the charioteer in *aprakaṭa-līlā*. Thus in the previous description of Bhīṣma stopping his breath and giving up his body, one should say that he simply became detached from (*upāramat*) his manifested body on earth. One should not say that he gave up a material body and gave up breathing. Yudhiṣṭhira was sad for a short period. This he did to follow the custom of the people (since he understood that Bhīṣma did not have a material body).

|| 1.9.47 ||

tuṣṭuvur munayo hṛṣṭāḥ kṛṣṇaṁ tad-guhya-nāmabhiḥ |
tatas te kṛṣṇa-hṛdayāḥ svāśramān prayayuḥ punaḥ ||

TRANSLATION

The sages in joy praised Kṛṣṇa with his confidential names and then with Kṛṣṇa in their hearts departed again for their hermitages.

COMMENTARY

Tad-guhya-nāmabhiḥ indicates that they said, “O Kṛṣṇa, affectionate to the devotees, controlled by *prema*! We offer respects to your affection nature.”

|| 1.9.48 ||

tato yudhiṣṭhiro gatvā saha-kṛṣṇo gajāhvayam |
pitaraṁ sāntvayām āsa gāndhārīṁ ca tapasvinīm ||

TRANSLATION

Then Yudhiṣṭhira went to Hastināpura with Kṛṣṇa and consoled Dhṛtarāṣṭra and Gāndhārī, who was overcome with grief.

COMMENTARY

Pitaram means Dhṛtarāṣṭra.

|| 1.9.49 ||

pitrā cānumato rājā vāsudevānumoditaḥ |

cakāra rājyaṁ dharmeṇa pitṛ-paitāmahaṁ vibhuḥ ||

TRANSLATION

With the permission of Dhṛtarāṣṭra, and agreement of Kṛṣṇa, powerful Yudhiṣṭhira ruled the ancestral kingdom according to *dharma.*

atha daśamo ’dhyāyaḥ

śrī-kṛṣṇa-dvārakā-gamanaṁ nāma

|| 1.10.1 ||

śaunaka uvāca—

hatvā svariktha-spṛdha ātatāyino

yudhiṣṭhiro dharma-bhṛtāṁ variṣṭhaḥ |
sahānujaiḥ pratyavaruddha-bhojanaḥ
kathaṁ pravṛttaḥ kim akāraṣīt tataḥ ||

TRANSLATION

Śaunaka said:

After killing the enemy desiring his rightful kingdom, how did Yudhiṣṭhira, the best of righteous men, enjoying what he had won back, take up ruling the kingdom along with his younger brothers? What did he do?

COMMENTARY

In tenth chapter describes how Kṛṣṇa after placing the Pāṇḍavas in the kingdom without obstacles went to Dvārakā and was praised by the Yādavas.

Since it was mentioned in a general way that with the agreement of Kṛṣṇa the Pāṇḍavas ruled the kingdom, the inquisitive ask about this. The enemies desired his wealth (*svarikthe*). They obtained it, and then he took it back from them (*pratyavaruddha*) and was able to enjoy it.

|| 1.10.2 ||

sūta uvāca **—**

vaṁśaṁ kuror vaṁśa-davāgni-nirhṛtaṁ
saṁrohayitvā bhava-bhāvano hariḥ |
niveśayitvā nija-rājya īśvaro
yudhiṣṭhiraṁ prīta-manā babhūva ha ||

TRANSLATION

Sūta said:

Kṛṣṇa, upon whom Śiva meditates, became pleased, having increased the *Kuru* family which was destroyed by the forest fire of anger, by protecting Parīkṣit, and by installing Yudhiṣṭhira in his rightful kingdom.

COMMENTARY

The answer shows that he took up the ruling of the country only after seeing that Kṛṣṇa was pleased. He increased the Kuru family, which had been destroyed by the fire (of anger) in the bamboo forest, by saving Parīkṣit. Just as the bamboo burns by the fire ignited by rubbing of the bamboos, the Kuru family was destroyed by a war

which arose from mutual anger. Kṛṣṇa makes even Śiva (*bhava*) meditate on his pastimes (*bhāvanaḥ*).

|| 1.10.3 ||

niśamya bhīṣmoktam athācyutoktaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ |
śaśāsa gām indra ivājitāśrayaḥ
paridhyupāntām anujānuvartitaḥ ||

TRANSLATION

After hearing the words of Bhīṣma and Kṛṣṇa, and thereby gaining knowledge and removing ignorance, Yudhiṣṭhira, having taken shelter of Kṛṣṇa, ruled the earth extending to the oceans with the cooperation of his brothers, just as Indra, having taken shelter of Upendra, rules over heaven extending in all directions with the compliance of Upendra.

COMMENTARY

The knowledge which appeared (*pravṛtta-vijñāna*) was that the world is dependent on the Lord, and is not independent. He was free of the illusion that I am the doer (*vidhūta-vibhramaḥ*). G*ām* means earth and heaven. *Ajita* refers to Kṛṣṇa and Upendra (Indra takes shelter of Upendra.) *Paridhi* means ocean and also all directions upwards as well (in the case of Indra). *Anujānuvartitaḥ* means with the compliance of his younger brothers, or with the compliance of his younger *brother* Upendra (in the case of Indra).

|| 1.10.4 ||

kāmaṁ vavarṣa parjanyaḥ sarva-kāma-dughā mahī |
siṣicuḥ sma vrajān gāvaḥ payasodhasvatīr mudā ||

TRANSLATION

The clouds rained sufficient water, the earth yielded all desired products and the cows with full udders in joy sprinkled milk in the cow pens.

COMMENTARY

*Udhasvat*ī means full udders.

|| 1.10.5 ||

nadyaḥ samudrā girayaḥ savanaspati-vīrudhaḥ |
phalanty oṣadhayaḥ sarvāḥ kāmam anvṛtu tasya vai ||

TRANSLATION

The rivers, oceans, mountains, trees, shrubs, and herbs of that kingdom yielded their products in every season.

|| 1.10.6 ||

nādhayo vyādhayaḥ kleśā daiva-bhūtātma-hetavaḥ |
ajāta-śatrāv abhavan jantūnāṁ rājñi karhicit ||

TRANSLATION

While Yudhiṣṭhira ruled, the living beings suffered no anxieties, sickness or inconveniences caused by nature, other living beings or themselves.

|| 1.10.7-8 ||

uṣitvā hāstinapure māsān katipayān hariḥ |
suhṛdāṁ ca viśokāya svasuś ca priya-kāmyayā ||

amantrya cābhyanujñātaḥ pariṣvajyābhivādya tam |
āruroha rathaṁ kaiścit pariṣvakto 'bhivāditaḥ ||

TRANSLATION

Staying for several months in Hastināpura to console his friends and please Subhadrā, Kṛṣṇa, after taking permission to leave, addressing and embracing Yudhiṣṭhira, bid farewell and mounted his chariot, while being addressed and embraced by others.

|| 1.10.9-10 ||

subhadrā draupadī kuntī virāṭa-tanayā tathā |
gāndhārī dhṛtarāṣṭraś ca yuyutsur gautamo yamau ||

vṛkodaraś ca dhaumyaś ca striyo matsya-sutādayaḥ |
na sehire vimuhyanto virahaṁ śārṅga-dhanvanaḥ ||

TRANSLATION

Subhadrā, Draupadī, Kuntī, Uttarā, Gāndhārī, Dhṛtarāṣṭṛa, Yuyutsu, Kṛpācārya, Nakula, Sahadeva, Bhīma, Dhaumya, Satyavatī and other women, falling into confusion, could not bear separation from Kṛṣṇa

COMMENTARY

Yuyutsu was Dhṛtarāṣṭra's son by a *vaiśya* wife. *Gautama* is *Kṛpa*. *Matsya-sutā* refers to Uttarā. Her name is repeated because of the confusion arising on thinking of how her embryo was saved by Kṛṣṇa. Or it can refer to Satyavatī.

|| 1.10.11-12 ||

sat-saṅgān mukta-duḥsaṅgo hātuṁ notsahate budhaḥ |
kīrtyamānaṁ yaśo yasya sakṛd ākarṇya rocanam ||

tasmin nyasta-dhiyaḥ pārthāḥ saheran virahaṁ katham |
darśana-sparśa-saṁlāpa- śayanāsana-bhojanaiḥ ||

TRANSLATION

The intelligent person, freed of bad association by good association, cannot give up the pleasing qualities of Kṛṣṇa which have been recited, even if he hears them once.

How could the Pāṇḍavas, who were absorbed in him while eating, sitting, sleeping, talking, touching and seeing, tolerate separation from him?

COMMENTARY

The two verses are connected. How could the Pāṇḍavas tolerate separation from the Lord, whose glories the intelligent person cannot give up, even if he hears them only once? *Rocanam* means pleasing. The intelligent person is described as he who has given up bad association by taking good association. Without the association of devotees, bad association which causes attachment, hatred and other bad qualities will not disappear. Without the disappearance of bad qualities, a person will not become strongly attached to the pleasing qualities of the Lord. This is implied in the sentence. The Pāṇḍavas were absorbed in Kṛṣṇa while seeing, touching etc.

|| 1.10.13 ||

sarve te 'nimiṣair akṣais tam anu druta-cetasaḥ |
vīkṣantaḥ sneha-sambaddhā vicelus tatra tatra ha ||

TRANSLATION

Looking upon him with unblinking eyes, their hearts melted, they became filled with affection, and moved wherever he moved.

COMMENTARY

They looked at him with unblinking eyes. After looking, their hearts melted. Then they became filled with affection. Then they followed him wherever he went.

|| 1.10.14 ||

nyarundhann udgalad bāṣpam autkaṇṭhyād devakī-sute |
niryāty agārān no 'bhadram iti syād bāndhava-striyaḥ ||

TRANSLATION

When Kṛṣṇa left the house all the wives of his friends blocked the tears flowing from their eyes because of their attachment to him, thinking "There should be no inauspiciousness for him."

COMMENTARY

When he left the house, because of attachment to him they stopped their flowing tears, because they thought there should be nothing inauspicious for him. *Udgalad* is a present participle with the prefix *ud*. With great effort they stopped the tears, but the tears still flowed. They hid those tears with the edges of their garments in order to prevent any inauspiciousness from being seen.

|| 1.10.15 ||

mṛdaṅga-śaṅkha-bheryaś ca vīṇā-paṇava-gomukhāḥ |
dhundhury-ānaka-ghaṇṭādyā nedur dundubhayas tathā ||

TRANSLATION

Mṛdaṅgas, conches, bheris, vīṇas, paṇavas, gomukhas, dhundhuris, ānakas, bells and dundubhis began to sound.

COMMENTARY

These are various instruments.

|| 1.10.16 ||

prāsāda-śikharārūḍhāḥ kuru-nāryo didṛkṣayā |
vavṛṣuḥ kusumaiḥ kṛṣṇaṁ prema-vrīḍā-smitekṣaṇāḥ ||

TRANSLATION

The Kuru women, climbing on the roofs of the palace to see, glancing at him to convey smiling, shyness and love, showered Kṛṣṇa with flowers.

COMMENTARY

Kusumaiḥ should actually be in the accusative case *kusumāni.* They conveyed through their glances smiles, shyness and love.

|| 1.10.17 ||

sitātapatraṁ jagrāha muktādāma-vibhūṣitam |
ratna-daṇḍaṁ guḍākeśaḥ priyaḥ priyatamasya ha ||

TRANSLATION

Arjuna, conqueror of sleep and dear to the Lord, held a white umbrella decorated with pearls and a jewel-studded handle for his dearest friend.

COMMENTARY

Gudākeśaḥ means Arjuna, who had conquered sleep.

|| 1.10.18 ||

uddhavaḥ sātyakiś caiva vyajane paramādbhute |
vikīryamāṇaḥ kusumai reje madhu-patiḥ pathi ||

TRANSLATION

Uddhava and Sātyaki held astonishing fans. The lord of the Madhus appeared splendid on the road when sprinkled with flowers.

|| 1.10.19 ||

aśrūyantāśiṣaḥ satyās tatra tatra dvijeritāḥ |

nānurūpānurūpāś ca nirguṇasya guṇātmanaḥ ||

TRANSLATION

On the road, he heard the factual blessings uttered by *brāhmaṇas,* which were not appropriate for the Lord who is beyond all qualities of this world, but which were appropriate for the Lord who has spiritual qualities relished by his devotees.

COMMENTARY

The blessings are described as *satya* or true because Kṛṣṇa never deviates from those descriptions, but the blessings were both inappropriate (*nānurūpāḥ*) and appropriate (*anurūpāḥ*). The *sandhi* is poetic license. From the point of view of the Lord's powers, blessings such as "Be happy!" are inappropriate for one who is without material qualities (*nirguṇasya*) and full of spiritual bliss. From the point of view of sweetness, the same blessings are appropriate for the Lord who has spiritual qualities such as being controlled by the devotee's *prema* and being devoted to *brāhmaṇas* (*guṇātmaṇaḥ*). The words are appropriate because the Lord's words in reply "I am always happy with your blessings" which describe his qualities should not be false. As well since Kṛṣṇa is both the *viṣaya* and *āśraya* of *dāsya, sakhya, vātsalya* and *mādhurya rasas*, he is actually filled with spiritual qualities of happiness and distress arising from meeting and separating from his devotees.

|| 1.10.20 ||

anyonyam āsīt sañjalpa uttama-śloka-cetasām |

kauravendra-pura-strīṇāṁ sarva-śruti-mano-haraḥ ||

TRANSLATION

The Kuru women, fully absorbed in Kṛṣṇa, conversed about him with words attractive to all ears and minds.

COMMENTARY

Their conversation was attractive to all ears and minds (*sarva-śruti-mano-haraḥ*). Another meaning is "their conversation was attractive to all the *śruti* scriptures." Since their words were the embodiment of the Upaniṣads, the *śrutis* were happy with the conversation.

|| 1.10.21 ||

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani |
agre guṇebhyo jagad-ātmanīśvare
nimīlitātman niśi supta-śaktiṣu ||

TRANSLATION

Kṛṣṇa is certainly that ancient *puruṣa* who alone existed without expansions before the agitation of the *guṇas* and during devastation, when all the *jīvas* were merged within him, the soul of *prakṛti*, along with their identities.

COMMENTARY

First they spoke with reverence in *śānta-rati* He is the ancient *puruṣa*, without expansions (*aviśeṣaḥ*).Or *aviśeṣaḥ* can mean that he is without any comparison, since he only existed in the beginning. This we have heard from Vyāsa. Certainly (*vai*) Kṛṣṇa is that *puruṣa*. They point at him with their forefinger when they say this. He is the one who existed before all else, before the disturbance of the *guṇas*, during the devastation (*niśi*), when all the *jīvas* (*jagad-ātmani*) were merged (*nimīlitātman*) in the Lord (*īśvare*), who is the soul of *prakṛti* (*ātmani*). *Jagad-ātmani* is in singular form because it represents a class.

"At the time of devastation the destruction is not complete because the ignorance of the *jīvas* has not been destroyed." Therefore it is said at that time there is destruction of the identification of the *jīvas* (*sputa-śaktiṣu*). This is an accessory to the jīvas merging.

Or another meaning of the sentence is as follows. Kṛṣṇa is that ancient *puruṣa* who before the agitation of the *guṇas* at the time of devastation, existed in his *svarūpa* all alone (*ātmani aviśeṣe*). He who is now performing various pastimes with his associates

was at that time alone in his *svarūpa.* He alone existed and no others, not even Brahmā existed. The rest of the verse would be the same in meaning.

|| 1.10.22 ||

sa eva bhūyo nija-vīrya-coditāṁ

sva-jīva-māyāṁ prakṛtiṁ sisṛkṣatīm |

anāma-rūpātmani rūpa-nāmanī

vidhitsamāno ’nusasāra śāstra-kṛt ||

TRANSLATION

The Lord, after manifesting the scriptures, and desiring to make names and forms for the *jīvas*, then followed *prakṛti*, who desired to create the universe, but who moves only by his power, and by his will alone bewilders the *jīvas.*

COMMENTARY

Having spoken of the lord’s situation during the devastation and before the creation, with his unfailing form, qualities and pastimes, they describe another pastime involving his expansion at the beginning of creation, in order to describe the Lord’s eternal condition even at that time. Mahā-viṣṇu, manifesting the Vedas at the first moment of his breathing (*śāstra-kṛt*), followed *prakṛti.* “But if he follows *prakṛti*, that is a fault, because that shows he is dependent on *prakṛt*i.” No. *Prakṛti* is instigated by his power (*nija-vīyra-coditām*). Engaged in activity under his control, *prakṛti* is the controller or bewilderer of the *jīva* (*jīva-māyām*) who are also his energies (*sva*). Why does he follow *prakṛtī*? He follows her because he desires to make names and forms such as *devatās*, humans and animals, for the *jīvas* with no names and forms, by creating gross and subtle bodies and imposing them on the *jīvas.* In order to accomplish performance of *karma, jñāna, yoga* and *bhakti*, the Lord created the scriptures before following *prakṛti.*

|| 1.10.23 ||

sa vā ayaṁ yat padam atra sūrayo

jitendriyā nirjita-mātariśvanaḥ |

paśyanti bhakty-utkalitāmalātmanā

nanv eṣa sattvaṁ parimārṣṭum arhati ||

TRANSLATION

He is that person whose form the sages who have controlled their senses by controlling their life air see with intelligence purified by intense *bhakti*. Certainly he can purify the intelligence completely.

COMMENTARY

"The *puruṣāvatāras* present at the beginning of creation have been described, but Kṛṣṇa is not of the type. He is perceivable now, during Dvāpara-yuga in the twenty-eighth cycle of Vaivasvata-manvantara." That is true. But though his eternal pastimes and eternal form, perceived by *bhakti*, have appeared in Dvāpara-yuga, his pastimes can always be perceived by those having devotion. That is expressed in this verse.

Those who control the life air (*nirjita-mātariśvaṇaḥ*), or those who control the senses because of controlling the life air, by intelligence (*ātmanā*) purified and enlivened by *bhakti*, see the lotus feet or the form (*padam*) of the Lord. *Mātariśvānaḥ* becomes *mātariśvanaḥ* by poetic license. Because the senses are dependent on the life air, if one controls the life air, one controls the senses. *Śruti* says *dṛśyate tv agryayā buddhyā*: the lord is seen by eager intelligence. (*Katha Upaniṣad* 3.12) Next they explain that he is the cause of the purity of their intelligence. Certainly (*nanu*) he, and not *yoga* or other processes, can purify completely (*parimārṣṭum*) the intelligence (*sattvam*). The implication is that being a sage and conquering the senses and the life air is accomplished by their *bhakti* alone, not by *prāṇāyama* or other processes. The sages, being eager with *bhakti,* see the Lord. This is in the present tense to indicate that his pastimes are visible at all times. Brahmā says *ataḥ parārdhyante so 'budhyata gopa-veśo me pūruṣaḥ purastād āvirbabhūva*: after a half of my life time, I perceived him; he appeared before me with the dress of a cowherd. (*Gopāla-tāpanī Upaniṣad*) Also in *Brahma-saṁhitā,* Kṛṣṇa appeared at the beginning of creation to Brahmā and Brahmā praised him.

|| 1.10.24 ||

sa vā ayaṁ sakhy anugīta-sat-katho

vedeṣu guhyeṣu ca guhya-vādibhiḥ |

ya eka īśo jagad-ātma-līlayā

sṛjaty avaty atti na tatra sajjate ||

TRANSLATION

O friend! He is Kṛṣṇa with human form, friend of Arjuna, who is the subject of pure topics sung by some who discern the secrets in the confidential scriptures, who, though the one lord, creates, maintains and destroys without being attached as the soul of the universe.

COMMENTARY

His secret pastimes are known by confidential persons. He, the friend of Arjuna, with human form, is the subject of pure discussion sung by some people who can discern the secrets (*guhya-vādibhiḥ*) in the secret scriptures. He is indeed the one lord, who creates, maintains and destroys without being attached, but he does not do this directly with that form.

|| 1.10.25 ||

yadā hy adharmeṇa tamo-dhiyo nṛpā

jīvanti tatraiṣa hi sattvataḥ kila |

dhatte bhagaṁ satyam ṛtaṁ dayāṁ yaśo

bhavāya rūpāṇi dadhad yuge yuge ||

TRANSLATION

When kings whose minds are affected by ignorance live by irreligion, then Kṛṣṇa, accepting forms for the welfare of the world in Vraja, Mathurā and Dvārakā, in every day of Brahmā, displays six powers, truth, pleasing words, mercy and good qualities endowed with pure *sattva.*

COMMENTARY

For those asking about the time, place and persons for the *avatāras'* appearances, they first speak of the time. Kings *(nṛpāḥ*) refers to person like Kaṁsa. When these kings appear, the Lord assumes six powers (*bhagam*), truth (*satyam)*, pleasant words (*ṛtam*), mercy and good qualities, endowed with the highest *sattva* (*sattvataḥ*). He accepts beautiful forms in Vraja, Mathurā and Dvārakā in every day of Brahmā (*yuga yuge*), or in every Dvāpara-yuga of the twenty-eighth cycle in Vaivasvata-*manvantara* in each day of Brahmā.

|| 1.10.26 ||

aho alaṁ ślāghyatamaṁ yadoḥ kulam

aho alaṁ puṇyatamaṁ madhor vanam |

yad eṣa puṁsām ṛṣabhaḥ śriyaḥ patiḥ

sva-janmanā caṅkramaṇena cāñcati ||

TRANSLATION

Oh! Most praiseworthy is the family of Yadu! Most purifying is Mathurā-maṇḍala, which Kṛṣṇa the best of men, the lord of auspiciousness, respects by taking birth there, moving about and performing pastimes.

COMMENTARY

Now they speak about the recipients and place of the Lord's appearance. Though the excellence of both the recipients and place is accomplished by saying that both are praiseworthy (*ślāghyatamam*), a separate statement is made about the purity of the area around Mathurā in the second line, since the place is well known for its purifying powers. The extreme nature of this purity is expressed by *alam (*can this be so?) which expresses disbelief. Furthermore the word *aho* expresses the greatest astonishment. By his birth, by his walking about the place, and by other various astonishing activities (*ca*), Kṛṣṇa respected the area of Mathurā. By the use of the present tense without saying *alam* (no disbelief), they indicate that the birth and activities of Kṛṣṇa are eternal. Their intention can be understood by comparing their first statement describing the pastime of creation in the past tense *ya eka āsīt* (SB 1.10.21) and the vision of the sages in the present tense (SB 1.10.23).

"How can the birth and activities be eternal? Those are actions, and any action or its part has a beginning and an end. Without beginning and end there will be a deficiency in the very nature of action." No, this is not a fault. Since the Lord has unlimited forms at all times, he has unlimited manifestations. Because of that he has unlimited pastimes of birth and activities. And thus he has unlimited manifestations of places and associates in this world and the spiritual world for those pastimes. Thus though there are beginning and endings of his birth and activities for each of these manifested forms in each of these places, the moment a portion of the birth or activities ends or even before it ends, the birth and activities begin in other places. Because there is no lack of continuity in the Lord, his birth and activities are eternal. Sometimes the birth and activities take place in a slightly different manner and sometimes in exactly the same manner, because of difference or oneness of different conditions. And as well one form becomes many for performing different actions at once. This will be explained in relation to Kṛṣṇa's expansions in Dvārakā. (SB 10.69.3) At that time it should be understood that Kṛṣṇa has different identities in each of these different active forms because they perform different actions. And there is a particular appearance of *rasa* caused by the particular pastime in the particular place.

"Why did you speak of the birth and activities as one item? Because they begin separately, they should be considered separately." No, there is oneness of similar forms of actions even though they appear at different times. *Śaṅkara-śārīrika* says:

dvirgo-śabdo 'yam uccarito na tu dvau go-śabdāv iti pratīti-nirṇītaṁ śabdaikatvam tathaiva dviḥ pākaḥ kṛto'nena na tu dvau pākāv

When one says the *dvirgo* one does not perceive two different words but one. Similarly we do not conceive of *dviḥ pākaḥ* as one, not two words.

Therefore it is correct to say that the birth and pastimes together are eternal. Thus in various scriptures it is recommended to perform meditation on the pastimes which took place previously (since they are eternal). This is also stated in Madhva's commentary relating to Paramātmā. Thus because they are eternal, forms such as Trivikrama can disappear with no contradiction. *Śruti* agrees with this. *Yad bhūtaṁ bhavac ca bhaviṣyac ca*: the Lord was present in the past, is present now and will be present in the future. (*Bṛhad-āraṇyaka Upaniṣad* 3.8.3) This means that though the Lord disappears, he is still recommended as the best object of worship. It should be understood that the Lord's birth is different from our material birth. The Lord makes an appearance in the likeness of a material birth or somewhat similar. This is explained in *Bhagavat-sandarbha*. Some say that the pastimes as well as the devotees and *dhāmas* are called eternal simply because there are many manifestations of his birth and activities in infinite, eternal *dhāmas* in the material world.

|| 1.10.27 ||

aho bata svar-yaśasas tiraskarī
kuśasthalī puṇya-yaśaskarī bhuvaḥ |
paśyanti nityaṁ yad anugraheṣitaṁ
smitāvalokaṁ sva-patiṁ sma yat-prajāḥ ||

TRANSLATION

Oh! Dvārakā derides the fame of Svarga. It gives fame to purity on this earth, because the inhabitants constantly see Kṛṣṇa with smiling face, who was sent here by mercy!

COMMENTARY

Having glorified Mathurā-maṇḍala, they now remember Dvārakā. Oh! Dvārakā (*kuśasthalī*) it surpasses the fame of Svarga. This is a statement in deference to common attitudes, not scriptural truth (since there is no comparison to Svarga at all). If it is *svar-yaśasaḥ* it means that Dvārakā surpasses Vaikuṇṭha. This is because (*yat*) the residents there (*yat-prajāḥ*) see Kṛṣṇa (*sva-patim*) who by mercy was dispatched (*iṣitam*) from Hastināpura or from his inner palace in order to give happiness to the citizens. Or the phrase can mean "they see Kṛṣṇa who is sought in order to attain his mercy." *Anugrahoṣitam* is also seen in some versions. This mean "they see Kṛṣṇa who resided there to give mercy." This situation does not occur in Svarga.

|| 1.10.28 ||

nūnaṁ vrata-snāna-hutādineśvaraḥ

samarcito hy asya gṛhīta-pāṇibhiḥ |

pibanti yāḥ sakhy adharāmṛtaṁ muhur

vraja-striyaḥ sammumuhur yad-āśayāḥ ||

TRANSLATION

O friend! The wives of Kṛṣṇa who drink the nectar of his lips constantly certainly must have worshipped him by austerities, bathing in sacred places and sacrifices in previous lives to attain their present status. But the women of Vraja whose minds were completely absorbed in that nectar fainted in bliss simply because of remembering it.

COMMENTARY

This verse describes the women with *mādhurya-rasa*. Certainly Kṛṣṇa was worshipped by vows, bathing and sacrifices by his wives who drink the nectar of his lips constantly. Let us also, not having performed vows or bathing, drink the nectar of his beauty right now. Those wives are much superior to us, even with our millions of good qualities. But they are much inferior to the women of Vraja! Those whose minds were absorbed (*āśayāḥ*) in the sweetness of those lips fainted in bliss (*sammumuhuḥ*) by remembering that sweetness in the morning. What kind of condition they attained on actually drinking that nectar at night we do not know! In this way their extreme bliss arising from their extreme *prema* is indicated.

|| 1.10.29-30 ||

yā vīrya-śulkena hṛtāḥ svayaṁvare

pramathya caidya-pramukhān hi śuṣmiṇaḥ |

pradyumna-sāmbāmba-sutādayo 'parā

yāś cāhṛtā bhauma-vadhe sahasraśaḥ ||

etāḥ paraṁ strītvam apāstapeśalaṁ

nirasta-śaucaṁ bata sādhu kurvate |

yāsāṁ gṛhāt puṣkara-locanaḥ patir

na jātv apaity āhṛtibhir hṛdi spṛśan ||

TRANSLATION

Rukmiṇī, Jāmbavatī, Nāgnajitī and others, who were take away at the price of valor after Kṛṣṇa defeated strong kings headed by Śiśupāla and others in the thousands, who were accepted by him on killing Narakāsura, and who had been impure and had lost all auspiciousness, then became the best of women, because lotus-eyed Kṛṣṇa, increasing the bliss in their hearts by bringing things to them, never left their houses.

COMMENTARY

Two verses elaborate on what has been said. *Vīrya-śulkena* means "by the price of valor." *Śuṣminaḥ* means "strong." Those who had Pradyumna, Sāmba and Āmba as sons refers to Rukmiṇī, Jāmbavatī and Nāgnajitī. "Others" includes Satyabhāmā. *Apāsta-peśalam* means "having lost auspiciousness or independence." *Nirasta-śaucam* means "having lost purity." Kṛṣṇa never left their houses. He touched their hearts, or increased their bliss by bringing various beautiful gifts like the Pārijāta tree.

|| 1.10.31 ||

sūta uvaca

evaṁvidhā gadantīnāṁ sa giraḥ pura-yoṣitām |

nirīkṣaṇenābhinandan sasmitena yayau hariḥ ||

TRANSLATION

Sūta said:

Acknowledging the words of the women of Hastināpura who had spoken in this way, with smiles and glances, Kṛṣṇa departed.

COMMENTARY

By his glances he pleased the women who had *śānta-rati,* and by his smiles he pleased those with *mādhurya-bhāva*.

|| 1.10.32 ||

ajāta-śatruḥ pṛtanāṁ gopīthāya madhu-dviṣaḥ |
parebhyaḥ śaṅkitaḥ snehāt prāyuṅkta catur-aṅgiṇīm ||

TRANSLATION

Yudhiṣṭhira, worried about enemies, out of affection engaged an army of four parts[40] for the protection of Kṛṣṇa.

COMMENTARY

Gopīthāya means “for protection.”

|| 1.10.33 ||

atha dūrāgatān śauriḥ kauravān virahāturān |
sannivartya dṛḍhaṁ snigdhān prāyāt sva-nagarīṁ priyaiḥ ||

TRANSLATION

Leaving the Pāṇḍavas who were most affectionate, afflicted by separation and who had accompanied him for a long way, Kṛṣṇa went to Dvārakā.

COMMENTARY

Kauravān means the Pāṇḍavas.

|| 1.10.34-35 ||

kuru-jāṅgala-pāñcālān śūrasenān sayāmunān |
brahmāvartaṁ kurukṣetraṁ matsyān sārasvatān atha ||
maru-dhanvam atikramya sauvīrābhīrayoḥ parān |
ānartān bhārgavopāgāc chrānta-vāho manāg vibhuḥ ||

TRANSLATION

O son of Bhṛgu! Passing through the provinces of Kuru-jāṅgala, Pāṇcāla, and Śūrasena on the banks of the Yamunā River, Brahmāvarta, Kurukṣetra, Matsya, Sārasvata, and the deserts and arid regions, and then Sauvīra and Abhīra, the Lord arrived at Ānarta with slightly tired horses.

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[40] According to Śrīdhara Svāmī the four parts are elephants, horses, chariots and foot soldiers.

COMMENTARY

The places are not listed in proper sequence. *Maru* is a place without water and *dhanva* is a place with little water. He arrived at Ānarta, the area of Dvārakā with slightly tired horses (*manāk śrānta vāhaḥ*).

|| 1.10.36 ||

tatra tatra ha tatratyair hariḥ pratyudyatārhaṇaḥ |
sāyaṁ bheje diśaṁ paścād gaviṣṭho gāṁ gatas tadā ||

TRANSLATION

At all the places along the way devotees offered gifts to the Lord. He arrived at Dvārakā in the afternoon. Then the sun entered the western ocean.

COMMENTARY

The states situated on the road from Hastināpura to Dvārakā also worshipped him. The Lord was offered gifts by the devotees living in all those places (*tatratyaiḥ*) as he proceeded on the road, in order to bring him to their place. To fulfill their desires he went to all these places one after the other and after staying a few days in each place continued on the road. He arrived at Dvārakā (*paścād diśam*) in the afternoon (*sāyam*). At that time the sun (*gaviṣṭhaḥ*) had entered the water (*gām*) of the western ocean.

śrī-kṛṣṇa-dvārakā-gamanaṁ nāma

Kṛṣṇa goes to Dvārakā

|| 1.11.1 ||

sūta uvāca

ānartān sa upavrajya svṛddhāñ jana-padān svakān |

dadhmau daravaraṁ teṣāṁ viṣādaṁ śamayann iva ||

TRANSLATION

Sūta said:

Arriving at his own prosperous city of Dvārakā, Kṛṣṇa, somewhat allaying the suffering of the inhabitants, blew the best of conch shells.

COMMENTARY

In the eleventh chapter, Kṛṣṇa, arriving at Dvārakā, is praised by the inhabitants, meets with his friends and satisfies his wives.

Daravaram is his conch Pāñcajanya. Without seeing Kṛṣṇa directly their lamentation could not be completely dissipated. Thus the word *iva* (somewhat) is used.

|| 1.11.2 ||

sa uccakāśe dhavalodaro daro 'py
urukramasyādharaśoṇa-śoṇimā ||
dādhmāyamānaḥ kara-kañja-sampuṭe |
yathābja-ṣaṇḍe[41] *kala-haṁsa utsvanaḥ ||*

TRANSLATION

The white-bellied conch, continually blown in his lotus hands, like a bellowing swan amidst a lotus grove, reddened by the touch of Kṛṣṇa's lips, appeared most attractive.

COMMENTARY

That conch appeared beautiful (*uccakāśe*), being reddened by the red of his lips. He continually blew it (*dādhmāyamānaḥ*). The conch held in his hands was like a swan in a group of lotuses (*abja-ṣaṇḍe*).

|| 1.11.3 ||

tam upaśrutya ninadaṁ jagad-bhaya-bhayāvaham[42] *|*
pratyudyayuḥ prajāḥ sarvā bhartṛ-darśana-lālasāḥ ||

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[41] Another version has *khaṇḍe instead of ṣaṇḍe.*
[42] *'jagad-bhava-bhayāpaham' ity api pāṭhaḥ |*

TRANSLATION

Hearing that sound of the conch, which gives fear to the dangers of material existence, all the citizens, desiring to see their master, went out to meet him,

COMMENTARY

The conch gives fear to the fear of this material existence.

|| 1.11.4-5 ||

tatropanīta-balayo raver dīpam ivādṛtāḥ |
ātmārāmaṁ pūrṇa-kāmaṁ nija-lābhena nityadā ||
prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā |
pitaraṁ sarva-suhṛdam avitāram ivārbhakāḥ ||

TRANSLATION

Offering him gifts like offering a lamp to the sun, faces blossoming in affection, they began to speak with words choked up with joy to Kṛṣṇa, who is always satisfied with his own qualities, who is satisfied with himself, and who is always their friend and protector, like a father protecting his children.

COMMENTARY

They offered gifts (*upanītāḥ balayaḥ*), which were given out of adoration, though he did not need them, just like a sun worshipper offers a lamp to the sun. They spoke to Kṛṣṇa who was their protector, like a father protecting children. *Ātmārāmam* (self-satisfied) indicates that he was not dependent on the gifts.

|| 1.11.6 ||

natāḥ sma te nātha sadāṅghri-paṅkajaṁ
viriñca-vairiñcya-surendra-vanditam |
parāyaṇaṁ kṣemam ihecchatāṁ paraṁ
na yatra kālaḥ prabhavet paraḥ prabhuḥ ||

TRANSLATION

O master! We continually offer respects to your lotus feet, the supreme shelter for those desiring the highest benefit, worshipped by Brahmā, the Kumāras, Indra, which cannot be influenced by time, which controls even Brahmā.

COMMENTARY

Vairiñcyāh means the Kumāras. *Param parāyaṇam* means the supreme shelter. In the shelter of these lotus feet, the master of Brahmā and others (*paraḥ prabhuḥ*), time, does not have power.

|| 1.11.7 ||

bhavāya nas tvaṁ bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā |
tvaṁ sad-gurur naḥ paramaṁ ca daivataṁ
yasyānuvṛttyā kṛtino babhūvima ||

TRANSLATION

Protector of the universe! Work for our best interests! You alone are our mother, father, friend and master. You are our *guru* and supreme deity, by following whom we have become successful.

COMMENTARY

Bhavāya means “for welfare.” Medinī says *bhavaḥ kṣeme saṁsāre*: *bhava* means welfare and material existence.

|| 1.11.8 ||

aho sanāthā bhavatā sma yad vayaṁ
traiviṣṭapānām api dūra-darśanam |
prema-smita-snigdha-nirīkṣaṇānanaṁ
paśyema rūpaṁ tava sarva-saubhagam ||

TRANSLATION

In you we have found our master. We have become successful, because we can see your form endowed with all good qualities, with a face smiling in love and glancing in affection, which is difficult to see for the *devatās*.

COMMENTARY

Triaviṣṭapānām means “of the *devatās*.”

|| 1.11.9 ||

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva nas tavācyuta ||

TRANSLATION

O lotus-eyed Lord! When you go to Hastināpura or Vraja to see your friends, one moment becomes like a trillion years for us, who belong to you, and who become like eyes without the sun.

COMMENTARY

O lotus–eyed Lord! A version which has *no bhavān* is not accepted. *Kurūn* means Hastināpura and *madhūn* means Vraja, not Mathurā, because at that time none of his friends resided there. This is understood from the word "all" in the statement *tatra yoga-prabhāvena nītvā sarva-janaṁ hariḥ*: the lord by his power of *yoga* brought all the inhabitants of Mathurā to Dvārakā. (SB 10.50.57) He sent messengers back to the *gopīs* when he was leaving, saying "I will come back." (SB 10.39.35) And he sent Nanda back to Vraja saying, "I will come to see you." (SB 10.45.23) Though it is clearly mentioned in *Padma Purāṇa* and other Purāṇas that he did return, it can be understood from this verse of *Bhāgavatam* as well. When you leave, a moment becomes like a trillion years for us (*naḥ*) who belong to you (*tava*).

|| 1.11.10 ||[43]

kathaṁ vayaṁ nātha ciroṣite tvayi
prasanna-dṛṣṭyākhila-tāpa-śoṣaṇam |
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanaṁ manoharam ||

TRANSLATION

O Lord! When you leave, how can we maintain our lives, not seeing your attractive face decorated with a pleasing smile, which dries up all miseries with its joyful glances.

|| 1.11.11 ||[44]

[43] This verse is not found in all editions of Sridhar's *tika*.
[44] This is part of verse 10 in the folio. Thus verse numbers hereafter are different.

iti codīritā vācaḥ prajānāṁ bhakta-vatsalaḥ |
śṛṇvāno’nugrahaṁ dṛṣṭyā vitanvan prāviśat puram ||

TRANSLATION

After hearing these words from the citizens, Kṛṣṇa, affectionate to his devotees, spreading mercy by his glance, entered the city.

COMMENTARY

He glanced at the citizens.

|| 1.11.12 ||

madhu-bhoja-daśārhārha-kukurāndhaka-vṛṣṇibhiḥ |
ātma-tulya-balair guptāṁ nāgair bhogavatīm iva ||

TRANSLATION

He entered the city, protected by the Madhus, Bhojas, Daśārhas, Arhas, Kukura, Andhaka and Vṛṣṇis, similar in strength to himself, which appeared like the city of Bhogavatī protected by the Nāgas.

COMMENTARY

Dvārakā is described in five verses.

|| 1.11.13 ||

sarvartu-sarva-vibhava-puṇya-vṛkṣa-latāśramaiḥ |
udyānopavanārāmair vṛta-padmākara-śriyam ||

TRANSLATION

The city appeared splendid with lakes surrounded by pleasure gardens and plantations, with groves of pious trees and creepers giving fruit and flowers of all seasons.

COMMENTARY

The city appeared splendid with lakes or lotus pools (*padmākara*) surrounded by forests for recreation giving flowers, and groves giving fruit, and with groves of pious creepers and trees giving flowers of all seasons.

|| 1.11.14 ||

gopura-dvāra-mārgeṣu kṛta-kautuka-toraṇām |
citra-dhvaja-patākāgrair antaḥ pratihatātapām ||

TRANSLATION

Festoons had been placed over the gates and doors. The multitude of colorful flags with insignias and with auspicious patterns prevented the heat from entering.

COMMENTARY

Gopuras are city gates. *Dvāras* are doors to houses. The heat of the sun was stopped from entering within by the flags.

|| 1.11.15 ||

sammārjita-mahā-mārga-rathyāpaṇaka-catvarām |
siktāṁ gandha-jalair uptāṁ phala-puṣpākṣatāṅkuraiḥ ||

TRANSLATION

The major roads, lanes, market roads and footpaths were sprinkled with scented water and spread with flowers, fruit, rice and sprouts.

COMMENTARY

Mahā-mārga means main road. *Rathya* are other roads. *Āpaṇaka* means shopping street. *Catvara* is *a* footpath. *Uptām* means sprinkled.

|| 1.11.16 ||

dvāri dvāri gṛhāṇāṁ ca dadhy-akṣata-phalekṣubhiḥ |
alaṅkṛtāṁ pūrṇa-kumbhair balibhir dhūpa-dīpakaiḥ ||

TRANSLATION

The city was adorned with full water pots, incense, lamps, offerings, yogurt, rice, fruits and sugar cane stalks at the door of every house.

|| 1.11.17-20 ||

niśamya preṣṭham āyāntaṁ vasudevo mahā-manāḥ |
akrūraś cograsenaś ca rāmaś cādbhuta-vikramaḥ ||

pradyumnaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |
praharṣa-vegocchaśita- śayanāsana-bhojanāḥ ||

vāraṇendraṁ puraskṛtya brāhmaṇaiḥ sasumaṅgalaiḥ |
śaṅkha-tūrya-ninādena brahma-ghoṣeṇa cādṛtāḥ |
pratyujjagmū rathair hṛṣṭāḥ praṇayāgata-sādhvasāḥ ||

vāramukhyāś ca śataśo yānais tad-darśanotsukāḥ |
lasat-kuṇḍala-nirbhāta-kapola-vadana-śriyaḥ ||

TRANSLATION

Hearing that their dear Lord was coming, liberal Vasudeva, Akrūra, Ugrasena, Balarāma of astonishing prowess, Pradyumna, Cārudeṣna, Sāmba, the son of Jāmbavatī, overlooking eating, sitting, and sleeping out of great bliss, overjoyed and enthusiastic, excited from love, putting the best elephants in front, went out with *brāhmaṇas* decorated auspiciously, chanting of *mantras* and the sounds of conches and *tūryas*. Hundreds of beautiful dancing girls, eager to see the Lord, with glittering earrings lighting up their cheeks, also came on vehicles,

COMMENTARY

Four verses are one sentence. The word *preṣṭham* can be taken either with conventional meaning of “husband” (for the queens) or with its etymological meaning “dear.” Out of joy they overlooked (*ucchaśita*) eating etc. The verb *śaś* means to jump up. *Sādhvasam* means zeal.

|| 1.11.21 ||

naṭa-nartaka-gandharvāḥ sūta-māgadha-vandinaḥ |
gāyanti cottamaśloka-caritāny adbhutāni ca ||

TRANSLATION

The actors, dancers, singers, reciters, bards and eulogists sang about the astonishing activities of the Lord.

COMMENTARY

Natas (actors) are those who are skillful at portraying *rasa*. *Nartakas* (dancers) are those who dance to the rhythms of the songs. *Gandharvās* are singers. *Sūtas* recite Purāṇas. *Māgadhas* praise the lineage of families. *Vandis* of pure intelligence sing praises.

|| 1.11.22 ||

bhagavāṁs tatra bandhūnāṁ paurāṇām anuvartinām |
yathā-vidhy upasaṅgamya sarveṣāṁ mānam ādadhe ||

TRANSLATION

The Lord met them all and suitably respected all friends, relatives, and citizens who had come.

COMMENTARY

Yathāvidhi means “as suitable.”

|| 1.11.23 ||

prahvābhivādanāśleṣa-kara-sparśa-smitekṣaṇaiḥ |
āśvāsya cāśvapākebhyo varaiś cābhimatair vibhuḥ ||

TRANSLATION

Removing all fear from fathers and *gurus* by bowing his head, greeting the elders of the Yadus with words, others with embraces, the touch of his hands, smiles and glances, he respected all, down to the outcastes with desirable gifts.

COMMENTARY

Prahvā means to bow the head. He did this to fathers and other elder relatives and to sages like Garga. He greeted elders of the Yadu clan with words. Down to the outcastes he comforted all, giving them fearlessness. *Varaiḥ* means by desirable gifts.

|| 1.11.24 ||

svayaṁ ca gurubhir vipraiḥ sadāraiḥ sthavirair api |
āśīrbhir yujyamāno ’nyair vandibhiś cāviśat puram ||

TRANSLATION

Receiving blessings from fathers and teachers, *brāhmaṇas*, elders with their wives, eulogists and others, he entered the city.

COMMENTARY

Gurubhiḥ means “by grandfathers and others.”

|| 1.11.25-26 ||

rāja-mārgaṁ gate kṛṣṇe dvārakāyāḥ kula-striyaḥ |
harmyāṇy āruruhur viprās[45] tad-īkṣaṇa-mahotsavāḥ ||
nityaṁ nirīkṣamāṇānāṁ yad api dvārakaukasām |
na vitṛpyanti hi dṛśaḥ śriyo dhāmāṅgam acyutam ||

TRANSLATION

O *brāhmaṇas*! When Kṛṣṇa arrived at the main road, the women of Dvārakā, overjoyed on seeing him, climbed to the top of the palaces, because the eyes of the inhabitants of Dvārakā could not be satisfied even with constantly gazing upon Acyuta, whose limbs were the abode of beauty.

COMMENTARY

Viprāḥ means “O *brāhmaṇas*!” They went to the tops of the palaces because (*yat*) their eyes, even gazing at him constantly, were not satisfied. His limbs were the abode of beauty.

|| 1.11.27 ||

[45] *vipra*

śriyo nivāso yasyoraḥ pāna-pātraṁ mukhaṁ dṛśām |
bāhavo loka-pālānāṁ sāraṅgāṇāṁ padāmbujam ||

TRANSLATION

His chest is the shelter of Lakṣmī, his face, the drinking vessel, is the shelter for the eyes, his arms are the shelter of the protectors of the word, and his lotus feet are the shelter of the bee-like devotees.

COMMENTARY

His face, a cup full of sweet beauty, is the shelter for the eyes. His arms are the shelter for protectors of the planets such as Indra. Taking shelter of their strength, they become fearless of the demons and live comfortably. *Sāraṅga* can mean those who sing (*ga)* the glories of the Lord (*sāram*), the devotees. As a pun, it means a bee, which takes shelter of the lotus.

|| 1.11.28 ||

sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarṣitaḥ pathi |
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ ||

TRANSLATION

On the road, furnished with umbrella and *cāmaras*, showered with flowers, wearing yellow cloth with a garland, he appeared to be a cloud with the sun, moon, rainbow and lightning.

COMMENTARY

Vaidyutam is lightning. A comparison is made between Kṛṣṇa and a cloud. The umbrella is like the sun, and the waving of two *cāmaras*, with their circular movements, are like two moons. The showers of flowers are like stars. The flower garland is like two rainbows. His yellow cloth is like lightning. It is astonishing that the sun and two moons simultaneously shine on a cloud with the stars, two rainbows and stationary lightning. This is how the Lord appeared.

|| 1.11.29 ||

praviṣṭas tu gṛhaṁ pitroḥ pariṣvaktaḥ sva-mātṛbhiḥ |
vavande śirasā sapta devakī-pramukhā mudā ||

TRANSLATION

Entering the house of his parents, embraced by seven mothers, headed by Devakī, he offered respects with his head to them.

COMMENTARY

This is mentioned to show that he greatly respected the seven because they were sisters of his mother Devakī. Vasudeva actually had eighteen wives and he offered respects to all of them as his mothers.

|| 1.11.30 ||

tāḥ putram aṅkam āropya sneha-snuta-payodharāḥ |
harṣa-vihvalitātmānaḥ siṣicur netrajair jalaiḥ ||

TRANSLATION

Hearts trembling with joy, milk flowing from their breasts, they put Kṛṣṇa on their laps, and moistened them with their tears.

|| 1.11.31 ||

athāviśat sva-bhavanaṁ sarva-kāmam anuttamam |
prāsādā yatra patnīnāṁ sahasrāṇi ca ṣoḍaśa ||

TRANSLATION

He then entered his own incomparable quarters which satisfied all desires, where there were sixteen thousands one hundred and eight palaces for his queens.

COMMENTARY

Sva-bhavanam means his own quarters. *Ca* with sixteen thousand indicates an additional one hundred and eight.

|| 1.11.32 ||

patnyaḥ patiṁ proṣya gṛhānupāgataṁ
vilokya sañjāta-mano-mahotsavāḥ |
uttasthur ārāt sahasāsanāśayāt
sākaṁ vratair vrīḍita-locanānanāḥ ||

TRANSLATION

Seeing from a distance their husband arrive after absence, with great desire in their minds, with bend heads and shy glances, they quickly rose from their seats and their minds, along with their penances.

COMMENTARY

Kṛṣṇa entered each of the palaces of the queens simultaneously in many forms. When each saw him, they thought "Kṛṣṇa has come to me first." This verse describes the reactions of the queens. Their mind became filled with great joy (*sañjāta-mano-mahotsavāḥ*). This is the initial desire. Then they rose from the seats (*āsanaā*) and from their hearts (*āśayāt*). Then they glanced at him from the sides of their eyes with bent heads (*vrīḍita-locanānanāḥ*). This means that they first gave up their seats to embrace their Lord, using the body. They then noticed an obstacle in the form of their bashfulness. They therefore gave up their minds, which were the dwelling place of that bashfulness, and embraced him with their souls. They completely overlooked their bodies and minds. Seeing their beloved, suddenly they fainted out of the bliss of *prema* arising from desire to touch him, because in fainting, as with deep sleep and loss of consciousness, there is no obstruction of the mind. Yājñavalkya speaks of *vratas*:

> *krīḍāṁ śarīra-saṁskāraṁ samājotsava-darśanam |*
> *hāsyaṁ para-gṛhe yānaṁ tyajet proṣita-bhartṛkā ||*
>
> In absence from her husband the wife should give up recreation, cleaning the body, seeing festivals in society, laughing and going to other houses.

They rose along with their *vratas.* Though it was improper for them to be seen by their husband in a state of *vrata*, because they could not suddenly give up those *vratas,* they rose along with their *vratas.* Seeing them in an unkempt state because of separation, he became more affectionate to them.

|| 1.11.33 ||

tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim |

niruddham apy āsravad ambu netrayor
vilajjatīnāṁ bhṛgu-varya vaiklavāt ||

TRANSLATION

The queens first embraced the Lord with their eyes, full of desire, and then they embraced with their subtle bodies so that no one could see. O chief amongst the Bhṛgus, though they tried to restrain their tears because of embarrassment, they inadvertently shed some tears.

COMMENTARY

This verse describes how they embraced Kṛṣṇa in spite of the obstacle of their shyness. *Ātma-jaiḥ* refers to Cupid born of the mind or conjugal desire. *Amara-koṣa* says *makaradhvaja ātma-bhūḥ*: *ātma-bhūh* means Cupid. They saw him with intense desire. First they embraced him with their eyes filled with desire. This is enjoyment through the eyes. Having him enter within the holes of their eyes, they embraced him with their subtle body (*antar-ātmanā*) because they did not want others to understand what they were doing. This method of women in love is described later

> *taṁ kācin netra-randhreṇa hṛdi kṛtvā nimīlya ca |*
>
> *pulakāṅgy upaguhyāste yogīvānanda-samplutā ||*

> One *gopī* took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a *yogī* meditating upon the Lord. SB 10.32.8

But seeing that their most clever husband understood what they were doing, they became embarrassed, and though they stopped the tears from flowing in their eyes, some tears flowed anyway beyond their control, O best of the Bhṛgu dynasty!

|| 1.11.34 ||

yadyapy asau pārśva-gato raho-gatas

tathāpi tasyāṅghri-yugaṁ navaṁ navam |

pade pade kā virameta tat-padāc

calāpi yac chrīr na jahāti karhicit ||

TRANSLATION

Though Kṛṣṇa's feet were next to them and in private, they appeared more and more beautiful at every moment. Which woman could give up those feet which Lakṣmī never gives up?

COMMENTARY

At every moment (*pade pade*) the feet appeared newer and newer to them. If Lakṣmī who is fickle in nature, the embodiment of all beauty, finds those feet ever fresh, then what to speak of anyone else being able to give them up.

|| 1.11.35 ||

evaṁ nṛpāṇāṁ kṣiti-bhāra-janmanām

akṣauhiṇībhiḥ parivṛtta-tejasām |

vidhāya vairaṁ śvasano yathānalaṁ

mitho vadhenoparato nirāyudhaḥ ||

TRANSLATION

The Lord, without weapons, by creating enmity between kings powerful with armies, who created a burden on the earth, destroyed them by having them kill each other, just as the wind, by creating friction between bamboos, destroys them by fire.

COMMENTARY

In order to express the unimpeded nature of his love for the queens another type of activity lacking that excitement is described. Just as wind produces fire by rubbing the bamboos together and then destroys them by burning, the Lord without weapons, by creating enmity between kings, who were powerful with their vast armies and who created a burden for the earth, destroyed them by having them kill each other.

|| 1.11.36 ||

sa eṣa nara-loke 'sminn avatīrṇaḥ sva-māyayā |

reme strī-ratna-kūṭastho bhagavān prākṛto yathā ||

TRANSLATION

Having appeared on this earth the Lord enjoyed among the best of women by expanding himself through his *yoga-māyā*, according to his nature.

COMMENTARY

By his *yoga-māyā* (*sva-māyayā*) he resided with each of his many wives by expanding his form into many. Thus according to his nature (*yathā prākṛtaḥ*) the Lord enjoys. The causes of the Lord's enjoyment, the desire to enjoy and the activities of enjoyment are all beyond the material *guṇas* because he is not material.

|| 1.11.37 ||

uddāma-bhāva-piśunāmala-valgu-hāsa-

vrīḍāvaloka-nihato madano 'pi yāsām |

sammuhya cāpam ajahāt pramadottamās tā

yasyendriyaṁ vimathituṁ kuhakair na śekuḥ ||

TRANSLATION

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and signified deep love, and although they could conquer Cupid himself by making him give up his bow in frustration, those who approached Him with false smiles and glances could not agitate the senses of the Lord.

COMMENTARY

"How can Kṛṣṇa be beyond matter when he enjoys sense objects with his senses?" This verse answers.

With their pure, beautiful smiles (*amala-valgu-hāsa*) and bashful glances (*vrīḍāvaloka*) indicating deep prema (*uddāma-bhāva*) directed towards Kṛṣṇa, which arose from their own pain of love, they defeated Cupid. Cupid first considered, "Hey, they are glancing at their beloved Kṛṣṇa with desire without even being struck by my arrows!" Then he became struck with wonder on seeing Kṛṣṇa's sweetness. The material Cupid, who had come to bewilder Kṛṣṇa, himself became bewildered and threw down his bow. In the presence of their arched bow-like eyebrows and the arrows of their bashful glances, what is the use of my bow and arrows? Thus he gave them up.

Though they were the best of women, they could not disturb his senses with their beautiful smiles and glances endowed with deception (*kuhakaiḥ*) to bring him under

control. However, if those glances were endowed with *prema*, then they could disturb his senses. Because they did possess the proper type of love, their glances and smiles were certainly endowed with *prema*, though it was conjugal *prema*. They are described in the verse as having *prema* (*bhāva-piśuna*) and others are described as having deception (*kuhakaiḥ*). In the first case though the Lord is under the control of his wives, the Lord is still beyond *prakṛti* and the *guṇas* of matter, because he is under the control of *prema,* which is a function of the *cit-śakti* (not material *māyā*), and because their glances and smiles are composed of *prema*, the love that appears in them, and the pastimes of love that arise from that love are all spiritual. It is therefore impossible to say that the Lord has enjoyment of material sense objects, such as material sound and touch. In the second case, because it is impossible for a person without *prema* to control the Lord, the verse says that his senses cannot at all be disturbed by deception. Therefore the previous statement *reme strī-ratna-kūṭa-stho bhagavān prākṛto yathā* cannot mean that the Lord is attracted to material enjoyment.

One cannot say that the queens are material if sometimes their love-filled glances do not bring the Lord under control, because all the queens belong to the *cit-śakti* and none of their glances or smiles can ever be material. Nor should one say that the Lord is controlled by the general *cit-śakti*, arising from his *svarūpa.* He is actually controlled by *prema* alone which is a special function of the *cit-śakti.* From this conclusion, there are no more objections.

|| 1.11.38 ||

tam ayaṁ manyate loko hy asaṅgam api saṅginam |

ātmaupamyena manujaṁ vyāpṛṇvānaṁ yato ’budhaḥ ||

TRANSLATION

Ignorant people think of the Lord, though uncontaminated by matter, as a human being, one of themselves, contaminated by matter because of seeing unappealing behavior such as his compliance with Satyabhāmā’s attachment to getting the Pārijāta tree.

COMMENTARY

Though the Lord is without material contamination, ignorant people think that he is associated with matter by looking at externals. They think of him in terms of themselves (*ātmaupamyena*) because of unappealing behavior (*vyāprṇvānam*) such that related to Satyabhāmā’s attachment to getting the Pārijāta tree. The fool (*abudhaḥ*) devoid of discrimination of true and false thinks that *prem*a is material attachment, like thinking that sapphire is glass.

|| 1.11.39 ||

etad īśanam īśasya prakṛti-stho 'pi tad-guṇaiḥ |
na yujyate sadātma-sthair yathā buddhis tad-āśrayā ||

TRANSLATION

This is the power of the Lord: though he is situated in *prakṛti*, his is not affected by the *guṇas* which are situated in him, just as the intelligence of the devotees remembering the Lord is not affected by the *guṇas.*

COMMENTARY

"Well, let us agree that the Lord's pastimes with women are non-material because the women belong to the *cit-śakti*. But he appeared in the material Yadu family in the material world and perceived with his senses material objects such as form and sound belonging to demons like Jarāsandha who are material. Therefore it cannot be denied that he is associated with the *guṇas*." This verse answers.

The power (*īśanam*) of the lord is this: though situated in *prakṛti* he has no contact with the *guṇas* of *prakṛti*. What are these *guṇas*? They are situated in him (*ātma-sthaiḥ*). He is situated in the *guṇas*, and the *guṇas* are also situated in him. But he has no contact with the *guṇas*. The lord is said to be without *guṇas* though he is the basis of the whole material realm and the controller of it. *Sākṣī cetā kevalo nirguṇaś ca*: the Lord is the witness, the consciousness, and completely without *guṇas*. (*Śvetāśvatara Upaniṣad* 6.11) *Sattvādayo na santīśe yatra ca prākṛtā guṇāḥ*: the material *guṇas* of *sattva, rajas* and *tamas* do not exist in the Lord. (*Viṣṇu Purāṇa* 1.9.44) *Harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ*: the Lord is devoid of the *guṇas,* completely beyond *prakṛti.* (SB 10.88.5) It is just like the intelligence of the greatest devotees has as its object the Lord (*tad-āśrayā buddhiḥ*), always remembering him. Though the intelligence is situated in *prakṛt*i, and is situated in the *guṇas* of *sattva*, *rajas* and *tamas* while being contented, praising or criticizing, while being full or afflicted with hunger and thirst, and while waking, sleeping and in deep sleep, it is not connected to the *guṇas* because of its indifference to the *guṇas.* In the same way, though the Lord accepts the material objects of the senses, he is not affected by them at all because he is devoid of attachment to them

|| 1.11.40 ||

taṁ menire 'balā mūḍhāḥ straiṇaṁ cānuvrataṁ rahaḥ |
apramāṇa-vido bhartur īśvaraṁ matayo yathā ||

Those wives, bewildered by the Lord's *yoga-māyā*, not capable of estimating the powers of their husband, considered the Lord to be under the control of their love and their womanly natures, just as intelligence by itself cannot know the Lord.

COMMENTARY

Then the queens, to whom he is always attached, being full of knowledge, know everything about Kṛṣṇa? No. They also do not know him because perfect knowledge of those women, arising from his *svarūpa,* is covered by the *yoga-māyā* of the Lord in order to nourish *rasa.* That is explained in this verse. These women consider their husband (*tam*) to be controlled by their love (*rahaḥ anuvratam*), controlled by their womanly nature (*straiṇam*), because they have been bewildered (*mūḍhāḥ*) by the Lord to nourish *mādhurya-rasa.* Just as people playing in the ocean do not know the extent of the ocean, they do not know the extent (*apramāṇam-vidaḥ*) of their husband. The intellectual functions of those who write scriptures (*matayaḥ*), engaged in defining the Lord, know very little because of various opinions such as "the Lord is the material cause of the universe, the Lord is the controlling cause or efficient cause of the universe." Thus such intelligent conclusions are actually ignorance. But one cannot consider those women material because they are endowed with *prema* and the Lord is controlled by their *prema*, since it has been said that they serve the Lord with *prema.*

dvādaśo 'dhyāyaḥ

parīkṣij-janma nāma

Birth of Parīkṣit

|| 1.12.1 ||

śaunaka uvāca—

aśvatthāmnopasṛṣṭena brahma-śīrṣṇoru-tejasā |
uttarāyā hato garbha īśenājīvitaḥ punaḥ ||

TRANSLATION

Śaunaka said:

The embryo killed by the intense heat of the brahmāstra thrown by Aśvatthāmā was revived by the Lord.

COMMENTARY

The twelfth chapter describes how the king celebrated the birth of Parīkṣit, and heard his future life from the *brāhmaṇas*. No one had ever heard of such a devotional king, who saw Kṛṣṇa when he was in the womb and punished Kali.

Sūta had promised to tell about Parīkṣit's birth, but was sidetracked in reciting the sweet topics of how Parīkṣit was protected in the womb, the prayers of Kuntī, the passing of Bhīṣma, the journey to and entrance into Dvārakā, and Kṛṣṇa's pastimes with the queens there. Śaunaka, desiring to hear about Parīkṣit's birth, again asks about this specifically. *Upasṛṣṭena* means "being thrown."

|| 1.12.2-3 ||

tasya janma mahā-buddheḥ karmāṇi ca mahātmanaḥ |
nidhanaṁ ca yathaivāsīt sa pretya gatavān yathā ||

tad idaṁ śrotum icchāmo gadituṁ yadi manyase |

brūhi naḥ śraddadhānānāṁ yasya jñānam adāc chukaḥ ||

TRANSLATION

We desire to hear about the birth, activities, passing away and destination of this highly intelligent devotee, which Śukadeva gave to you. Please tell us, full of faith, if you desire to tell this.

|| 1.12.4 ||

sūta uvāca

apīpalad dharma-rājaḥ pitṛvad rañjayan prajāḥ |

niḥspṛhaḥ sarva-kāmebhyaḥ kṛṣṇa-pādānusevayā

TRANSLATION

Sūta said:

Yudhiṣṭhira, like his father, freed from personal desires by engaging in service to the Lord, satisfied and protected the citizens.

COMMENTARY

Three verses describe Yudhiṣṭhira in order to indicate that the cause of attaining such a grandson was his attachment to Kṛṣṇa. *Apīpalat* means "he protected."

|| 1.12.5-6 ||

sampadaḥ kratavo lokā mahiṣī bhrātaro mahī |
jambūdvīpādhipatyaṁ ca yaśaś ca tri-divaṁ gatam ||

kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ |
adhijahrur mudaṁ rājñaḥ kṣudhitasya yathetare ||

TRANSLATION

O *brāhmaṇa*! He had all wealth, sacrifices, planets, queens, brothers, the earth, lordship over Jambū-dvīpa, and fame in Svarga, desirable even for the *devatās.* Did these things give joy to the king, whose mind was only fixed on Mukunda without deviation and nothing else?

COMMENTARY

The wealth and other items were desired by the *devatās*. *Spārhāḥ* means desire, coming from *spṛha,* by adding the internal vowel "*a*". Did these things create happiness for the King? No. The reason is given: he was thinking of Mukunda. "Other things" includes sandalwood and garlands offered in honor.

|| 1.12.7 ||

mātur garbha-gato vīraḥ sa tadā bhṛgu-nandana |

dadarśa puruṣaṁ kañcid dahyamāno 'stra-tejasā ||

TRANSLATION

O son of Bhṛgu! The courageous hero Parīkṣit in the womb of his mother, burned by the heat of the weapon, saw the form of the Lord.

COMMENTARY

The topic of discussion now begins. Because of his natural courage (*vīraḥ*), he was not afraid of the fire of the weapon. His first perception of objects by his mental eyes was the form of the Lord.

|| 1.12.8 ||

aṅguṣṭha-mātram amalaṁ sphurat-puraṭa-maulinam |

apīvya-darśanaṁ śyāmaṁ taḍid vāsasam acyutam ||

TRANSLATION

That pure, indestructible, beautiful form was the size of a thumb, with a shining gold crown, dark in complexion, wearing cloth flashing like lightning.

COMMENTARY

Though the Lord extends in all directions, he became the size of the thumb because he was situated in the womb. But actually he saw the Lord of that size by the inconceivable power of the Lord in that place. There is no other reason, for otherwise Parīkṣit would not have to search for that form everywhere later on. (SB 1.12.30) The form he saw was most beautiful (*apīvya-darśanam*). He wore a gold crown. *Maulin* is formed from *mauli* (crown) in the class of words like *vrīhī.* He was dark in complexion and wearing cloth shining like lightning. This indicates that his form, like a rain cloud ornamented with lightning had suddenly appeared in the sky of Uttarā's womb to save the young elephant Parīkṣit being burned by the forest fire of the *brahmāstra.*

|| 1.12.9 ||

śrīmad-dīrgha-catur-bāhuṁ tapta-kāñcana-kuṇḍalam |

kṣatajākṣaṁ gadā-pāṇim ātmanaḥ sarvato diśam |

paribhramantam ulkābhāṁ bhrāmayantaṁ gadāṁ muhuḥ ||

TRANSLATION

He had four long arms, bright gold earrings. His eyes were red from anger and in his hands he was clutching a club. He wandered everywhere, swinging the club, which shone like a meteor.

COMMENTARY

Kṣatajākṣam (blood eyes) means that his eyes became very red because of anger at the *brahmaṣtra.*

|| 1.12.10 ||

astra-tejaḥ sva-gadayā nīhāram iva gopatiḥ |

vidhamantaṁ sannikarṣe paryaikṣata ka ity asau ||

TRANSLATION

Seeing that form nearby annihilate the *brahmāstra* with his club, just as the sun dissipates frost, Parīkṣit considered in his mind, "Who is that?"

COMMENTARY

Like the sun (*gopatiḥ*) destroys frost (*nīhāram*) he destroyed the *brahmāstra.* He considered (*paryaikṣata*) "Who has saved me by those martial stances, even though he is not related to me?"

|| 1.12.11 ||

vidhūya tad ameyātmā bhagavān dharma-gub vibhuḥ |

miṣato daśamāsasya[46] *tatraivāntardadhe hariḥ ||*

TRANSLATION

The Lord, maintaining his reputation as being affectionate to his devotees, inconceivable in form, and also a thief, having destroyed the *brahmāstra*, disappeared at that spot from the sight of the child ten months in the womb.

COMMENTARY

[46] *daśamāsasyeti pāṭhaḥ |*

Dharmagup means “the Lord who maintains his quality of being affectionate to his devotee.” He was seen by Parīkṣit who was just about to be born, being ten months in the womb (*daśamāsasya*). he Lord disappeared there, where he was situated, without going elsewhere, because he is all powerful (*vibhuḥ*). He entered the womb and, attracting Parīkṣit’s mind (*hariḥ,* attractor), he then disappeared. This is the quality of the thief: he enters in and then disappears. Like a deceitful night prowler, he had entered into the womb to steal Parīkṣit’s mind. This metaphor is implied.

|| 1.12.12 ||

tataḥ sarva-guṇodarke sānukūla-grahodaye |

jajñe vaṁśa-dharaḥ pāṇḍor bhūyaḥ pāṇḍur ivaujasā ||

TRANSLATION

Then, with the ascendant filled with favorable planets, which would later manifest all good qualities, the maintainer of Pāṇḍu’s lineage, similar to Pāṇḍu in strength, was born.

COMMENTARY

Sarva-guṇā udarakaḥ means in the future all good qualities would manifest. When he was born there was a conjunction of favorable planets in the ascendant.

|| 1.12.13 ||

tasya prīta-manā raja viprair dhaumya-kṛpādibhiḥ |

jātakaṁ kārayām āsa vācayitvā ca maṅgalam ||

TRANSLATION

Yudhiṣṭhira had the brāhmaṇas such as Dhaumya and Kṛpācārya chant auspicious verses such as *puṇyāham* and perform the birth rites.

COMMENTARY

Jātakam means the birth rites.

|| 1.12.14 ||

hiraṇyaṁ gāṁ mahīṁ grāmān hasty-aśvān nṛpatir varān |

prādāt svannaṁ ca viprebhyaḥ prajā-tīrthe sa tīrthavit ||

TRANSLATION

On the auspicious occasion of the birth, the best of kings, knowing the proper time to give charity, gave the *brāhmaṇas* gold, cows, land, villages, elephants, horses, and the best food.

COMMENTARY

Prajā-tīrthe means "at the auspicious time of a son's birth." *Putre jāte vyatīpāte dattaṁ bhavati cākṣayam*: what is given at the birth of a son or during calamity has indestructible results.

|| 1.12.15-17 ||

tam ūcur brāhmaṇās tuṣṭā rājānaṁ praśrayānvitam |

eṣa hy asmin prajā-tantau purūṇāṁ pauravarṣabha ||

daivenāpratighātena śukle saṁsthām upeyuṣi |

rāto vo 'nugrahārthāya viṣṇunā prabhaviṣṇunā ||

tasmān nāmnā viṣṇu-rāta iti loke bhaviṣyati |

na sandeho mahā-bhāga mahā-bhāgavato mahān ||

TRANSLATION

The satisfied *brāhmaṇas* said to the humble king: O best of men! Though the pure dynasty of Puru was destroyed by unavoidable destiny, this son has been given as mercy to you by the powerful Viṣṇu. Therefore he will be known as Viṣṇu-rāta, "Gift of Viṣṇu," and without doubt, in this world will be the best, the greatest devotee, O fortunate king!

COMMENTARY

Though the pure (*śukle*) dynasty of the Purus was destroyed (*upeyuṣi*), this son was given (*rātaḥ*). The *brāhmaṇas* say “without doubt” to the king who did not believe that his son had such qualities.

|| 1.12.18 ||

śrī-rājovāca—

apy eṣa vaṁśyān rājarṣīn puṇya-ślokān mahātmanaḥ |

anuvartitā svid yaśasā sādhu-vādena sattamāḥ ||

TRANSLATION

The king said:

O great souls! Will this son follow our lineage of reputed saintly kings with fame and good praise?

COMMENTARY

Having heard that Parīkṣit would be a great devotee, the astonished king inquired with reverence. *Api svit* indicates a question. *Anuvartitā* means “follow the qualities of.” Will he be like them or not?

|| 1.12.19 ||

brāhmaṇā ūcuḥ—

pārtha prajāvitā sākṣād ikṣvākur iva mānavaḥ |

brahmaṇyaḥ satya-sandhaś ca rāmo dāśarathir yathā ||

TRANSLATION

The *brāhmaṇas* said:

O son of Pṛthā! He is the protector of the citizens. He is exactly like Ikṣvāku, the son of Manu and Rāma, the son of Daśaratha. He is charitable to the *brāhmaṇas* and true to his promise.

COMMENTARY

You asked if he would have fame like the previous great kings. All their qualities by which they became famous exist in this boy now, and as the occasion arises, they will manifest. Therefore they were not equal to him (since he has the qualities of all of them.) This is what we have observed. With this intention they speak. *Prajā avitā* means protector of the people. *Satya-sandhaḥ* means "true to one's promise."

|| 1.12.20 ||

eṣa dātā śaraṇyaś ca yathā hy auśīnaraḥ śibiḥ |

yaśo vitanitā svānāṁ dauṣyantir iva yajvanām ||

TRANSLATION

He is a donor and protector of those who surrender to him like Śibi, from Uśīnara, and will spread the fame of sacrificers and family members like Bharata, the son of Duṣyanta.

COMMENTARY

Śibi was the ruler of the province of Uśīnara. He protected a pigeon who had surrendered to him by offering his own flesh to a hawk. Bharata was the son of Duṣyanta (or Duṣmanta).

|| 1.12.21 ||

dhanvināṁ agraṇīr eṣa tulyaś cārjunayor dvayoḥ |

hutāśa iva durdharṣaḥ samudra iva dustaraḥ ||

TRANSLATION

He is the best of archers like Arjuna and Kārtavīrya, is intolerable as fire and is insurmountable as the ocean.

COMMENTARY

The two Arjunas are the son of Pṛthā and Kārtavīrya-arjuna.

|| 1.12.22 ||

mṛgendra iva vikrānto niṣevyo himavān iva |

titikṣur vasudhevāsau sahiṣṇuḥ pitarāv iva ||

TRANSLATION

He is as courageous as a lion, honored like the Himālayas, tolerant like the earth and patient like mother and father.

COMMENTARY

The earth, though all-enduring, does not experience the pain of others' sharp words. But he, even though sometimes experiencing that pain, will still not react. The example for that is the patience or tolerance of the parents.

|| 1.12.23 ||

pitāmaha-samaḥ sāmye prasāde girisopamaḥ |

āśrayaḥ sarva-bhūtānāṁ yathā devo ramāśrayaḥ ||

TRANSLATION

He is impartial to all beings like Yudhiṣṭhira, easily satisfied like Śiva, and the shelter of all living beings like Nārāyaṇa.

COMMENTARY

Pitāmaha is Yudhiṣṭhira. *Sāmye* means that he has hatred for no one. *Ramāśrayaḥ* (shelter of Lakṣmī) means Nārāyaṇa.

|| 1.12.24 ||

sarva-sad-guṇa-māhātmye eṣa kṛṣṇam anuvrataḥ |

rantideva ivodāro yayātir iva dhārmikaḥ ||

TRANSLATION

He is famous for all good qualities like Kṛṣṇa, generous like Rantideva, and a follower of *dharma* like Yayāti.

COMMENTARY

In this verse they make one object of comparison with all the qualities. He is equal to Kṛṣṇa in being glorious with all good qualities

|| 1.12.25-26 ||

dhṛtyā bali-samaḥ kṛṣṇe prahrāda iva sad-grahaḥ |
āhartaiṣo ’śvamedhānāṁ vṛddhānāṁ paryupāsakaḥ ||

rājarṣīṇāṁ janayitā śāstā cotpatha-gāminām |

nigrahītā kaler eṣa bhuvo dharmasya kāraṇāt ||

TRANSLATION

He is as determined as Bali, is absorbed in the most excellent Kṛṣṇa, like Prahlāda. He will perform horse sacrifices and respect elders. He will have wise kings for descendents, will punish those who deviate from the law, and will punish Kali in order to produce *dharma* on the earth.

COMMENTARY

Sad-grahaḥ means “he accepts most excellent.” Having spoken of Parīkṣit’s qualities, they then describe his activities.

|| 1.12.27 ||

takṣakād ātmano mṛtyuṁ dvija-putropasarjitāt |

prapatsyata upaśrutya mukta-saṅgaḥ padaṁ hareḥ ||

TRANSLATION

Hearing that he will be killed by Takṣaka who was dispatched by a *brāhmaṇa's* son, detached from all things he will worship the feet of the Lord.

COMMENTARY

Upasarjitāt means "being dispatched."

|| 1.12.28 ||

jijñāsitātma-yāthārthyo muner vyāsa-sutād asau |

hitvedaṁ nṛpa gaṅgāyāṁ yāsyaty addhākutobhayam ||

TRANSLATION

O king! Having discerned the truth about the Lord from the son of Vyāsa, giving up his body on the bank of the Gaṅgā, he will certainly attain the Lord.

COMMENTARY

Jijñāsitātma-yāthārthyaḥ means "he who had discerned the truth about the Lord." *Idam* refers to the body.

|| 1.12.29 ||

iti rājña upādiśya viprā jātaka-kovidāḥ |

labdhāpacitayaḥ sarve pratijagmuḥ svakān gṛhān ||

TRANSLATION

Informing the king in this manner, all the *brāhmaṇas*, expert in astrology, after being worshipped, returned to their houses.

COMMENTARY

Labdhā apacitayaḥ means "those who were worshipped."

|| 1.12.30 ||

sa eṣa loke vikhyātaḥ parīkṣid iti yat prabhuḥ |

pūrvaṁ dṛṣṭam anudhyāyan parīkṣeta nareṣv iha ||

TRANSLATION

Because he constantly remembered the Lord whom he had seen in the womb and searched for him among all men, he was famous Parīkṣit in this world.

COMMENTARY

The name Parīkṣit is explained. Remembering the person he had seen in the womb, he pondered "Is this the person or not?" in all the people he saw (*nareṣu iha*). *Pūrva-dṛṣṭam* instead of *pūrvaṁ dṛṣṭam* is also seen.

|| 1.12.31 ||

sa rāja-putro vavṛdhe āśu śukla ivoḍupaḥ |

āpūryamāṇaḥ pitṛbhiḥ kāṣṭhābhir iva so 'nvaham ||

TRANSLATION

Just as the waxing moon grows daily in phases to become the full moon, the prince quickly grew, nourished by his parents.

COMMENTARY

Just as the moon increases during the waxing phase and becomes full by the succeeding digits, being surrounded by the directions (*kāsthābhiḥ*), Parīkṣit grew by the care and affection, being surrounded by his parents.

|| 1.12.32 ||

yakṣyamāṇo 'śvamedhena jñāti-droha-jihāsayā |

rājā labdha-dhano dadhyau nānyatra kara-daṇḍayoḥ ||

TRANSLATION

Yudhiṣṭhira, desiring to rid himself of sin incurred by killing relatives by performing a horse sacrifice, began to consider whether there was an alternative to force or tax to attain wealth for the sacrifice.

COMMENTARY

He considered that there was no alternative to taxes or force, because it was necessary to have abundant wealth for the sacrifice.

|| 1.12.33 ||

tad abhipretam ālakṣya bhrātaro ’cyuta-coditāḥ |
dhanaṁ prahīṇam ājahrur udīcyāṁ diśi bhūriśaḥ ||

TRANSLATION

Understanding his intention, his brothers, inspired by Kṛṣṇa, brought abundant wealth cast off from the sacrifice of King Marutta in the north direction.

COMMENTARY

They brought gold vessels cast off (*prahīṇam*) from Marutta’s performance of sacrifice.

|| 1.12.34 ||

tena sambhṛta-sambhāro dharma-putro yudhiṣṭhiraḥ |

vājimedhais tribhir bhīto yajñaiḥ samayajad[47] *dharim ||*

TRANSLATION

Yudhiṣṭhira, the son of Dharma, collecting the ingredients for sacrifice by that wealth, fearing the sin of killing relatives, worshipped the Lord by three horse sacrifices.

COMMENTARY

[47] *yajñośamayad iti pāṭhaḥ |*

Sambhṛta-sambhāraḥ means “having collected the ingredients of sacrifice.” *Bhītaḥ* means “fearing the killing of relatives.”

|| 1.12.35-36 ||

āhūto bhagavān rājñā yājayitvā dvijair nṛpam |

uvāsa katicin māsān suhṛdāṁ priya-kāmyayā ||

tato rājñābhyanujñātaḥ kṛṣṇayā saha-bandhubhiḥ |

yayau dvāravatīṁ brahman sārjuno yadubhir vṛtaḥ ||

TRANSLATION

Kṛṣṇa, called there by Yudhiṣṭhira, had the king perform the sacrifice with *brāhmaṇas*, and stayed there for some months to satisfy his friends.

Taking the permission of the king, Draupadī and other friends, he then departed for Dvārakā with Arjuna, surrounded by the Yadus.

(1.13)

atha trayodaśo ’dhyāyaḥ

śrī-nārada-vākyaṁ nāma

|| 1.13.1 ||

sūta uvāca—

viduras tīrtha-yātrāyāṁ maitreyād ātmano gatim |
jñātvāgād dhāstinapuraṁ tayāvāpta-vivitsitaḥ[48] *||*

TRANSLATION

Sūta said:

Having learned about Kṛṣṇa, the goal of the *jīva*, from Maitreya while on pilgrimage, Vidura came to Hastināpura with a desire to teach that.

COMMENTARY

Gatim means Kṛṣṇa. *Tayā avāpta-vivitsitaḥ* means "he who attained all that he desired by that knowledge." *Vivitsitaḥ* comes from the verb *vit,* meaning "to attain," in desiderative form.

The thirteenth chapter describes the arrival of Vidura, Dhṛtarāṣṭra leaving the palace on the instruction of Vidura, and Nārada's instructions to allay the lamentation of Yudhiṣṭhira, in order to describe the coronation of Parīkṣit, just as the story of Aśvatthāmā throwing the *brahmāstra* was told in relation to Parīkṣit's birth.

Having told about Parīkṣit's birth, before telling about how Kali was punished by Parīkṣit, first the coronation will be described. But to describe the coronation, first the arrival of Vidura and the departure of Dhṛtarāṣṭra on the instruction of Vidura, the arrival of Arjuna, and the departure of the Pāṇḍavas are described in three chapters.

|| 1.13.2 ||

yāvataḥ kṛtavān praśnān kṣattā kauṣāravāgrataḥ |
jātaika-bhaktir govinde tebhyaś copararāma ha ||

TRANSLATION

Having asked sufficient questions to Maitreya, Vidura, ceased asking any more when he heard about pure devotion to Govinda.

COMMENTARY

[48] *kṛta-kṛtya-vivitsita iti pāṭhe viditavyedya ity arthaḥ |*

“He gave up questioning” means he did not have any more desires to hear further, because all other questions are useless once *bhakti* has appeared.

|| 1.13.3-5 ||

taṁ bandhum āgataṁ dṛṣṭvā dharma-putraḥ sahānujaḥ |

dhṛtarāṣṭro yuyutsuś ca sūtaḥ śāradvataḥ pṛthā ||

gāndhārī draupadī brahman subhadrā cottarā kṛpī |

anyāś ca jāmayaḥ pāṇḍor jñātayaḥ sasutāḥ striyaḥ ||

pratyujjagmuḥ praharṣeṇa prāṇaṁ tanva ivāgatam |

abhisaṅgamya vidhivat pariṣvaṅgābhivādanaiḥ ||

TRANSLATION

Seeing that their friend had returned, Yudhiṣṭhira and his brothers, Dhṛtarāṣṭṛa, Yuyutsu, Sañjaya, Kṛpācārya, Kuntī, Gāndhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, the rest of the relatives of Pāṇḍu and their wives and sons became revived, as if their life airs had returned to their limbs, and according to suitability, joyfully mixed with his company, greeted and embraced him.

COMMENTARY

Sūta means Sañjaya, *Śāradvataḥ* is Kṛpa. Kṛpī is the wife of Droṇācārya. *Jāmayaḥ* means wives of the relatives. The word *yāmi* is seen in dictionaries along with words starting with consonants and semi-vowels. When the life air goes, a person faints. When the life air returns, the person regains consciousness. *Tanvaḥ* means parts of the body like hands and feet. As if life airs had returned to the limbs, they revived their various actions.

|| 1.13.6 ||

mumucuḥ prema-bāṣpaughaṁ virahautkaṇṭhya-kātarāḥ |
rājā tam arhayāṁ cakre kṛtāsana-parigraham ||

TRANSLATION

Agitated by the longing created by separation, they shed tears of love. The king had him accept a seat and worshipped him.

|| 1.13.7 ||

taṁ bhuktavantaṁ viśrāntam āsīnaṁ sukham āsane |
praśrayāvanato rājā prāha teṣāṁ ca śṛṇvatām ||

TRANSLATION

After feeding him, letting him rest and sitting him down, the king with humility spoke to Vidura for all to hear.

|| 1.13.8 ||

*yudhiṣṭhira uvāca***—**

api smaratha no yuṣmat-pakṣa-cchāyā-samedhitān |
vipad-gaṇād viṣāgnyāder mocitā yat samātṛkāḥ ||

TRANSLATION

Yudhiṣṭhira said:

Do you remember us, because we, along with our mother, growing up under the shade of your wings, were saved by you from the poison and the fire and other dangers?

COMMENTARY

Just as birds raise their young with great affection under the shade of their wings, you raised us. Another meaning of *pakṣa-cchāyā* is “showing favor to us.” *Yad mocitā* means “because we were saved by you.”

|| 1.13.9 ||

kayā vṛttyā vartitaṁ vaś caradbhiḥ kṣiti-maṇḍalam |
tīrthāni kṣetra-mukhyāni sevitānīha bhūtale ||

TRANSLATION

As you wandered over the earth, what did you do for maintenance? What major holy places did you serve on the earth?

COMMENTARY

Vṛttyā means “by livelihood.” *Vaḥ* means “by you.”

|| 1.13.10 ||

bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayaṁ vibho |

tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā ||

TRANSLATION

O master! Devotees like you are holy places incarnate. You purify the holy places because the Lord is situated within you.

COMMENTARY

In this verse he says that Vidura’s going to the holy places is good fortune for those places. You make the holy places even greater, purifying the pure.

|| 1.13.11-12 ||

api naḥ suhṛdas tāta bāndhavāḥ kṛṣṇa-devatāḥ |
dṛṣṭāḥ śrutā vā yadavaḥ sva-puryāṁ sukham āsate ||
ity ukto dharma-rājena sarvaṁ tat samavarṇayat |
yathānubhūtaṁ kramaśo vinā yadu-kula-kṣayam ||

TRANSLATION

O father! Did you see or hear about our relatives and friends, devotees of Kṛṣṇa, the Yadus. Are they residing happily in Dvārakā? When Yudhiṣṭhira had thus spoken, Vidura then gradually described everything he had experienced, except for the destruction of the Yadu dynasty.

|| 1.13.13 ||

nanv apriyaṁ durviṣahaṁ nṛṇāṁ svayam upasthitam |
nāvedayat sakaruṇo duḥkhitān draṣṭum akṣamaḥ ||

TRANSLATION

A merciful person, unable to see others suffer, should not reveal an inauspicious event arising on its own which no human can tolerate.

COMMENTARY

This verse explains the scriptural reason why he did not tell them about the disappearance of the Yadus.

|| 1.13.14 ||

kañcit kālam athāvātsīt sat-kṛto devavat sukham[49] *|*
bhrātur jyeṣṭhasya śreyas-kṛt sarveṣāṁ sukham āvahan ||

TRANSLATION

Respected as a god, Vidura stayed there for some time, pleasing all and giving the highest benefit to Dhṛtarāṣṭra.

COMMENTARY

Śreyas-kṛt means “giving benefit.”

|| 1.13.15 ||

abibhrad aryamā daṇḍaṁ yathāvad agha-kāriṣu |
yāvad dadhāra śūdratvaṁ śāpād varṣa-śataṁ yamaḥ ||

TRANSLATION

As long as Yama passed his life for a hundred years as a *śudra* because of a curse, Aryamā performed his duties of punishing the sinful in an appropriate way.

COMMENTARY

One should consider that Vidura was inferior because of being lesser than Dhṛtarāṣṭra and others. Dharma-rāja, Yama, was born as a *śudra* by the curse of Māṇḍavya in the form of Vidura. Who would carry out punishment while Yama had the *śudra* body? Aryamā held the post. *Abibhrat* is poetic license for *abibhaḥ*. One time the soldiers of a

[49] *devavat svakair iti pāṭhaḥ |*

king were chasing some thieves. They caught them near Māṇḍavya who was performing penance. Tying him up along with the thieves they brought him to the king. By the king's order, they were all impaled. But the king recognized the sage, and had him taken down, and took care of him. The sage went to Yama and in anger spoke. "Why was I impaled?" Yama replied, "As a boy you pierced a grasshopper with the tip of a *kuśa* grass, as play." Hearing this Māṇḍavya cursed Yama, "Since you punished so severely though I was an ignorant boy at the time, you should become a *śudra*."

|| 1.13.16 ||

yudhiṣṭhiro labdha-rājyo dṛṣṭvā pautraṁ kulan-dharam |
bhrātṛbhir loka-pālābhair mumude parayā śriyā ||[50]

TRANSLATION

Having attained his kingdom, and seeing the heir to the dynasty, Yudhiṣṭhira along with his brothers who were like protecting *devatās*, became overjoyed with the greatest splendor.

|| 1.13.17 ||

evaṁ gṛheṣu saktānāṁ pramattānāṁ tad-īhayā |
atyakrāmad avijñātaḥ kālaḥ parama-dustaraḥ ||

TRANSLATION

Insurmountable time overtook those attached to their houses and intoxicated with household affairs without their knowledge.

COMMENTARY

This verse is a criticism of people other than Yudhiṣṭhira and his family present at that time. It has already been said that he was unattached to everything except the Lord *kṣudhitasya yathetare:* he was completely attached to the Lord and nothing else. (SB 1.12.6)

|| 1.13.18 ||

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[50] *atra vijayadhvajyāṁ ṣoḍaśaṁ padyam—*
athāmantryācyuto bandhūn nirvartyānugatān vibhuḥ |
arjunoddhava-śaineyair yayau dvāravatīṁ hayaiḥ || iti vidyate ||

viduras tad[51] *abhipretya dhṛtarāṣṭram abhāṣata |*
rājan nirgamyatāṁ śīghraṁ paśyedaṁ bhayam āgatam ||

TRANSLATION

Knowing that his time was approaching, Vidura spoke to Dhṛtarāṣṭra. “O king! You should leave immediately. See! Fearful time is approaching!”

|| 1.13.19 ||

pratikriyā na yasyeha kutaścit karhicit prabho |
sa eṣa bhagavān kālaḥ sarveṣāṁ naḥ samāgataḥ ||

TRANSLATION

O master! The supremely powerful time which no one can stop has approached us all.

COMMENTARY

By saying “all” Vidura indicates that time had approached even those who should be able to prevent the actions of time.

|| 1.13.20 ||

yena caivābhipanno ’yaṁ prāṇaiḥ priyatamair api |
janaḥ sadyo viyujyeta kim utānyair dhanādibhiḥ ||

TRANSLATION

Attacked by time, a person is separated immediately from his beloved life airs, what to speak of other things like wealth.

COMMENTARY

Afflicted by time, in the form of death a person is separated from his life airs.

|| 1.13.21 ||

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[51] *tam abhipretyeti pāṭhe taṁ vināśa-kālan ity artho jñeyaḥ |*

pitṛ-bhrātṛ-suhṛt-putrā hatās te vigataṁ vayam |
ātmā ca jarayā grastaḥ para-geham upāsase ||

TRANSLATION

Your father, brothers, friends, and sons have been killed. Youth has departed. The body is afflicted by old age. You are living in another person's house.

COMMENTARY

In seven verses Vidura teaches renunciation**.**

|| 1.13.22 ||

andhaḥ puraiva vadhiro manda-prajñāś ca sāmpratam |
viśīrṇa-danto mandāgniḥ sarāgaḥ kapham udvahan ||

TRANSLATION

You were blind from birth. You are now deaf, and feeble witted. Your teeth are broken, your digestion is weak, and your body is full of mucus. Still you are attached.

|| 1.13.23 ||

aho mahīyasī jantor jīvitāśā yathā bhavān |
bhīmāpavarjitaṁ[52] *piṇḍam ādatte gṛha-pālavat ||*

TRANSLATION

So strong is the desire to live among all creatures that, like a dog, you take the food given by Bhīma!

COMMENTARY

Apavarjitam means given. *Gṛha-pālaḥ* is a dog.

|| 1.13.24 ||

agnir nisṛṣṭo dattaś ca garo dārāś ca dūṣitāḥ |
hṛtaṁ kṣetraṁ dhanaṁ yeṣāṁ tad-dattair asubhiḥ kiyat ||

[52] *bhīmāpavarjitam iti pāṭhaḥ | sa eva pāṭho yuktaḥ, ṭīkāyāṁ dattam ity artha-karaṇāt |*

TRANSLATION

What is the use of life maintained by food given by those whom you tried to burn, poison, whose wife you insulted, and whose land and wealth you stole?

COMMENTARY

What is the use (*kiyat*) of life (*asubhiḥ*) attained by food given by them (*tad-dattaiḥ*).

|| 1.13.25 ||

tasyāpi tava deho 'yaṁ kṛpaṇasya jijīviṣoḥ |
paraity anicchato jīrṇo jarayā vāsasī iva ||

TRANSLATION

Though wanting to live and not give the body up, your body, worn out with old age, is dying, beyond your will, like two pieces of cloth.

COMMENTARY

Paraiti means "it is wasting away." Two pieces of cloth indicate the upper and lower cloth. This indicates that both the gross and subtle bodies have become worn out. Blindness and deafness indicate decay of the subtle body (since the senses are subtle) and wrinkles and grey hair are the decay of the gross body.

|| 1.13.26 ||

gata-svārtham imaṁ dehaṁ virakto mukta-bandhanaḥ |
avijñāta-gatir jahyāt sa vai dhīra udāhṛtaḥ ||

TRANSLATION

He is called wise who gives up this body which has not been used to worship Kṛṣṇa, after rejecting wealth and sons and going where no one can find him, while practicing *bhakti.*

COMMENTARY

Gata-svārtham means “afflicted with lamentation, illusion and old age because of not having performed worship of Kṛṣṇa.” *Mukta-bandhanaḥ* means giving up wealth and sons. *Avijñāta-gatiḥ* means “going where no one knows.” The words “gives up’’ should mean “gives up the body at a holy place with devotion.” Such a person is wise.

|| 1.13.27 ||

yaḥ svakāt parato veha jāta-nirveda ātmavān |
hṛdi kṛtvā hariṁ gehāt pravrajet sa narottamaḥ ||

TRANSLATION

He is the best of men who gives up the house after developing discrimination by self-endeavor or inspiration of others and becoming detached, while concentrating the mind on the Lord.

COMMENTARY

The best of men however prepares his remedy before old age. His qualities are described. Getting knowledge himself, or getting instructions from others, he develops discrimination (*ātmavān*). As the merchant turns his heart towards money, the devotee turns his heart towards the Lord, to achieve the Lord. He is the best of men. The austere *sannyasī* is the wise man and the person understanding *bhakti* is the best of men.

|| 1.13.28 ||

athodīcīṁ diśaṁ yātu svair ajñāta-gatir bhavān |
ito ’rvāk prāyaśaḥ kālaḥ puṁsāṁ guṇa-vikarṣaṇaḥ ||

TRANSLATION

Therefore, go to the north, somewhere unknown to your relatives. Then time, destroyer of most of man’s qualities, will come.

COMMENTARY

You have not become a *narottama*. Therefore become a *dhīra*. *Arvāk kālaḥ* means “time will come.” That time, the destroyer of man’s qualities like determination and mercy will come.

|| 1.13.29 ||

evaṁ rājā vidureṇānujena
prajñā-cakṣur bodhita ājamīḍhaḥ |
chittvā sveṣu sneha-pāśān draḍhimno
niścakrāma bhrātṛ-sandarśitādhvā ||

TRANSLATION

The king, born of Ajamīḍha's dynasty, with eyes of knowledge, enlightened by his younger brother Vidura, possessing the path shown by his brother, cutting the ropes of affection because of determination, left the house.

COMMENTARY

He was given teachings of *bhakti-mīśra-jñāna*, for liberation. He was born in the Ājamīḍha dynasty. Because of his mental determination he could leave. The path shown by his brother was the path of bondage and liberation.

|| 1.13.30 ||

patiṁ prayāntaṁ subalasya putrī
pati-vratā cānujagāma sādhvī |
himālayaṁ nyasta-daṇḍa-praharṣaṁ
manasvinām iva sat samprahāraḥ ||

TRANSLATION

Chaste Gāndhārī, daughter of Subala, having good qualities and dedicated to her husband, followed him as he went to the Himālayas, which gives joy to those who have given up violence. She took the challenge like a warrior enjoying a good battle.

COMMENTARY

Gāndhārī was the daughter of Subala. *Sādhvī* means "having good qualities." How did she go to the Himālayas, which would give great hardship? Such sufferings are a cause of joy for those who have enthusiasm. An example is given. It is like a good (*san*) fight (*samprahāraḥ)* experienced by the warrior even if he is very young. *Sat-samprahāram* is also seen. The neuter case is poetic license. *Amara-koṣa* says *samprahārābhisampāta-kali-saṁsphoṭa-saṁyugāḥ*: *samprahāra* means war, quarrel, battle, conflict.

|| 1.13.31 ||

ajāta-śatruḥ kṛta-maitro hutāgnir
viprān natvā tila-go-bhūmi-rukmaiḥ |
gṛhaṁ praviṣṭo guru-vandanāya
na cāpaśyat pitarau saubalīṁ ca ||

TRANSLATION

Yudhiṣṭhira after performing *sandhya* rites, offering oblations in the fire, offering respects to the *brāhmaṇas* by giving sesame, cows, land and gold, entered the house to offer respects to his elders. But he did not see Vidura, Dhṛtarāṣṭra or Gāndhārī.

COMMENTARY

Kṛta-maitraḥ means “having performed *sandhya* rites.” He worshipped the *brāhmaṇas* with sesame and other items and entered. By using the word *praviṣṭaḥ* (sometimes associated with entering the funeral pyre) there is a hint at death rites offerings, which also use sesame The word *ca* indicates not only that he did not see them, but did not know where they had gone. *Pitarau* refers to Vidura and Dhṛtarāṣṭra.

|| 1.13.32 ||

tatra sañjayam āsīnaṁ papracchodvigna-mānasaḥ |
gāvalgaṇe kva nas tāto vṛddho hīnaś ca netrayoḥ |
ambā ca hata-putrārtā pitṛvyaḥ kva gataḥ suhṛt ||

TRANSLATION

Afflicted in mind, he asked Sañjaya who was sitting there, “O son of Gavalgaṇa, where is our father, my blind, aged uncle, his wife grieving for her slain children, and my uncle and friend Vidura?”

|| 1.13.33 ||

api mayy akṛta-prajñe hata-bandhuḥ sa bhāryayā |
āśaṁsamānaḥ śamalaṁ gaṅgāyāṁ duḥkhito ’patat ||

TRANSLATION

Has he thrown himself in the Gaṅgā along with his wife, out of sorrow, with all his children dead, while contemplating my foolish offense?

COMMENTARY

Was Dhṛtarāṣṭra depressed (*āśaṁsamānaḥ*) with the thought of my offense, thinking, "Why should I live, when Yudhiṣṭhira did not leave even one of my sons?" or another meaning is: he desired (*āśaṁsamānaḥ*) as follows, "Let Yudhiṣṭhira also have the sin of killing me too."

|| 1.13.34 ||

pitary uparate pāṇḍau sarvān naḥ suhṛdaḥ śiśūn |
arakṣatāṁ vyasanataḥ pitṛvyau kva gatāv itaḥ ||

TRANSLATION

When our father Pāṇḍu departed, these two protected all us children, who were their relatives, from dangers. From this place, where have they gone?

|| 1.13.35 ||

sūta uvāca—

kṛpayā sneha-vaiklavyāt sūto viraha-karśitaḥ |
ātmeśvaram acakṣāṇo na pratyāhātipīḍitaḥ ||

TRANSLATION

Sūta said:

Sañjaya, pained by the separation, and not seeing his lord, overcome with compassion and the bewilderment of affection, did not reply.

COMMENTARY

Sañjaya was overcome with affection, thinking, "What will become of these two without protection?" He was disturbed by affection caused by his relationship which melted his heart.

|| 1.13.36 ||

vimṛjyāśrūṇi pāṇibhyāṁ viṣṭabhyātmānam ātmanā |
ajāta-śatruṁ pratyūce prabhoḥ pādāv anusmaran ||

TRANSLATION

Wiping his tears with his hands, making is mind steady by intelligence, remembering the feet of his master, he replied to Yudhiṣṭhira.

COMMENTARY

Viṣṭabhyātmānam ātmanā means “creating steadiness in the mind by intelligence.”

|| 1.13.37 ||

*sañjaya uvāca***—**

nāhaṁ veda vyavasitaṁ pitror vaḥ kula-nandana |
gāndhāryā vā mahā-bāho muṣito ’smi mahātmabhiḥ ||[53]

TRANSLATION

Sañjaya said: O joy of the dynasty! I certainly do not know about your uncles and Gāndhārī. O mighty-armed warrior! They have cheated me.

COMMENTARY

Veda should actually be *vedmi. Muṣitaḥ* means cheated. They left while he was sleeping.

|| 1.13.38 ||

athājagāma bhagavān nāradaḥ saha-tumburuḥ |
pratyutthāyābhivādyāha sānujo ’bhyarcayan munim ||

TRANSLATION

At that time, Lord Nārada, holding a *vīṇa*, arrived. Standing up, Yudhiṣṭhira, along with his brothers, after welcoming and worshipping him, spoke to him.

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[53] *vijayadhvajyāṁ tv atra—ahaṁ ca vyaṁsino rājan pitror vaḥ kula-nanadana | na veda sādhvyā gāndharvyā bhuṣito ’smi mahātmabhiḥ || iti pāṭhaḥ |*

COMMENTARY

Out of lamentation, Yudhiṣṭhira worshipped him, but more important was the whereabouts of his uncles.

|| 1.13.39-40 ||

yudhiṣṭhira uvāca—

nāhaṁ veda gatiṁ pitror bhagavan kva gatāv itaḥ |
ambā vā hata-putrārtā kva gatā ca tapasvinī |
karṇadhāra ivāpāre bhagavān pāra-darśakaḥ ||
athābabhāṣe bhagavān nārado muni-sattamaḥ ||

TRANSLATION

Yudhiṣṭhira said:

"O *bhagavān*! I do not know the destination of my uncles. Where did they go from there? Where did my austere aunt, grieving for her dead sons, go? You are like a pilot for crossing the ocean of grief; you can see the other side." Then Lord Nārada the best of sages spoke.

COMMENTARY

Apāre means "in the ocean of grief." Since you are *bhagavān,* you know everything. Please tell me.

|| 1.13.41 ||

nārada uvāca—

mā kañcana śuco rājan yad īśvara-vaśaṁ jagat |
lokāḥ sapālā yasyeme vahanti balim īśituḥ |
sa saṁyunakti bhūtāni sa eva viyunakti ca ||

TRANSLATION

Nārada said:

O king! Do not lament for anything, because this world is dependent on the Lord. The Lord to who even the *devatās* carry offerings joins and separates the living beings.

COMMENTARY

In the beginning, Yudhiṣṭhira would faint with lamentation on hearing what had happened. Therefore first Nārada appeased his lamentation. “You say do not lament, but I am fainting in separation from those two persons.” “This cannot be prevented because meeting and separation are dependent on the Lord.”

|| 1.13.42 ||

yathā gāvo nasi protās tantryāṁ baddhāś ca dāmabhiḥ ||
vāk-tantyāṁ nāmabhir baddhā vahanti balim īśituḥ ||42||

TRANSLATION

Just as cows are bound by ropes to the nose and the ropes are all attached to one longer rope, all humans, bound by designations of *varṇāśrama* derived from the Vedas carry out the orders of the Lord.

COMMENTARY

To support what has been said about all entities carrying out the Lord’s orders and the Lord causing meeting and separation, two examples are given. Each cow has a rope tied to its nose, and all are tied to one longer rope. What is the connection between the ropes and the longer rope with the present discussion? The Veda is the long rope. Humans are bound by the short ropes of the designations in the Vedas, such as *brāhmaṇa* and *kṣatriy*a, *brahmacārī* and *gṛhastha*. Their payment (*balim*) is following the order, such as “Every day one must perform *sandhya* rites.”

|| 1.13.43 ||

yathā krīḍopaskarāṇāṁ saṁyoga-vigamāv iha |
icchayā krīḍituḥ syātāṁ tathaiveśecchayā nṛṇām ||

TRANSLATION

Just as the items used in playing are brought together and separated by the will of the player, humans are brought together and separated by the will of the Lord.

COMMENTARY

Krīḍopaskarāṇām refers to things like dice.

|| 1.13.44 ||

yan manyase dhruvaṁ lokam adhruvaṁ vā na cobhayam |
sarvathā na hi śocyās te snehād anyatra mohajāt ||

TRANSLATION

If one considers oneself to be the soul, the body, neither or both, in all these cases, the person, situated with discernment beyond material affection, should not lament for himself or others.

COMMENTARY

It has been just said that because everything is under the control of the Lord, one should not lament. But when looking at the world, there is no real object of suffering. People may consider themselves as *jīva* (*dhruvam*) or as the body (*adhruvam*) or neither as *jīva* or body by being *brahman* (*ubhayam*), or having qualities of both consciousness and unconsciousness (*vā*).[54] All four types of people should not lament for their relatives, since they have no affection (*snehād anyatra*), being situated with discernment. Affection is the source of lamentation and is the root of ignorance. This affection is generated from illusion in the material world (*mohajāt*). This indicates that the affection related to *bhakti* is not included here as a source of lamentation. Lamentation arising from *bhakti*, the *sthāyi-bhāva* of *karuṇa-rasa*, is most excellent.

|| 1.13.45 ||

tasmāj jahy aṅga vaiklavyam ajñāna-kṛtam ātmanaḥ |
kathaṁ tv anāthāḥ kṛpaṇā varteraṁs te ca māṁ vinā[55] ||

TRANSLATION

O king! Give up your agitation arising from ignorance, thinking "How will they, suffering and without protection, live without me?"

COMMENTARY

Give up the disturbance of mind which thinks "How will they live without me?"

|| 1.13.46 ||

kāla-karma-guṇādhīno deho 'yaṁ pāñca-bhautikaḥ |
katham anyāṁs tu gopāyet sarpa-grasto yathā-param ||

[54] This would be the belief that the self is a conscious particle, but subject to destruction.
[55] *'varteran vanam āśritāḥ''varteran mām anāśritāḥ' iti pāṭhau |*

TRANSLATION

This body of five elements is dependent on time, *karma* and the material ingredients. How can a person, as if bitten by a snake, protect others?

COMMENTARY

No one can protect anyone else by giving maintenance. Time is the general cause. *Karma* is the cause of birth. *Guṇa* indicates the material cause. The body made of five elements is dependent on these. The body with these constituents is quickly subject to destruction. One person bitten by a snake cannot protect others.

|| 1.13.47 ||

ahastāni sahastānām apadāni catuṣ-padām |
phalgūni tatra mahatāṁ jīvo jīvasya jīvanam ||

TRANSLATION

The humans are maintained by the animals and the animals are maintained by the plants. The big are maintained by the small. One living being is the maintenance for another living being.

COMMENTARY

The maintenance of all entities is established in the beginning by the Lord. The animals (*ahastāni*) are food for the humans. The plants (*apadāni*) are food for the animals. The small fish are food for the big fish. One entity is the natural food for another. For renounced persons, maintenance through leaves, fruits and flowers prepared for the Lord is not forbidden. Why do you lament then?

|| 1.13.48 ||

tad idaṁ bhagavān rājann eka ātmātmanāṁ sva-dṛk |
antaro ’nantaro bhāti paśya taṁ māyayorudhā ||

TRANSLATION

O king! This universe is only the Lord. He is the one soul of all the *jīvas.* He is self manifesting, not dependent on others. He is the *jīva* and the objects of enjoyment for the *jīva.* See the one lord manifested as many by his material energy.

COMMENTARY

“You have said that the world is dependent on the Lord. If everything is dependent on the Lord, why do you say that the body is dependent on time, *karma* and matter?”

That is true. Everything is the Lord because everything in this world including time and *karma* is the effect of the Lord’s energies. That is expressed in this verse.

The Lord is this universe (*idam*). Through his *svarūpa-śakti*, in the form of *paramātmā*, he is the soul of the *jīvas (ātmanām).* He is self-revealing (*svadṛk*). He is the *jīva* (*antaraḥ*) as the enjoyer. He is the happiness and distress as the external objects of experience (*anantaraḥ*). The lord appears through these three energies (*svarūpa-śakti, jīva-śakti, māyā-śakti*). See the one lord manifested as many (*urudhā*) such as *devatās* and animals, by the *māyā-śakti.*

|| 1.13.49 ||

so ’yam adya mahārāja bhagavān bhūta-bhāvanaḥ |
kāla-rūpo ’vatīrṇo ’syām abhāvāya sura-dviṣām ||

TRANSLATION

He, the lord of Dvārakā, protector of all beings, has appeared in the form of time to destroy the demons.

COMMENTARY

Where does this person with such powers exist? He is living in Dvārakā. He is here (*so ’yam*). He has appeared on earth (*asyām*) for destroying the demons. Appearing to the demons as the form of time he destroys them. Actually he has a form of supreme bliss but for the demons he appears as time.

|| 1.13.50 ||

niṣpāditaṁ deva-kṛtyam avaśeṣaṁ pratīkṣate |
tāvad yūyam avekṣadhvaṁ bhaved yāvad iheśvaraḥ ||

TRANSLATION

Having completed the actions for the *devatās*, he is waiting for the remaining activities. While he remains on earth, you should consider all things as objects of attachment.

COMMENTARY

He is waiting only for the remaining actions. Like Vidura, Nārada did not describe the arrangement for the destruction of the Yadu family, which he knew had already taken place. The verb has no object, but it means that they should observe everything as objects of "I" and "mine." Even hearing about the incident, they should consider everything in this way.

|| 1.13.51 ||

dhṛtarāṣṭraḥ saha bhrātrā gāndhāryā ca sva-bhāryayā |
dakṣiṇena himavata ṛṣīṇām āśramaṁ gataḥ ||

TRANSLATION

Dhṛtarāṣṭṛa, with his wife Gāndhārī, and Vidura has gone to a hermitage of sages on the south side of the Himālayas.

COMMENTARY

Having dispelled his lamentation, he now tells the actual facts to the inquisitive Yudhiṣṭhira in six verses. *Dakṣiṇena* means "in the southern direction."

|| 1.13.52 ||

srotobhiḥ saptabhir yā vai svardhunī saptadhā vyadhāt |
saptānāṁ prītaye nānā[56] *sapta-srotaḥ pracakṣate ||*

TRANSLATION

That place where the Gaṅgā became seven by dividing into seven branches to please the seven sages is called Sapta-srota.

COMMENTARY

That which is famous as Gaṅgā (*svardhunī*) made herself into seven (*saptadhā*). Why? She did it to please the seven sages. That place is called by names like Sapta-srota or Marīci-gaṅgā.

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[56] *'nāmnā' iti pāṭhaḥ sa cāsaṁbaddha eva |*

|| 1.13.53-54 ||

snātvānusavanaṁ tasmin hutvā cāgnīn yathā-vidhi |
ab-bhakṣa upaśāntātmā sa āste vigataiṣaṇaḥ ||
jitāsano jita-śvāsaḥ pratyāhṛta-ṣaḍ-indriyaḥ |
hari-bhāvanayā dhvasta-rajaḥ-sattva-tamo-malaḥ ||

TRANSLATION

At that place Dhṛtarāṣṭṛa, bathing three times a day, performing sacrifice according to scriptural rules, drinking only water as food, controlling the mind, ridding himself of material desires, perfecting sitting postures and breathing, withdrawing the six senses, has destroyed the contamination of *sattva, rajas* and *tamas* by meditation on the Lord.

COMMENTARY

The process of *aṣṭāṅga-yoga* that he performed is described in four verses. The *niyamas* are bathing, sacrifice and taking water as food. The *yamas* are calming the mind (*upaśāntātmā*) and destroying attachments (*vigataiṣaṇaḥ*). *Āsana, prāṇāyāma* and *pratyāhārā* are described in the third line. *Dhāraṇā* and *dhyāna* are described in the last line.

|| 1.13.55-56 ||

vijñānātmani saṁyojya kṣetrajñe pravilāpya tam |
brahmaṇy ātmānam ādhāre ghaṭāmbaram ivāmbare ||
dhvasta-māyā-guṇodarko niruddha-karaṇāśayaḥ |
nivartitākhilāhāra āste sthāṇur[57] *ivācalaḥ ||*

TRANSLATION

Meditating on merging the false ego into the *mahat-tattva*, merging the *mahat-tattva* into the *jīva,* merging the *jīva* into the *brahman,* and merging the *paramātmā* into *bhagavān,* the supreme shelter, like merging the sky in the pot into the sky, he has destroyed the impressions arising from the *guṇas* of *māyā*, controlled the senses and mind. Stopping all enjoyment of the senses (or eating), he remains without movement like a pillar.

COMMENTARY

Merging the elements of his body into the senses, merging the false ego (*ātmānam*) into the *mahat-tattva* (*vijñānātmani*), merging the *mahat-tattva* into the *jīva* (*kṣetra-*

[57] *'sthāṇur ivādhunā' iti pāṭhaḥ |*

jñe), perceiving it as such, and merging the *jīva* into the *brahman,* merging the *paramātmā* situated in the body (*ātmānam*) into *bhagavān*, the Lord (*ādhāre*), the *āśraya-tattva*, the *aṁśī.* But it is well known that *paramātmā* and *bhagavān* are one. That is true, but though they are one, there is a functional difference. This is explained through an example. It is like air in a pot and the air, like the limited sky and the unlimited sky. The sky in the pot and the sky outside the pot are actually one since the sky is all-pervading. Lack of deviation is described. Deviation arises from internal disturbance of the *guṇas* or from external agitation of the senses. Dhṛtarāṣṭra has neither because he has destroyed the results of the *guṇas* of *māyā,* the impressions of desires. Therefore he has controlled the senses and mind.

|| 1.13.57 ||

tasyāntarāyo maivābhūḥ sannyastākhila-karmaṇaḥ |
sa vā adyatanād rājan parataḥ pañcame 'hani |
kalevaraṁ hāsyati svaṁ tac ca bhasmī-bhaviṣyati ||

TRANSLATION

Do not be an obstacle to Dhṛtarāṣṭra who has renounced all actions! O king! Five days from now he will give up his body. He will turn himself to ashes.

COMMENTARY

Since Yudhiṣṭhira may try to bring him back Nārada says "Do not be an obstacle (*antarāyaḥ*)!" *Abhūḥ* in this case should be *bhūḥ* with *mā,* but stays in that form because of poetic license. Yudhiṣṭhira may still want to see him. Therefore Nārada says five days from now (*adyatanāt*) he will give up his body. Yudhiṣṭhira may want to go to burn the body. Nārada says that he will burn himself up (*svam*).

|| 1.13.58 ||

dahyamāne 'gnibhir dehe patyuḥ patnī sahoṭaje |
bahiḥ sthitā patiṁ sādhvī tam agnim anu vekṣyati ||

TRANSLATION

While his body is being burned along with the cottage, the noble wife, situated outside, will enter the fire to follow her husband.

COMMENTARY

“I will go and bring back Gāndhārī!” No, that is not possible. When the body of her husband burns along with the hut (*sahoṭaje*) by the fire of *yoga* and the household fire, she, situated outside, will enter the fire following (*anu*) her husband.

|| 1.13.59 ||

viduras tu tad āścaryaṁ niśāmya kuru-nandana |
harṣa-śoka-yutas tasmād gantā tīrtha-niṣevakaḥ ||

TRANSLATION

O joy of the Kurus! Seeing this astonishing event, Vidura, with joy and lamentation, will depart to visit holy places.

COMMENTARY

“I will go and bring Vidura back.” No, that is not possible. Seeing this astonishing event, he will depart for holy places. Vidura will be joyful, since Dhṛtarāṣṭra has attained a spiritual goal. He will lament as a worldly custom. He will then go from that place to serve holy places. It should be understood that Dhṛtarāṣṭra being an offender to devotees, attained only liberation and not *prema*, since Vidura did not give such mercy.

|| 1.13.60 ||

ity uktvāthāruhat svargaṁ nāradaḥ saha-tumburuḥ |
yudhiṣṭhiro vacas tasya hṛdi kṛtvājahāc chucaḥ ||

TRANSLATION

Saying this, Nārada with his *vīṇa* ascended to Svarga. Yudhiṣṭhira, taking those words in his heart, gave up his lamentation.

COMMENTARY

Nārada saying this concluded, and then ascended to Svarga. *Śucaḥ* means lamentation.

caturdaśo ’dhyāyaḥ

yudhiṣṭhira-vitarko nāma

|| 1.14.1-2 ||

sūta uvāca—

samprasthite dvārakāyāṁ jiṣṇau bandhu-didṛkṣayā |
jñātuṁ ca puṇya-ślokasya kṛṣṇasya ca viceṣṭitam ||
vyatītāḥ katicin māsās tadā nāyāt tato ’rjunaḥ |
dadarśa ghora-rūpāṇi nimittāni kurūdvahaḥ ||

TRANSLATION

Sūta said:

When Arjuna went to Dvārakā to see his friends and understand the activities and intentions of famous Kṛṣṇa, he did not return for some months. Yudhiṣṭhira saw inauspicious omens at that time.

COMMENTARY

In the fourteenth chapter, Yudhiṣṭhira understands the meaning of the inauspicious signs when he sees Arjuna arrive in distress.

He went to understand Kṛṣṇa’s activities and his intentions (*ca*). “Some months” means seven months. *Nimittāni* means ill omens.

|| 1.14.3 ||

kālasya ca gatiṁ raudrāṁ viparyastartu-dharmiṇaḥ |
pāpīyasīṁ nṛṇāṁ vārtāṁ krodha-lobhānṛtātmanām ||

TRANSLATION

He saw a fearful change of time, with seasons appearing in the wrong order. He saw sinful men engaged in maintaining themselves by occupations which were characterized by anger, greed and cheating.

COMMENTARY

Time passed with the sequence of seasons being reversed. Men's livelihood (*vārtām*) became most sinful.

|| 1.14.4 ||

jihma-prāyaṁ vyavahṛtaṁ śāṭhya-miśraṁ ca sauhṛdam |
pitṛ-mātṛ-suhṛd-bhrātṛ- dam-patīnāṁ ca kalkanam ||

TRANSLATION

He saw dealings that were filled with deception, and friendships which were mixed with cheating. There were quarrels between fathers, mothers, friends, brothers, husbands and wives.

COMMENTARY

Kalkanam means quarrels and other conflicts.

[58]**|| 1.14.5 ||**

nimittāny atyariṣṭāni kāle tv anugate nṛṇām |
lobhādy-adharma-prakṛtiṁ dṛṣṭvovācānujaṁ nṛpaḥ ||

TRANSLATION

Seeing the men's sinful qualities filled with greed and the extremely inauspicious symptoms appearing according to time, he spoke to Bhīma.

COMMENTARY

The cause everywhere is time. His own time having arrived, seeing the nature (*prakṛtim*) of men, he spoke to Bhīma (*anujam***).**

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[58] *asmāc chlokāt pūrvam ayaṁ pāṭho 'dhiko vīrarāghava-siddhāntadīpikayoḥ, yathā—*
kanyā-vikrayiṇāṁ tātaṁ sutaṁ pitror apoṣakam |
brāhmaṇān veda-vimukhān śūdrān vai brahma-vādinaḥ ||

|| 1.14.6 ||

yudhiṣṭhira uvāca—

sampreṣito dvārakāyāṁ jiṣṇur bandhu-didṛkṣayāj |
jñātuṁ ca puṇya-ślokasya kṛṣṇasya ca viceṣṭitam ||

TRANSLATION

Yudhiṣṭhira said:

I sent Arjuna to Dvārakā because I wanted him to see our friends there and to understand the activities of famous Kṛṣṇa.

|| 1.14.7 ||

gatāḥ saptādhunā māsā bhīmasena tavānujaḥ |
nāyāti kasya vā hetor nāhaṁ vededam añjasā ||

TRANSLATION

O Bhīmasena! Seven months have passed. You younger brother has not yet returned. I do not know the reason at all.

|| 1.14.8 ||

api devarṣiṇādiṣṭaḥ sa kālo ’yam upasthitaḥ |
yadātmano ’ṅgam ākrīḍaṁ bhagavān utsisṛkṣati ||

TRANSLATION

Has the time indicated by Nārada arrived, when the Lord desires to give up his form engaged in pastimes?

COMMENTARY

Yudhiṣṭhira speaks in this manner about Kṛṣṇa’s departure to express lamentation for a friend, and not to express the real truth. However Sarasvatī speaks through his mouth, giving another meaning to his words. He desires to establish *(sisṛkṣati*) his expansion form (*ātmanaḥ aṅgam*) of Nārāyaṇa above (*ut*) in Vaikuṇṭha. What type of form has Nārāyaṇa? It is somewhat expressive (*ā*) of pastimes (*krīḍām*)

|| 1.14.9 ||

yasmān naḥ sampado rājyaṁ dārāḥ prāṇāḥ kulaṁ prajāḥ |
āsan saṗatna-vijayo lokāś ca yad-anugrahāt ||

TRANSLATION

From him, by his mercy we have attained wealth, kingdom, wives, life, family, citizens, victory over enemies, and the higher worlds.

COMMENTARY

Without the absence of Kṛṣṇa, the ill omens would not appear. That is expressed in this verse. *Lokāḥ* means “higher worlds attained by sacrifices.”

|| 1.14.10 ||

paśyotpātān nara-vyāghra divyān bhaumān sadaihikān |
dāruṇān śaṁsato ’dūrād bhayaṁ no buddhi-mohanam ||

TRANSLATION

Lion among men! See the ill omens in the sky, land and bodies indicating fearful situation close at hand which will bewilder our intelligence.

COMMENTARY

The omens indicate fear (*bhayam śaṁsataḥ*).

|| 1.14.11 ||

ūrv-akṣi-bāhavo mahyaṁ sphuranty aṅga punaḥ punaḥ |
vepathuś cāpi hṛdaye ārād dāsyanti vipriyam ||

TRANSLATION

O Bhīma! My left thigh, eye and arm are repeatedly twitching. There is trembling in my heart. Soon these omens will bring misfortune.

COMMENTARY

Here the bodily omens are described. Actually the trembling of the left side is inauspicious. The plural case is poetic license.

|| 1.14.12 ||

śivaiṣodyantam ādityam abhirauty analānanā |
mām aṅga sārameyo ’yam abhirebhaty abhīruvat ||

TRANSLATION

Bhīma! A jackal spitting fire is howling while facing the rising sun. A fearless dog is looking at me and howling.

COMMENTARY

The omens on the earth are described. A jackal (*śivā*) facing the rising sun is howling while vomiting fire from his mouth. O Bhīma (*aṅga*)! A fearless dog looking at me is howling.

|| 1.14.13 ||

śastāḥ kurvanti māṁ savyaṁ dakṣiṇaṁ paśavo ’pare |
vāhāṁś ca puruṣa-vyāghra lakṣaye rudato mama ||

TRANSLATION

O tiger among men! Auspicious animals are circling me counterclockwise and inauspicious animals are circling me clockwise. I see that my horses are crying.

COMMENTARY

Auspicious animals are ones like the cow. They are going to the left (*savyam*). Inauspicious animals like the donkey are going clockwise. I see that the horses (*vāhān*) are crying.

|| 1.14.14 ||

mṛtyu-dūtaḥ kapoto ’yam ulūkaḥ kampayan manaḥ |
pratyulūkaś ca kuhvānair[59] viśvaṁ vai śūnyam icchataḥ ||

TRANSLATION

This pigeon, a messenger of death, the owl which is making my mind tremble and the crow desire to empty the universe with their harsh cries.

COMMENTARY

Pratyulūkaḥ is a type of owl which is an enemy to the other owl, or a crow.

|| 1.14.15 ||

dhūmrā diśaḥ paridhayaḥ kampate bhūḥ sahādribhiḥ |
nirghātaś ca mahāṁs tāta sākaṁ ca stanayitnubhiḥ ||

TRANSLATION

The air is hazy in all direction like a wall. The earth along with the mountains is trembling. There is sudden loud clamor with cloudless thunder.

COMMENTARY

The grey directions are like a wall. There is tremendous sudden clamor (*nirghātaḥ*) along with cloudless thunder (*stanayitnubhiḥ*).

|| 1.14.16 ||

vāyur vāti khara-sparśo rajasā visṛjaṁs tamaḥ |
asṛg varṣanti jaladā bībhatsam iva sarvataḥ ||

TRANSLATION

The wind, spreading darkness with dust, blows harshly. And the clouds rain hideously as if spraying blood everywhere.

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[59] *'drāk śūnyam icchataḥ' iti pāṭhe viśvam ity adhyāhāraḥ | 'kuhvānair viśvaṁ vai śūnyam icchataḥ' ity ayaṁ pāṭhaḥ sādhur eva |*

COMMENTARY

The wind creates intense (*vi*) darkness (*tamaḥ*). The clouds seem to rain blood *(asṛk*.)

|| 1.14.17 ||

sūryaṁ hata-prabhaṁ paśya graha-mardaṁ mitho divi |
sasaṅkulair bhūta-gaṇair jvalite iva rodasī ||

TRANSLATION

See the sun with weak light fighting with other planets in the sky, [60]and see the earth and heavens ablaze with the followers of Śiva along with other beings.

COMMENTARY

See the blazing earth and heavens (*rodasī*) with Śiva's attendants mixed with other living beings (*sa-saṅkulaiḥ*).

|| 1.14.18 ||

nadyo nadāś ca kṣubhitāḥ sarāṁsi ca manāṁsi ca |
na jvalaty agnir ājyena kālo 'yaṁ kiṁ vidhāsyati ||

TRANSLATION

The male and female rivers, the lakes and the mind of all beings are agitated. Fire does not burn with ghee. What does the future portend?

COMMENTARY

Again he speaks of the omens on the earth.

|| 1.14.19 ||

na pibanti stanaṁ vatsā na duhyanti ca mātaraḥ |
rudanty aśru-mukhā gāvo na hṛṣyanty ṛṣabhā vraje ||

[60] Astrologically this means that the sun is very close to the other planets in the sky. This is not auspicious.

TRANSLATION

The calves do not drink milk and the cows do not give milk. The cows wail with tearful faces and the bulls do not enjoy the fields.

COMMENTARY

Na duhyanti as a reflexive verb (the cows do not milk themselves) is poetic license. It means that the cows do not give milk.

|| 1.14.20 ||

daivatāni rudantīva svidyanti hy uccalanti ca |
ime jana-padā grāmāḥ purodyānākarāśramāḥ |
bhraṣṭa-śriyo nirānandāḥ kim aghaṁ darśayanti naḥ ||

TRANSLATION

The deities seem to be weeping, perspiring and moving about. The populated areas, villages, towns, gardens and hermitages are devoid of splendor and bliss. Why are they showing us such suffering?

COMMENTARY

Daivatāni means deities.

|| 1.14.21 ||

manya etair mahotpātair nūnaṁ bhagavataḥ padaiḥ |
ananya-puruṣa-śrībhir[61] *hīnā bhūr hata-saubhagā ||*

TRANSLATION

It seems the earth, made inauspicious by these ominous signs, is devoid of the footsteps of the Lord endowed with glorious marks not seen in any one else.

COMMENTARY

I consider (*many*e) that the earth is devoid of the feet of the Lord whose marks like the thunderbolt and elephant goad do not exist in other persons (*ananya-puruṣa-śrībhiḥ*).

[61] *' ananya-puruṣa-strībhir' iti pāṭhaḥ |*

|| 1.14.22 ||

iti cintayatas tasya dṛṣṭāriṣṭena cetasā |
rājñaḥ pratyāgamad brahman yadu-puryāḥ kapi-dhvajaḥ ||

TRANSLATION

O *brāhmaṇa*! While the king was contemplating the matter with consideration of the ill omens, Arjuna arrived in Hastināpura.

|| 1.14.23-24 ||

taṁ pādayor nipatitam ayathā-pūrvam āturam |
adho-vadanam ab-bindūn sṛjantaṁ nayanābjayoḥ ||
vilokyodvigna-hṛdayo vicchāyam anujaṁ nṛpaḥ |
pṛcchati sma suhṛn madhye saṁsmaran nāraderitam ||

TRANSLATION

Seeing lusterless Arjuna fallen at his feet, grieving like never before, with downcast face and tears flowing from his lotus eyes, with an agitated heart, Yudhiṣṭhira, remembering what Nārada has said, inquired from Arjuna in the presence of his friends.

COMMENTARY

Vicchāyam means without luster.

|| 1.14.25 ||

yudhiṣṭhira uvāca—

kaccid ānarta-puryāṁ naḥ sva-janāḥ sukham āsate |
madhu-bhoja-daśārhārha-sātvatāndhaka-vṛṣṇayaḥ ||

TRANSLATION

Yudhiṣṭhira said:

O Arjuna! Are our relatives, the Madhus, Bhojas, Daśārhas, Arhas, Sātvatas, Andhakas and Vṛṣṇīs well in Dvārakā?

|| 1.14.26 ||

śūro mātāmahaḥ kaccit svasty āste vātha māriṣaḥ |
mātulaḥ sānujaḥ kaccit kuśaly ānakadundubhiḥ ||

TRANSLATION

Is our respected maternal grandfather Śūra[62] well? Are our maternal uncle Vasudeva and his younger brothers well?

COMMENTARY

Māriṣaḥ means respected.

|| 1.14.27 ||

sapta sva-sāras tat-patnyo mātulānyaḥ sahātmajāḥ |

āsate sasnuṣāḥ kṣemaṁ devakī-pramukhāḥ svayam ||

TRANSLATION

Are our seven aunts, Vasudeva's wives, who are like sisters, headed by Devakī,[63] and their sons and their wives well?

COMMENTARY

Svasāraḥ means mutual, indicating sisters.

|| 1.14.28 ||

kaccid rājāhuko jīvaty asat-putro 'sya cānujaḥ |
hṛdīkaḥ sasuto 'krūro jayanta-gada-sāraṇāḥ ||

TRANSLATION

[62] He was Vasudeva and Kuntī's father. They were therefore brother and sister. He had nine other sons and three other daughters. Kuntī was later adopted by Kuntibhoja.
[63]His wives were Rohiṇī, Devakī, Upadevī, Vṛkadevī, Saptamīdevī, Śraddhādevī, Śrutandharā, Janā. However Śraddhādevī was a *vaiśya* woman he met in the forest. However in the commentary on SB 1.11.29 it is mentioned that Vasudeva actually had eighteen wives. This is also mentioned in SB 10.84.47

How are Ugrasena, evil Kaṁsa, and his younger brother Devaka? How are Hṛdīka and his son Kṛtavarmā, Akrūra, Jayanta, Gada and Sāraṇa?

COMMENTARY

Āhuka is Ugrasena. His evil son was Kāmsa, who is already dead. He is asking about his (Kaṁsa's) soul. Ugrasena's younger brother is Devaka. Hṛdīka's son is Kṛtavarmā. Jayanta, Gada, Sāraṇa[64] and Śatrujit (mentioned in the next verse) were brothers (Vasudeva's other sons).

|| 1.14.29 ||

āsate kuśalaṁ kaccid ye ca śatrujid-ādayaḥ |
kaccid āste sukhaṁ rāmo bhagavān sātvatāṁ prabhuḥ ||

TRANSLATION

How are Śatrujit and others? Is Balarāma, lord of the Sātvatas well?

|| 1.14.30 ||

pradyumnaḥ sarva-vṛṣṇīnāṁ sukham āste mahā-rathaḥ |
gambhīra-rayo 'niruddho vardhate bhagavān uta ||

TRANSLATION

Is Pradyumna, the *mahāratha* among all the Vṛṣṇis happy? Is Aniruddha, fierce in fighting, prospering?

COMMENTARY

Gambhīra-rayaḥ means "fierce in battle."

|| 1.14.31-33||

suṣeṇaś cārudeṣṇaś ca sāmbo jāmbavatī-sutaḥ |
anye ca kārṣṇi-pravarāḥ saputrā ṛṣabhādayaḥ ||

[64] Sāraṇa and Gada were sons of Vasudeva and Rohiṇī.

tathaivānucarāḥ śaureḥ śrutadevoddhavādayaḥ |
sunanda-nanda-śīrṣaṇyā ye cānye sātvatarṣabhāḥ

api svasty āsate sarve rāma-kṛṣṇa-bhujāśrayāḥ |
api smaranti kuśalam asmākaṁ baddha-sauhṛdāḥ ||

TRANSLATION

How are Suṣeṇa,[65] Cārudeṣṇa,[66] Jāmbavatī's son Sāmba, and other prominent sons, and their sons such as Ṛṣabha? How are Śrutadeva, Uddhava and other attendants of Kṛṣṇa? How are the best of the Sātvatas headed by Nanda and Sunanda, protected by the arms of Kṛṣṇa and Balarāma? Do your firm friends think of our welfare?

|| 1.14.34 ||

bhagavān api govindo brahmaṇyo bhakta-vatsalaḥ |
kaccit pure sudharmāyāṁ sukham āste suhṛd-vṛtaḥ ||

TRANSLATION

Is Lord Govinda, who is kind to the *brāhmaṇas* and affectionate to the devotees, happily presiding over the Sudharmā hall surrounded by his friends in the city?

COMMENTARY

It is not proper at all to ask if Kṛṣṇa, the Supreme Lord is happy. Therefore he asks "Is he happy in the assembly hall in Dvārakā?"

|| 1.14.35 ||

maṅgalāya ca lokānāṁ kṣemāya ca bhavāya ca |
āste yadu-kulāmbhodhāv ādyo 'nanta-sakhaḥ pumān ||

TRANSLATION

Is the first person, Kṛṣṇa, with the help of Balarāma, residing happily in the ocean of the Yadu family for giving *prema*, liberation and prosperity to the people?

---

[65] He was Satyabhāmā's son.
[66] He was Rukmiṇī's son.

COMMENTARY

Maṅgalāya means “for giving *prema*.” *Kṣemāya* means “for giving liberation.” *Bhavāya* means “for giving material prosperity.” *Ananta-sakhaḥ* means “with the help of Balarāma.”

|| 1.14.36 ||

yad bāhu-daṇḍa-guptāyāṁ sva-puryāṁ yadavo ’rcitāḥ |
krīḍanti paramānandaṁ mahā-pauruṣikā iva ||

TRANSLATION

The Yādavas, worshipped even by the *devatās,* play like the inhabitants of Vaikuṇṭha in their city which is protected by Kṛṣṇa’s strong arms.

COMMENTARY

They are worshipped even by the *devatās. Mahā-pauruṣikā iva* means “like the followers of the Lord of Vaikuṇṭha.” Or it can mean “like conquerors with great prowess.”

|| 1.14.37 ||

yat-pāda-śuśrūṣaṇa-mukhya-karmaṇā

satyādayo dvy-aṣṭa-sahasra-yoṣitaḥ |

nirjitya saṅkhye tri-daśāṁs tad-āśiṣo

haranti vajrāyudha-vallabhocitāḥ ||

TRANSLATION

Satyabhāmā and the other sixteen thousand queens, by serving his feet as their main activity, (through Kṛṣṇa) defeated in battle the *devatās,* and took the *pārijāta* tree which was being enjoyed by Indra’s wife Śaci.

COMMENTARY

“Defeating the *devatās* (*tridaśān)”* means “defeating through the strength of Kṛṣṇa.” *Tad-āśiṣaḥ* means Pārijāta and other things. *Vajrāyudha-vallabha* is Śaci.

|| 1.14.38 ||

yad bāhu-daṇḍābhyudayānujīvino
yadu-pravīrā hy akutobhayā muhuḥ |
adhikramanty aṅghribhir āhṛtāṁ balāt
sabhāṁ sudharmāṁ sura-sattamocitām ||

TRANSLATION

The fearless Yadu heroes, protected by the strength of his arms, constantly tread with their feet over the Sudharmā assembly hall which was taken by force even though the *devatās* deserved it.

COMMENTARY

Bāhu-daṇḍābhyudayānujīvinaḥ means “they who subsist on the strength of his arms.”

|| 1.14.39 ||

kaccit te ’nāmayaṁ tāta bhraṣṭa-tejā vibhāsi me |
alabdha-māno ’vajñātaḥ kiṁ vā tāta ciroṣitaḥ ||

TRANSLATION

Are you healthy? You appear to me to have lost your effulgence. Staying away so long, were you not given proper respect, or were you disrespected by your friends?

COMMENTARY

In six verses he asks about the welfare of Arjuna who was not speaking. *Anāmayam* means health. Were you, who were staying there a long time (*ciroṣitaḥ*), not respected by your friends, or more than that, disrespected by them?

|| 1.14.40 ||

kaccin nābhihato ’bhāvaiḥ śabdādibhir amaṅgalaiḥ |
na dattam uktam arthibhya āśayā yat pratiśrutam ||

TRANSLATION

Were you struck by harsh words without affection? Did you fail to give what you had promised to someone who requested from you and then remained silent?

COMMENTARY

Were you beaten (*abhihataḥ*) by words without love (*abhāvaiḥ*)? Did you fail to give what you promised to persons who were wanting (*arthibhyaḥ*) something with a desire (*āśayā)* to attain it? And did you remain silent?

|| 1.14.41 ||

kaccit tvaṁ brāhmaṇaṁ bālaṁ gāṁ vṛddhaṁ rogiṇaṁ striyam |
śaraṇopasṛtaṁ sattvaṁ nātyākṣīḥ śaraṇa-pradaḥ ||

TRANSLATION

Giver of shelter, did you perhaps reject *brāhmaṇas*, children, cows, elders, invalids and women, and other living beings, who took shelter of you?

COMMENTARY

Śaraṇopasṛtam means surrendered*. Sattvam* means living beings.

|| 1.14.42 ||

kaccit tvaṁ nāgamo ’gamyāṁ gamyāṁ vāsat-kṛtāṁ striyam |
parājito vātha bhavān nottamair nāsamaiḥ pathi ||

TRANSLATION

Did you perhaps approach an unworthy woman or did you approach a woman not properly attired? Were you defeated on the road by inferiors in strength or caste?

COMMENTARY

There are two sentences in the first line. *Asatkṛtām* means “with contaminated clothing and other items.” *Asamaiḥ* means “persons lesser in strength.” *Nottamaiḥ* means “by those of inferior caste.”

|| 1.14.43 ||

api svit parya-bhuṅkthās tvaṁ sambhojyān vṛddha-bālakān |[67]
jugupsitaṁ karma kiñcit kṛtavān na yad akṣamam ||

TRANSLATION

Did you perhaps take your meal without feeding elders and children who should be fed at the same time? Did you perform some horrendous, forbidden act?

COMMENTARY

Paryabhuṇkthāḥ means “Did you eat without feeding others first?” *Akṣamam* means something which should not be done.

|| 1.14.44 ||

kaccit preṣṭhatamenātha hṛdayenātma-bandhunā |
śūnyo ’smi rahito nityaṁ manyase te ’nyathā na ruk ||

TRANSLATION

Do you consider yourself empty in consciousness because of separation from your most dear friend? There can be no other reason for such devastation.

COMMENTARY

But I should not have such doubts about you. Remembering the words of Nārada, the following is possible however. You think to yourself, “I am devoid of consciousness (*hṛḍayena*), fainting, because of the absence of my dearest friend at all times.” That indeed can be the only cause. Otherwise you should not have affliction in your mind (*ruk*).

[67] *atra ’upadekṣātithi-vṛddhāṁś ca garbhiṇy ātura-kanyakāḥ' ity ardham adhikaṁ kvacit |*

pāṇḍava-svargārohaṇaṁ nāma

The Pāṇḍavas ascend to the spiritual world

|| 1.15.1 ||

sūta uvāca—

evaṁ kṛṣṇa-sakhaḥ kṛṣṇo bhrātrā rājñā vikalpitaḥ |
nānā-śaṅkāspadaṁ rūpaṁ kṛṣṇa-viśleṣa-karśitaḥ ||

TRANSLATION

Sūta said:

The friend of Kṛṣṇa, Arjuna, was thus questioned by his brother, the king, because he presented himself as an object of worry. He had become thin because of separation from Kṛṣṇa.

COMMENTARY

In the Fifteenth Chapter, hearing the lamentation of Arjuna, and seeing the entrance of Kali, the king enthrones this grandson, and giving up the kingdom, marches to death with his brothers.

Arjuna became the object of doubt (*vikalpitaḥ*) for the king: was it because of this or was it because of that? The cause was Arjuna's worrisome condition. He had become thin because of separation from Kṛṣṇa.

|| 1.15.2 ||

śokena śuṣyad-vadana-hṛt-sarojo hata-prabhaḥ |
vibhuṁ tam evānusmaran nāśaknot pratibhāṣitum ||

TRANSLATION

Arjuna, his lotus heart and face dried up because of grief, with dull complexion, remembering the Lord, could not reply.

|| 1.15.3-4 ||

kṛcchreṇa saṁstabhya śucaḥ pāṇināmṛjya netrayoḥ |
parokṣeṇa samunnaddha- praṇayautkaṇṭhya-kātaraḥ ||

sakhyaṁ maitrīṁ sauhṛdaṁ ca sārathyādiṣu saṁsmaran |
nṛpam agrajam ity āha bāṣpa-gadgadayā girā ||

TRANSLATION

Stopping with difficulty the tears and wiping his eyes with his hands, extremely pained by the increased longing of love due to separation, remembering the pure friendship with Kṛṣṇa, friendship mixed with servitude, and friendship mixed with parental feelings towards Kṛṣṇa, he spoke to the king with choked voice filled with tears.

COMMENTARY

Stopping the tears of grief (*śucaḥ*) in his eyes, he wiped those tears which flowed anyway. Because of Kṛṣṇa not being present (*parokṣeṇa*), he was in pain. *Sakhyam* is mutual affection and mutual helping each other. *Maitrīm* is *sakhya* mixed with *dāsya. Sauhṛdam* is *sakhya* mixed with *vātsalya.*

|| 1.15.5 ||

*arjuna uvāca***—**

vañcito 'haṁ mahā-rāja hariṇā bandhu-rūpiṇā |
yena me 'pahṛtaṁ tejo deva-vismāpanaṁ mahat ||

TRANSLATION

Arjuna said:

O king! My friend the Lord has left me. He has taken with him my great power which astonished the *devatās.*

COMMENTARY

Vañcitaḥ means "abandoned." I have been left by my friend, the Lord, who has taken my powers which were given by him.

|| 1.15.6 ||

yasya kṣaṇa-viyogena loko hy apriya-darśanaḥ |
ukthena rahito hy eṣa mṛtakaḥ procyate yathā ||

TRANSLATION

Just as a dead person without life becomes repulsive, the world which is separated from Kṛṣṇa even for a moment appears repulsive.

COMMENTARY

This and the verses following till verse thirteen are all connected with “the lord” in verse five. An example is given to show that what was attractive becomes repulsive without life (*ukthena*). *Eṣa* refers to persons like a father.

|| 1.15.7 ||

yat-saṁśrayād drupada-geham upāgatānāṁ
rājñāṁ svayaṁvara-mukhe smara-durmadānām |
tejo hṛtaṁ khalu mayābhihataś ca matsyaḥ
sajjīkṛtena dhanuṣādhigatā ca kṛṣṇā ||

TRANSLATION

By taking shelter of him, I stole the power of the kings who had come to Drupada’s house for the *svayaṁvara* ceremony and were mad with lust, then pierced the fish with the strung bow and obtained Draupadī.

COMMENTARY

Because of taking shelter of him, at the s*vayaṁvara* I stole the power of the kings, and obtained Draupadī.

|| 1.15.8 ||

yat-sannidhāv aham u khāṇḍavam agnaye’dām
indraṁ ca sāmara-gaṇaṁ tarasā vijitya |
labdhā sabhā maya-kṛtādbhuta-śilpa-māyā
digbhyo ’haran nṛpatayo balim adhvare te ||

TRANSLATION

In his company, I conquered with my strength Indra and the *devatās*, gave the Khāṇḍava forest to Agni, obtained the assembly hall of wonderful construction made by Maya, and presented it to you as a gift at the Rājasūya sacrifice where kings from all directions had assembled.

COMMENTARY

U expresses astonishment. The Khāṇḍava forest belonged to Indra. I obtained the hall made by Maya whom I saved from the burning forest. In that marvelous hall, the sacrifice was held.

|| 1.15.9 ||

yat-tejasā nṛpa-śiro- 'ṅghrim ahan makhārtham
āryo 'nujas tava gajāyuta-sattva-vīryaḥ |
tenāhṛtāḥ pramatha-nātha-makhāya bhūpā
yan-mocitās tad-anayan balim adhvare te ||

TRANSLATION

By his strength, Bhīma, endowed with the strength and enthusiasm of ten thousand elephants, killed Jarasandha at whose feet kings surrendered for the purpose of the sacrifice, by which kings who had been taken prisoner for Jarasandha's sacrifice to Śiva were released, and brought gifts to your Rājasūya sacrifice.

COMMENTARY

He who had kings of his own nature at his feet was Jarasandha. *Tava anuja* is Bhīma. Without conquering him, the sacrifice could not be performed. Bhīma had perseverance (*sattva*) and strength (*vīryaḥ*). Jarasandha had gathered them in prison to sacrifice them to Bhairava-śiva. Because they were released, they brought tribute to the sacrifice.

|| 1.15.10 ||

patnyās tavādhimakha-kÿpta-mahābhiṣeka-

ślāghiṣṭha-cāru-kabaraṁ kitavaiḥ sabhāyām |

spṛṣṭaṁ vikīrya padayoḥ patitāśru-mukhyā

yas tat-striyo 'kṛta-hateśa-vimukta-keśāḥ ||

TRANSLATION

And Bhīma made widows of those whose rascal husbands in the assembly untied and pulled the hair bound up beautifully during the bathing ceremony at the Rājasūya sacrifice of your wife, whose tears fell on the feet of Kṛṣṇa.

COMMENTARY

You made widows of the wives (*tat-striyo ’krṭa-hateśa-vimukta-keśāḥ*) of rascals like Duḥśāsana by whom your wife’s hair done up nicely for the bathing ceremony at the Rājasūya sacrifice was untied (*vikīrya*) and pulled (*spṛṣṭam). Yah* refers to Bhīma from the previous verse. From Draupadī’s face tears fell on the feet of Kṛṣṇa who appeared in her mind by remembrance. Or the phrase can mean Draupadī with a tearful face fell at the feet of Kṛṣṇa.

|| 1.15.11 ||

yo no jugopa vana etya duranta-kṛcchrād

durvāsaso ’ri-racitād ayutāgra-bhug yaḥ |

śākānna-śiṣṭam upayujya yatas tri-lokīṁ

tṛptām amaṁsta salile vinimagna-saṅghaḥ ||

TRANSLATION

Kṛṣṇa, arriving at the forest and eating the remnants from the food pot, saved us from the scheme of our enemy in the form of Durvāsa who is difficult to overcome and who eats with ten thousand followers, because they felt completely satisfied while submerging themselves in the water.

COMMENTARY

Because of Durvāsa, whose visit was planned out by the enemy; who has a terrible curse; who eats at the head of a line of ten thousand disciples (*yaḥ ayutāgra-bhuk*), Kṛṣṇa came to us in the forest and saved us, after eating (*upayujy*a) the remnants of food in the pot. Due to that, the group of sages bathing in the water felt satisfied up to the three worlds. The story is told in the Mahābhārata. Once, Duryodhana had Durvāsa as his guest. Durvāsa, satisfied, wanted to grant him a boon. Thinking in his mind that the Pāṇḍavas can be destroyed by the curse of Durvāsa, he said, “Yudhiṣṭhira is the head of our family. Therefore you should be his guest with your ten thousand disciples. But you should go to their house when Draupadī has eaten and is not hungry.” When Durvāsa arrived, Yudhiṣṭhira with great respect invited him for food after Durvāsa had performed the noon bathing rituals. The sages submerged

themselves in water for purifying themselves with *agha-marṣaṇa*. The moment Draupadī thought of Kṛṣṇa he left Rukmiṇī's side and came there immediately out of affection for his devotee. When she told him what had happened, he said, "O Draupadī, I want to eat. First feed me." In great shame she said, "Oh! This is my misfortune and fortune. The lord of the three worlds, the lord of sacrifice, has come to my house and is asking for food." Thinking like this, she said, "O master! My food pot given by the sun god is inexhaustible until I eat. After feeding everyone, I have eaten. There is no more food." She began to weep. With insistence he made her bring the pot and eating the spinach and rice stuck to the edge of the pot, he said, "Bring the sages to eat." Bhīma was sent. Bhīma said, "Please come and eat. Why are you delaying?" Durvāsa, being too full, fled fearing that they had prepared a meal that could not be eaten.

|| 1.15.12 ||

yat-tejasātha bhagavān yudhi śūla-pāṇir
vismāpitaḥ sagirijo 'stram adān nijaṁ me |
anye 'pi cāham amunaiva kalevareṇa
prāpto mahendra-bhavane mahad[68]*-āsanārdham ||*

TRANSLATION

By His power, Śiva along with Parvatī became astonished at my prowess in fighting and gave me his own weapon; others also gave me their weapons; and in this body I sat on half of Indra's throne in his hall.

COMMENTARY

Śiva with Durgā (*sa-girijaḥ*) was astonished and gave his own weapon. Other *devatās* as well gave their weapons. I shared half the throne of Indra (*mahad-āsanārdham*).

|| 1.15.13 ||

tatraiva me viharato bhuja-daṇḍa-yugmaṁ
gāṇḍīva-lakṣaṇam arāti-vadhāya devāḥ |
sendrāḥ śritā yad-anubhāvitam ājamīḍha
tenāham adya muṣitaḥ puruṣeṇa bhūmnā ||

TRANSLATION

O descendent of Ājamīḍha! I have been abandoned by that great person, by whose power, while I was staying in Svarga, the *devatās* along with Indra took

[68] *atra mahad iti pṛthak padaṁ yuktam | anyathā 'ānmahata' ity ātvāpattiḥ syāt | ārṣatvāt tad-abhāve mahaty āsane ity apy anvetuṁ śakyam |*

shelter of my strong arms holding the Gāṇḍiva bow for killing the Nivātakavacas.

COMMENTARY

Arāti means Nivātakavaca demons. The *devatās* took shelter of me for killing them. *Yad-anubhāvitam* here means "by taking powers from Kṛṣṇa." I have been given up (*muṣitaḥ*) by that excellent (*bhūmnā*) person.

|| 1.15.14 ||

yad-bāndhavaḥ kuru-balābdhim ananta-pāram
eko rathena tatare 'ham atīrya-sattvam |
pratyāhṛtaṁ bahu dhanaṁ ca mayā pareṣāṁ
tejās-padaṁ maṇimayaṁ ca hṛtaṁ śirobhyaḥ ||

TRANSLATION

Having him as a relative, I alone crossed over the ocean of the Kuru's strength, infinite in width, filled with formidable creatures, on my chariot, and took abundant wealth of cows and jeweled turbans, symbols of their power, from their head.

COMMENTARY

I, who had Kṛṣṇa as my relative (*yad-bāndhavaḥ*), alone, crossed the ocean of the Kuru army, to take back the cows of King Uttara. That army had no end, because of its density and placement. That ocean was filled with formidable creatures *(atīrya-sattvam)* such as Bhīṣma who were like *timiṅgal*a fish in the ocean. I took wealth in the form of the cows and their turbans, symbols of their power (*tej**ā**s-padam*) from their heads, bewildering them with the *mohana* weapon.

|| 1.15.15 ||

yo bhīṣma-karṇa-guru-śalya-camūṣv adabhra-
rājanya-varya-ratha-maṇḍala-maṇḍitāsu |
agrecaro mama vibho ratha-yūthapānām
āyur manāṁsi ca dṛśā saha oja ārcchat ||

TRANSLATION

O lord! Situated in front of me as my charioteer, he stole by his glance the *karma*, minds, enthusiasm to fight, and ability to take up weapons of the

***mahārathas* among the armies of Bhīṣma, Karṇa, Droṇa and Śalya decorated with an array of many royal chariots.**

COMMENTARY

O lord (*vibho*)! He was situated in front of me as the driver. By his inconceivable influence, he took away (*ārcchat*) their *prārabdha-karma* (*āyus*). By his beauty he stole their minds. By showing his power, he took away their enthusiasm to fight, characterized by sharpness of mind (*sahas*). By his glance alone he took away their ability to take up weapons (*ojas*), characterized by sharpness of the senses.

|| 1.15.16 ||

yad-doḥṣu mā praṇihitaṁ guru-bhīṣma-karṇa-
naptṛ-trigarta-śalya-saindhava-bāhlikādyaiḥ |
astrāṇy amogha-mahimāni nirūpitāni
nopaspṛśur nṛhari-dāsam ivāsurāṇi ||

TRANSLATION

Because I was in the shelter of his arms the weapons of unfailing power released by Droṇa, Bhīṣma, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha, Valhlīka and others did not touch me, just as the weapons of the demons did not touch Prahlāda.

COMMENTARY

The weapons of Droṇa and others did not touch me, established (*praṇihitam*) in the arms of Kṛṣṇa (*yad-doḥṣu*). *Guru* means Droṇa. *Naptṛ* is Bḥūriśravā. *Trigarta* is the king of Trigarta, Suśarmā. *Śala* is Śalya. *Saindhava* is the king of Sindhu, Jayadratha. *Bāhlīka* was the brother of Śantanu. The weapons had unfailing power (*amogho-mahimāni*). The word *mahitāni* is sometimes seen instead. An example of not being harmed by formidable weapons is Prahlāda (*nṛhari-dāsam*).

|| 1.15.17 ||

sautye vṛtaḥ kumatināṭmada īśvaro me
yat-pāda-padmam abhavāya bhajanti bhavyāḥ |
māṁ śrānta-vāham arayo rathino bhuvi-ṣṭhaṁ
na prāharan yad-anubhāva-nirasta-cittāḥ ||

TRANSLATION

I foolishly engaged as my charioteer this lord, who gives life, whose feet are worshipped by the great souls aspiring for liberation, and by whose influence the enemies on chariots, losing concentration, could not strike me as I stood on the ground with thirsty horses.

COMMENTARY

Remembering Kṛṣṇa's powers in separation, Arjuna's *dāsya-bh*āva appeared. This caused his natural *sakhya-bhāva* to recede. Thus Arjuna sees that he was offensive to engage Kṛṣṇa as his charioteer and expresses regret in this verse. *Sautye* means "as a charioteer." Great souls worship him for liberation (*abhavāya*). This individual (myself) with ego did not worship him. But listen to the mercy he showed me, who am such an offender. My horses were tired from lack of water when killing Jayadratha. I got down from the chariot, and piercing the ground produced water. At that time the enemies could not attack me, because by his influence their minds lost concentration.

|| 1.15.18 ||

narmāṇy udāra-rucira-smita-śobhitāni
he pārtha he'rjuna sakhe kuru-nandaneti |
sañjalpitāni nara-deva hṛdi-spṛśāni
smartur luṭhanti hṛdayaṁ mama mādhavasya ||

TRANSLATION

O king! On remembering Mādhava's joking words, splendid with smiles, charm and eloquence, our conversations, which touched the heart, while he addressed me as Pārtha, Arjuna, friend, joy of Kurus; those words agitate my heart.

COMMENTARY

The words touched his heart because of their sweet syllables. *Luṭhanti* stands for *loṭhayanti.* Not using the causative form is poetic license.

|| 1.15.19 ||

śayyāsanāṭana-vikatthana-bhojanādiṣv
aikyād vayasya ṛtavān iti vipralabdhaḥ |
sakhyuḥ sakheva pitṛvat tanayasya sarvaṁ
sehe mahān mahitayā kumater aghaṁ me ||

TRANSLATION

Because of our intimacy in sleeping, sitting, walking, boasting and eating, I would scold him, saying, "O friend! You are truthful!" Being exalted, by his greatness he tolerated my offenses, a fool, just as a father tolerates a son or a friend tolerates a friend.

COMMENTARY

Because of our mutual dependence, our oneness, I would scold him with sarcastic words such as "O friend you are truthful." Instead of *ṛtavān* sometimes *ṛbhumān* (person with servants) is seen. *Mahitayā* means "by his greatness."

|| 1.15.20 ||

so 'haṁ nṛpendra rahitaḥ puruṣottamena
sakhyā priyeṇa suhṛdā hṛdayena śūnyaḥ |
adhvany urukrama-parigraham aṅga rakṣan
gopair asadbhir abaleva vinirjito'smi ||

TRANSLATION

O best of kings! Without the lord, my dear friend, companion, my mind being vacant, while protecting his queens on the road, like a weakling, I was defeated by criminal cowherds.

COMMENTARY

What you guessed--my defeat, also occurred. Without my friend, my mind became vacant (*hṛdayena śūnyaḥ*). I was almost fainting. Actually the cowherds were not low criminals. *Gopa* means those who protected (*pa*) the earth and heavens (*go*). These persons took the queens away. The Lord took the form of these cowherd men and took away his dear queens so that they could enter into the unmanifest pastimes.

na vayaṁ sādhvi sāmrājyaṁ svārājyaṁ bhaujyam apy uta

vairājyaṁ pārameṣṭhyaṁ ca ānantyaṁ vā hareḥ padam

O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God.

kāmayāmaha etasya śrīmat-pāda-rajaḥ śriyaḥ

kuca-kuṅkuma-gandhāḍhyaṁ mūrdhnā voḍhuṁ gadā-bhṛtaḥ

We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of *kuṅkuma* from His consort's bosom. SB 10.83.41-42

vraja-striyo yad vāñchanti pulindyas tṛṇa-vīrudhaḥ

gāvaś cārayato gopāḥ pada-sparśaṁ mahātmanaḥ

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire—the touch of the dust He leaves on the plants and grass as He tends His cows. SB 10.83.43

From these verses it is understood that the queens desired the form of the Lord that the *gopīs* hankered for. Otherwise, if the queens, who were directly Lakṣmī, enjoyed by the Lord, were touched by low material persons, they would have immediately disappeared. It is understood that they attained forms as women of Vraja in another manifested pastime. This can be understood from the Viṣṇu and Brahma Purāṇas. Vyāsa also spoke to Arjuna about this:

evaṁ tasya muneḥ śāpād aṣṭāvakrasya keśavam |
bhartāraṁ prāpya tā yātā dasyuhastā varāṅganāḥ ||

Because of the curse of the sage Aṣṭāvakra, the best of women, becoming the wives of Kṛṣṇa, would be touched by the thieves.

Long ago, the heavenly women praised Aṣṭāvakra. He blessed them by saying "Viṣṇu will become your husband." Because they laughed at him on seeing his crooked body, he cursed them "You will be taken by the thieves." Again being merciful he said that after the curse had ended they would again attain the Lord who would take the form of the thieves. Not being able to avoid the curse and the blessing, they experienced being taken by the thieves and attaining the Lord because of this, since Kṛṣṇa took the form of the thieves. It is also said:

tat tvayā na hi kartavyaḥ śoko 'lpo 'pi hi pāṇḍava |
tenāpy akhila-nāthena sarvaṁ tad upasaṁhṛtam ||

O Pāṇḍava! Do not lament at all. All of the queens have been brought close by the perfect husband Kṛṣṇa.

Akhila-nāthena means by Kṛṣṇa, the perfect husband. *Sarvam* refers to all the dear queens. *Upasaṁhṛtam* means "brought close to him in a direct way," since this happened through the instrument of Arjuna.

|| 1.15.21 ||

tad vai dhanus ta iṣavaḥ sa ratho hayās te
so 'haṁ rathī nṛpatayo yata ānamanti |
sarvaṁ kṣaṇena tad abhūd asad īśa-riktaṁ
bhasman hutaṁ kuhaka-rāddham ivoptam ūṣyām ||

TRANSLATION

I, the warrior, and the bow, the arrows, the chariot and the horses which made kings bow to me, have become powerless in a moment without the Lord. They are as fruitless as sacrificing ghee into ashes, or as immaterial as getting an illusory gift from a magician, or as perishable as sowing seeds in salty earth.

COMMENTARY

The reason for all this is the absence of Kṛṣṇa and nothing else. All of these things which caused kings to bow to me, have lost there effect because Kṛṣṇa is absent. Throwing ghee into ashes shows no results. Getting articles from a magician shows their insubstantiality. Sowing seeds in salty earth shows the perishable condition.

|| 1.15.22-23 ||

rājaṁs tvayānupṛṣṭānāṁ suhṛdāṁ naḥ suhṛt-pure |
vipra-śāpa-vimūḍhānāṁ nighnatāṁ muṣṭibhir mithaḥ ||
vāruṇīṁ madirāṁ pītvā madonmathita-cetasām |
ajānatām ivānyonyaṁ catuḥ-pañcāvaśeṣitāḥ ||

TRANSLATION

O king! Only four or five among our friends in Dvārakā remain. Drinking rice wine, by the curse of a *brāhmaṇa* they become bewildered, enraged in mind, and killed each other with handfuls of reeds as if not knowing each other.

COMMENTARY

Among the friends who, having drunk wine, became enraged and killed each other with handfuls of *erakā* reeds, only a four or five remain.

|| 1.15.24 ||

prāyeṇaitad bhagavata īśvarasya viceṣṭitam |
mitho nighnanti bhūtāni bhāvayanti ca yan mithaḥ ||

TRANSLATION

According to common vision only, the destruction of the Yadus occurred by the will of the Lord, because actually living beings themselves cause their own survival and destruction.

COMMENTARY

Why did some remain? The destruction of the Yadu family (*etad*) was the will of the Lord, according to common vision (*prāyena*), but this is not the real truth, because among themselves (*mithaḥ*) living beings are the cause of destroying and protecting each other.

|| 1.15.25 ||

jalaukasāṁ jale yadvan mahānto’danty aṇīyasaḥ |
durbalān balino rājan mahānto balino mithaḥ ||

TRANSLATION

Among the aquatics, the big eat the small and weak and those of equal strength or size can eat each other.

COMMENTARY

Among the fish (*jalaukasām*) the big eat the small, and the strong can eat an equally strong fish.

|| 1.15.26 ||

evaṁ baliṣṭhair yadubhir mahadbhir itarān vibhuḥ |
yadūn yadubhir anyonyaṁ bhū-bhārān sañjahāra ha ||

TRANSLATION

The Lord in this way destroyed the Yadus, who became a burden on the earth, with strong Yadus killing other great Yadus.

COMMENTARY

It is said there that the Lord destroyed the Yadus who became a burden on the earth. This perception was created by the Lord for Arjuna and others. The cause is explained at the end of the Eleventh Canto. Arjuna here says that the Yadus became a burden on the earth, but actually they were the ornaments for the earth. That is because the Yadus were eternal associates of the Lord. Just as a woman does not feel that her ornaments are a weight, so the earth did not feel the weight of the Yadus. Even the *devatās* who had appeared in the Yadu family cannot be said to be a burden since they also were without *rajas* and *tamas*. Therefore the destruction was a means of having the *devatās* and the eternal associations go to their appropriate destinations. The Lord himself makes reference to the burden:

> *kiyān bhuvo 'yaṁ kṣapitoru-bhāro*
>
> *yad droṇa-bhīṣmārjuna-bhīma-mūlaiḥ*
>
> *aṣṭādaśākṣauhiṇiko mad-aṁśair*
>
> *āste balaṁ durviṣahaṁ yadūnām*
>
> The abatement of the earth's great burden, eighteen akṣauhiṇīs, has now been effected with the help of Droṇa, Bhīṣma, Arjuna and Bhīma. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden. SB 3.3.14

|| 1.15.27 ||

deśa-kālārtha-yuktāni hṛt-tāpopaśamāni ca |
haranti smarataś cittaṁ govindābhihitāni me ||

TRANSLATION

When I remember the words of Govinda which were suitable to place, time and subject, and which calmed the pain in my heart, those words break my heart.

COMMENTARY

I can say nothing more. Do not ask anything else. When I remember those words of Govinda which were suitable to place, time and subject, they break (*haranti*) my heart.

|| 1.15.28 ||

sūta uvāca—

evaṁ cintayato jiṣṇoḥ kṛṣṇa-pāda-saroruham |
sauhārdenātigāḍhena śāntāsīd vimalā matiḥ ||

TRANSLATION

Sūta said:

When Arjuna contemplated the lotus feet of Kṛṣṇa with deep affection, his intelligence, regaining steadiness, became calm.

COMMENTARY

Though his intelligence was full of pain due to separation, by attaining an appearance of the Lord from his continuous contemplation of the Lord, he became pacified, since his burning pain was extinguished. His intelligence became free of the contamination of unsteadiness (*vimalā*).

|| 1.15.29 ||

vāsudevāṅghry-anudhyāna-paribṛṁhita-raṁhasā |
bhaktyā nirmathitāśeṣa-kaṣāya-dhiṣaṇo 'rjunaḥ ||

TRANSLATION

Arjuna had his intelligence completely freed of all contaminations by intense *bhakti* which was completely filled with meditation on the feet of Vāsudeva.

COMMENTARY

"But the word *mala* means things contaminations like lust." That is true. But because Arjuna is not just an associate of the Lord, but the *avatāra* Nara, it is impossible for him to have such contamination. "But perhaps we can say that his being an *aṁśa* of Indra can have contamination." That also cannot be. This verse explains. Arjuna had intelligence (*dhiṣaṇa*) completely free *(nirmathita*) of all contaminations (*kaṣāya*) such as lust from the very beginning by *bhakti* which appeared from his birth.

|| 1.15.30 ||

gītaṁ bhagavatā jñānaṁ yat tat saṅgrāma-mūrdhani |
kāla-karma-tamo 'ruddhaṁ punar adhyagamat prabhuḥ ||

TRANSLATION

Arjuna again understood the knowledge sung by the Lord in the battlefield, which was not forgotten by the influence of time, action or darkness caused by separation from the Lord.

COMMENTARY

It is said that when a person is burning in separation from a beloved person, by remembering the words of the beloved the flames of that pain are extinguished. Therefore he began to recite the nectar of the *Gītā* which emanated from the cooling moon-like mouth of the Lord. This relieved him of all pain. That knowledge of *Gītā* was not forgotten (*aruddham*) by the influence of time, action or ignorance. *Tamas* here means the situation similar to darkness caused by separation from the Lord.

|| 1.15.31 ||

viśoko brahma-sampattyā sañchinna-dvaita-saṁśayaḥ |
līna-prakṛti-nairguṇyād aliṅgatvād asambhavaḥ ||

TRANSLATION

By the wealth of friendship with Kṛṣṇa he destroyed his lamentation. He vanquished all doubts about separation from the Lord. Since he was beyond the *guṇas* by his nature though difficult to perceive, and therefore was without a subtle body, he had no birth in the material world.

COMMENTARY

In the *Gītā* it is said:

man-manā bhava mad-bhakto mad-yājī māṁ namaskuru |
mām evaiṣyasi satyaṁ te pratijāne priyo 'si me ||

> Being My devotee, offer your mind to Me. Offer articles to Me in worship.. Offer respects to Me. I promise that you will come to Me without doubt, for you are most dear to Me. BG 18.65

In that verse Kṛṣṇa said “You will come to me without doubt.” This was indicated in the future. “O Arjuna! At the right time you will come to me. But out of affection I today speak to you the method when you will try to attain me because of great separation in the future.”

“I have constantly practiced the process of meditation that you taught to attain you. By that meditation I think of myself as the *ātmā* next to the body. But still, my body is an obstacle, because the body gradually makes me think of external objects, and throws me into the ocean of lamentation. Therefore I have decided that I will cultivate what is known as *yoga* previously practiced which is like the weapon of knowledge recommend in all scriptures to separate the soul from this body. Though I am a spiritual entity, not inquiring whether I am an eternal associate of Kṛṣṇa or a friend of Nārāyaṇa, I understand that I am a material human with uncontrolled *prema.* I have come to the perfection of *yoga* (*yogārūḍha*) for a second only to cover that condition.” That is explained in this verse.

By attainment of the wealth of *brahman*, lamentation vanishes. This is a statement of Sūta, according to his understanding. Actually, giving up the wealth of the material world, one becomes free of lamentation by attaining dear friendship with Kṛṣṇa in his manifested and unmanifested pastimes (*brahma-sampattyā*). One should completely cut the doubt of duality. One has the doubt “Do I have a relationship with the body or not?” Actually, though there is a difference between Kṛṣṇa and his friend, the doubt is that previously because of mutual friendship, there was oneness between us, but now there is separation *(dvaita*). Will Kṛṣṇa again bring me to the oneness of happy friendship?

Or the meaning can be: he cuts the contemplative doubt “He will drown me in the ocean of suffering by separation (*dvaita*)?”

Nor should there be fear of further material existence for even the person born in the material world. Because of merging *prakṛti* into the substance without quality, he has no rebirth. The meaning is clear. However, actually, there is no rebirth because he does not have a subtle body (*aliṅgatvāt*) since he is beyond the guṇas (*nairgunyāt*), being Kṛṣṇa’s friend by his very nature (*prakṛti*) which is difficult to perceive (*līna*).

Or there is another meaning. Arjuna as an *aṁśa* of Indra was a *jīvan-mukta* (who had a material body but gave it up). Thus he was without lamentation. He was free of lamentation and illusion arising from investigating the material world (*sañchinna-dvaita-saṁśayaḥ*). This is because he was beyond the *guṇas*, having merged *prakṛti*

into the *guṇas*. With the disappearance of the subtle body he would not take birth again.

|| 1.15.32 ||

niśamya bhagavan-mārgaṁ saṁsthāṁ yadu-kulasya ca |
svaḥ-pathāya matiṁ cakre nibhṛtātmā yudhiṣṭhiraḥ ||

TRANSLATION

Hearing the arrangements of the Lord and the proper situation of the Yadu family, without others knowing, Yudhiṣṭhira fixed his mind on attaining Kṛṣṇa's abode.

COMMENTARY

Marga means the way, the skilful arrangement. According to the proper conclusions being presented, they had a proper (*sam*) situation (*sthām*) within the Lord's manifested and unmanifested pastimes in a spiritual condition. There was however a destruction of the external conditions. *Svaḥ* refers to Kṛṣṇa's spiritual abode. It is said:

na vā idaṁ rājarṣi-varya citraṁ

bhavatsu kṛṣṇaṁ samanuvrateṣu

ye 'dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ

sadyo jahur bhagavat-pārśva-kāmāḥ

O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead. SB 1.19.20

sampadaḥ kratavo lokā mahiṣī bhrātaro mahī

jambūdvīpādhipatyaṁ ca yaśaś ca tri-divaṁ gatam

kiṁ te kāmāḥ sura-spārhā mukunda-manaso dvijāḥ

adhijahrur mudaṁ rājñaḥ kṣudhitasya yathetare

> O *brāhmaṇa*! He had all wealth, sacrifices, planets, queens, brothers, the earth, lordship over Jambū-dvīpa, and fame in Svarga, desirable even for the *devatās.* Did these things give joy to the king, whose mind was only fixed on Mukunda without deviation and nothing else? SB 1.12.5-6

Though only Yudhiṣṭhira is mentioned, the same applies to all the Pāṇḍavas. All five brothers made up their minds to attain Kṛṣṇa's abode. *Nibhṛtātmā* means that their thinking was not revealed to others.

|| 1.15.33 ||

pṛthāpy anuśrutya dhanañjayoditaṁ
nāśaṁ yadūnāṁ bhagavad-gatiṁ ca tām |
ekānta-bhaktyā bhagavaty adhokṣaje
niveśitātmopararāma saṁsṛteḥ ||

TRANSLATION

Hearing from Arjuna about the disappearance of the Yadus and the Lord's attaining his abode, Kuntī became absorbed in the Lord with pure devotion, and disappeared from the pastimes in the world.

COMMENTARY

This describes her method of disappearing. *Saṁsṛteḥ* means "from moving clearly, from her appearance for pastimes in this world." She suddenly disappeared (*upararāma*). Or the moment she heard the news, she showed a condition of an aged person (inactive) because of the separation from the Lord.

|| 1.15.34 ||

yayāharad bhuvo bhāraṁ tāṁ tanuṁ vijahāv ajaḥ |
kaṇṭakaṁ kaṇṭakeneva dvayaṁ cāpīśituḥ samam ||

TRANSLATION

Regarding both burdens equally, the Lord separated himself from that portion of the Yadus by which he removed the burden of the earth, like removing a thorn with another thorn.

COMMENTARY

Here the esoteric conclusion is presented to pacify Śaunaka and the sages who were in grief on hearing about the final condition of the Yadus. By that body consisting of

the Yadus in the form of the *devatās*, he removed the burden of the earth (*bhuvaḥ*) which arises from the Lord, like removing a thorn with the tip of another thorn, and then gave up that body. It is like saying "Devadatta gave up his cloth." He let that body fall away from his presence. The verse does not say they gave up that body of the Yādavas by which he performs eternal pastimes. The meaning is this. The *devatās*, at the time of appearing with the Lord in their *aṁśa* forms, entered into the eternal forms belonging to the Yādavas. Separating from those eternal forms by the power of *yoga* when they went to Prabhāsa, they were made to attain Svarga with the forms of *devatās* after drinking the liquor by the Lord who showed to the world that they had given up bodies by the power of *māyā.* This is according to the explanation in the Eleventh Canto. The Yādavas who were eternal associates of the Lord disappeared from the sight of the world but remained in pastimes with Kṛṣṇa in the same Dvārakā as before. This is understood from *Bhāgavatāmṛta's* conclusions. The two burdens **—** the burden to the earth in the form of the demons and the burden in the form of *devatās* who entered the forms of Yādavas — were regarded as the same by the Lord *(īśituḥ samam*). However in the example though two thorns are equal, the tip of the thorn as the instrument, is the internal portion (under the Lord's influence) acting as assistant to the Lord's pastimes. The other thorn, the object of action, though also acting as an assistant to the Lord's pastimes, is the external portion (under the influence of *māyā). Amara-koṣa* says *sūcy-agre kṣudra-śatrau ca lomaharṣe ca kaṇṭakaḥ: kaṇṭaka* means the tip of a needle, an insignificant enemy, hair standing on end.

|| 1.15.35 ||

yathā matsyādi-rūpāṇi dhatte jahyād yathā naṭaḥ |
bhū-bhāraḥ kṣapito yenajahau tac ca kalevaram ||[69]

TRANSLATION

Just as the Lord maintains forms such as Matsya and gives them up, and just as a magician makes a show of giving up his body, the Lord made a show of giving up his body by which he relieved the burden of the earth.

COMMENTARY

Like a magician, Kṛṣṇa displayed a false show of giving up of his own body. The Lord maintains (*datte*) various forms and gives them up. He does not assume forms and then give them up. Even when he gives up these forms, he still has these forms. That is the meaning. How can one understand this? Just as a magician (*naṭaḥ*) gives up his body by cutting it, burning it or losing consciousness, and shows this to all people and makes them believe it, and still maintains his body and does not die, the Lord

[69] In the Gītā Press edition and translation of the Bhāgavata Purāṇa by C. L. Goswami it is stated that verses 34 and 35 are missing in the oldest manuscript yet found of Śrīmad Bhāgavata, existing in the Saraswati Bhavana Library attached to the Queen's College at Vārāṇasī. Vijayadhvaja rejected these two verses, as well as the one immediately preceding them, as interpolated.

maintains his forms such as Matsya, and while maintaining gives them up also. Just as the magician still has his body and the giving up of the body is illusion, so Lord has real forms such as Matsya and giving them up is illusory. And just as the Lord maintains various forms and produces the illusion of giving them up, in giving up that body by which he removed the burden of the earth, Kṛṣṇa did not give up his body. That is an illusion. The Lord does not take on a form of a human like an actor, though he is *brahma*n in human form, since his body is not material. In *Mahābhārata* it is said *na bhūta-saṅgha-saṁsthāno deho 'sya paramātmanaḥ*: the body of the Lord is not associated with material elements. *Viṣṇu Purāṇa* says:

yo vetti bhautikaṁ dehaṁ kṛṣṇasya paramātmanaḥ |

sa sarvasmād bahiḥ kāryaḥ śrauta-smārta-vidhānataḥ |

mukhaṁ tasyāvalokyāpi sa-cailaḥ snānam ācared ||

He who thinks that Kṛṣṇa's body is material should be excluded from all actions of *śruti* and *smṛti.* If one sees him one should bathe with one's clothes on.

In *Vaiśampāyana-sahasra-nāma-stotra* the Lord is called *amṛtāṁśo 'mṛta-vapur:* he has a body which is immortal; he has limbs which are immortal. In his commentary Śaṅkarācārya says *amṛtaṁ maraṇa-rahitaṁ vapur: amṛta* means that his body is without death. There is another meaning of *jahyāt*. J*ahyāt* means "he gives up" and but it also implies (by giving up) "he gives or bestows." The Lord bestows forms like Nārāyaṇa who had entered his body when he appeared on earth to the devotees situated in Vaikuṇṭha and other spiritual abodes for nourishing them. This is explained at the end of the Eleventh Canto.

|| 1.15.36 ||

yadā mukundo bhagavān imāṁ mahīṁ
jahau sva-tanvā śravaṇīya-sat-kathaḥ |
tadāhar evāpratibuddha-cetasām
abhadra-hetuḥ kalir anvavartata ||

TRANSLATION

When Lord Mukunda, whose topics are worthy of hearing, left this earth by means of his spiritual body, from that day onwards Kali, the cause of inauspiciousness, entered those whose intelligence was sleeping.

COMMENTARY

This verse clarifies the condition of his giving up his body. “When he left with his body (*sva-tanvā*)” means according to Śrīdhara Svāmī “leaving to Vaikuṇṭha with his body.” He gave up the earth by means of his body. It does not mean “He gave the earth along with his body.” That is a wrong interpretation, because of the rule upapada-vibhakteḥ kāraka-vibhaktir balīyasī: instrumental meaning of inflection is stronger than the meaning “accompanying.” italicize

> *pradarśyātapta-tapasām avitṛpta-dṛśāṁ nṛṇām*
>
> *ādāyāntar adhād yas tu sva-bimbaṁ loka-locanam*
>
> Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance. SB 3.2.11

In this verse after showing his form (*sva-bimbam*) to the eyes of the world, he again withdrew it and disappeared. The verse does not say he gave up a body. The *Kṛṣṇa-sandarbha* makes this point. From that moment onwards (*tadāhaḥ*), Kali entered those with sleeping intelligence. Kali did not affect those who had discrimination. The thief steals wealth from a sleeping person, but is afraid to steal from someone awake.

|| 1.15.37 ||

yudhiṣṭhiras tat parisarpaṇaṁ budhaḥ
pure ca rāṣṭre ca gṛhe tadātmani[70] */*
vibhāvya lobhānṛta-jihma-hiṁsanādy-
adharma-cakraṁ gamanāya paryadhāt //

TRANSLATION

Wise Yudhiṣṭhira, seeing the wheel of irreligion with greed, lying, dishonesty, and violence spreading everywhere in towns, road, houses and body, dressed himself suitably to leave.

COMMENTARY

Paryadhāt means he put on the appropriate clothing for traveling.

|| 1.15.38 ||

[70] *'tathātmani' iti pāṭhaḥ /*

sva-rāṭ[71] *pautraṁ viniyatam ātmanaḥ susamaṁ guṇaiḥ*[72] /
toya-nīvyāḥ patiṁ bhūmer abhyaṣiñcad gajāhvaye //38//

TRANSLATION

The king enthroned in Hastināpura his grandson Parīkṣit who had observed the rules suitable for kings and had qualities equal to his own as master of the lands surrounded by the ocean.

COMMENTARY

He enthroned as king Parīkṣit who had observed rules proper for a king (*viniyatam*), and was equal in qualities to himself. *Toya-nīvyāḥ* means "of the land belted by the oceans."

|| 1.15.39 ||

mathurāyāṁ tathā vajraṁ śūrasena-patiṁ tataḥ /
prājāpatyāṁ nirūpyeṣṭim agnīn apibad īśvaraḥ ||

TRANSLATION

He enthroned Vajra as the king of Śūrasena in Mathurā and then being capable, performing *pṛajāpa*tya sacrifice, placed within himself the fires.

COMMENTARY

Vajra was the son of Aniruddha. *Nirūpya* means "performing." *Apibat* means "he fixed within himself." *Īśvaraḥ* means "capable."

|| 1.15.40 ||

visṛjya tatra tat sarvaṁ dukūla-valayādikam /
nirmamo nirahaṅkāraḥ sañchinnāśeṣa-bandhanaḥ //

TRANSLATION

Giving up all clothing and bracelets, he was free of thoughts of "I" and "mine" and the unlimited bonds of attraction.

[71] *'samrāṭ' iti pāṭhaḥ |*
[72] *'ātmanaḥ sadṛśaṁ guṇaiḥ'' ātmano 'navaṁ guṇaiḥ' iti pāṭhau |*

|| 1.15.41 ||

vācaṁ juhāva manasi tat prāṇa itare ca tam |
mṛtyāv apānaṁ sotsargaṁ taṁ pañcatve hy ajohavīt ||

TRANSLATION

He offered the voice and other senses into the mind, the mind into the *prāṇa*, the *prāṇa* into *apāna*, *apāna* along with excretion into death, and death into the body.

COMMENTARY

Like Arjuna, Yudhiṣṭhira attempts to stop the senses from acting externally. *Vācam* (speaking) represents all the senses. He offered all the senses into the mind, because the senses are dependent on the mind. He offered the mind into the *prāṇa* because the mind is dependent on *prāṇa.* He gave the mind to the *prāṇa.* "O mind! I have given the senses to you. They are yours. I have no use for them now." This is the contemplation. This is the method because it is actually impossible to offer them since the senses are independent. Thus the dative case is not used. All other steps in the procedure are similar. "To whom do I belong?" He offered the mind into *prāṇa*. He offered the *prāṇa* into the *apāna* (*itare*). This is understood from the context. *Apāna* is in charge of excretion. He offered the *apāna* and excretion into death, the presiding deity of excretion. In offering voice and other senses and mind and *prāṇa,* it should be understood that he also offered the actions, speaking, thinking etc. He offered death into the combination of the five gross elements, the body. His meditation was "O death! You belong to the body."

|| 1.15.42 ||

tritve hutvā ca pañcatvaṁ tac caikatve 'juhon muniḥ |
sarvam ātmany ajuhavīd brahmaṇy ātmānam avyaye ||

TRANSLATION

He offered the body into the three *guṇas* and the three *guṇas* into *prakṛti*. He offered everything into the *jīva* and offered the *jīva* into indestructible Kṛṣṇa.

COMMENTARY

Where will the five elements be situated? He offered the body of five elements into the three *guṇas* (*tritve*). He offered the three into one aggregate, a portion of *māyā.* He offered all that into the *jīva*. *Ajuhavīt* is poetic license for *ajohavīt*. "*Jīva*! This portion of *māyā,* with the three *guṇas* is yours. Remain separate

from that and do not come under its control." He offered the *jīva* into the *brahman*. Offering the kingdom to Parīkṣit, Mathurā to Vraja, distancing himself from all those relationships, he became oblivious to the external world. Offering the senses and the rest to their respective controllers, he became oblivious to internal functions. The *jīva* belongs to Kṛṣṇa or *brahman.* The aggregate of *māyā* belongs to the *jīva.*The *guṇas* belong to the aggregate. The five elements belong to the *guṇas*. Death belongs to the five elements of the body. *Apāna* belongs to death. *Prāṇa* belongs to *apāna*. The mind belongs to *prāṇa*. The senses belong to the mind. The sense objects belong to the senses. The enjoyer of the sense objects is Parīkṣit, not me. It should be understood however that because Yudhiṣṭhira is an eternal associate of the Lord, this meditation where he considers his eternal form to be a temporary body is of no significance at all.

|| 1.15.43 ||

cīra-vāsā nirāhāro baddha-vāṅ mukta-mūrdhajaḥ |
darśayann ātmano rūpaṁ jaḍonmatta-piśācavat ||

TRANSLATION

He wore torn cloth, did not eat, stopped speaking, shaved his head, and showed himself as a dumb or insane person or a ghost.

COMMENTARY

Two verses describe his total disregard for the external world. *Baddha-vāk* means not speaking.

|| 1.15.44 ||

anavekṣamāṇo[73] *niragād aśṛṇvan badhiro yathā |*
udīcīṁ praviveśāśāṁ gata-pūrvāṁ mahātmabhiḥ ||
hṛdi brahma paraṁ dhyāyan nāvarteta yato gataḥ

TRANSLATION

Not waiting for his brothers, not hearing anything as if deaf, he left the house. Meditating on Kṛṣṇa in the heart, he went in the northern direction where great souls had previously gone, from which one does not return.

COMMENTARY

[73] *'anapekṣamāṇaḥ' iti pāṭhaḥ |*

He did not wait for his brothers (*anavekṣamāṇaḥ*). He decided to carry out the method taught by the Lord in *man-manā bhava mad-bhaktaḥ* to attain Kṛṣṇa in some solitary place, without disturbance, since he had now given up all responsibilities. This verse describes his action to achieve that. *Param brahman* means Kṛṣṇa.

|| 1.15.45 ||

sarve tam anunirjagmur bhrātaraḥ kṛta-niścayāḥ |
kalinādharma-mitreṇa dṛṣṭvā spṛṣṭāḥ prajā bhuvi ||

TRANSLATION

Seeing that Kali, the friend of irreligion, had influenced the citizens on earth, all his brothers decided to follow him.

COMMENTARY

They decided, “Let us also take up his mentality to attain Kṛṣṇa.”

|| 1.15.46 ||

te sādhu-kṛta-sarvārthā jñātvātyantikam ātmanaḥ |
manasā dhārayām āsur vaikuṇṭha-caraṇāmbujam ||

TRANSLATION

They who had performed all duties such as *dharma* and *artha* as it should be done, understanding the endless nature of those duties, meditated on the lotus feet of Kṛṣṇa with their minds.

COMMENTARY

They performed everything such as *dharma* and *artha* as it should be done (*sādhu-kṛta-sarvārthā*), and understanding that these duties were endless for them, they concentrated on the lotus feet of Kṛṣṇa with their minds. Śrīdhara Svāmī takes *ātyantikam* to modify Kṛṣṇa’s lotus feet. “Having executed *artha*, *dharma*, *kāma* and *mokṣa* perfectly, understanding the infinite nature of Kṛṣṇa’s lotus feet, they meditated on those feet.”

|| 1.15.47-48 ||

tad-dhyānodriktayā bhaktyā viśuddha-dhiṣaṇāḥ pare |
tasmin nārāyaṇa-pade ekānta-matayo gatim ||
avāpur duravāpāṁ te asadbhir viṣayātmabhiḥ |
vidhūta-kalmaṣāsthānaṁ virajenātmanaiva hi ||

TRANSLATION

Having pure intelligence, with minds solely on the Lord, whose portion is Nārāyaṇa, by profuse *bhakti* with meditation on Kṛṣṇa, they attained the goal, unattainable by the materialists, the pure abode of the Lord, with their pure bodies.

COMMENTARY

They had intelligence unmixed with *jñāna, yoga* or other things. Thus they were fixed in intelligence (*ekānta-matayaḥ*). What was the goal? They attained the dwelling place free of all faults (*vidhūta-kalmaṣāsthānam*). Or this can refer to Kṛṣṇa's abode where there was the *Sudharmā* hall. How did they attain it? They attained it in their same spotless bodies (*virajenātmanā*) devoid of their *devatā* expansions such as Yamarāja (for Yudhiṣṭhira). They did not give up their bodies.

|| 1.15.49 ||

viduro 'pi parityajya prabhāse deham ātmanaḥ |
kṛṣṇāveśena tac-cittaḥ pitṛbhiḥ sva-kṣayaṁ yayau ||

TRANSLATION

Vidura also, by absorbing his mind in Kṛṣṇa, gave up his body at Prabhāsa and went to his abode escorted by Pitṛs.

COMMENTARY

Vidura was an incarnation of a *devatā,* not an eternal associate. Therefore he gave up his body. The Pitṛs had come to lead him to his abode. *Svakṣayam* means his place of jurisdiction.

|| 1.15.50 ||

draupadī ca tadājñāya patīnām anapekṣatām |
vāsudeve bhagavati hy ekānta-matir āpa tam ||

TRANSLATION

Draupadī, understanding that her husbands had become indifferent to her, concentrated her mind on Vāsudeva and attained him.

COMMENTARY

Subhadrā and others did the same. Since it is not mentioned that she gave up her body, in that body she attained the Lord (since she was an eternal associate).

|| 1.15.51 ||

yaḥ śraddhayaitad bhagavat-priyāṇāṁ
pāṇḍoḥ sutānām iti samprayāṇam |
śṛṇoty alaṁ svastyayanaṁ pavitraṁ
labdhvā harau bhaktim upaiti siddhim ||

TRANSLATION

He who hears with faith about the departure of the Pāṇḍavas, dear to the Lord, as described herein, after attaining pure blessings, will attain the perfect stage of devotion to the Lord.

COMMENTARY

Iti samprayāṇam means the departure as herein described and not otherwise. *Siddhim* means the state of perfection.

atha ṣoḍaśo 'dhyāyaḥ

parīkṣite dharma-pṛthvī-saṁvādo nāma

Dharma and Earth talk in the presence of Parīkṣit

|| 1.16.1 ||

sūta uvāca—

tataḥ parīkṣid dvija-varya-śikṣayā
mahīṁ mahā-bhāgavataḥ śaśāsa ha |
yathā hi sūtyām abhijāta-kovidāḥ
samādiśan vipra mahad-guṇas tathā ||

TRANSLATION

Sūta said:

O *brāhmaṇa*! Just as those who knew about his birth had described him, Parīkṣit, the great devotee, possessing qualities of a great person, ruled the earth under the guidance of the best *brāhmaṇas*.

COMMENTARY

In the sixteenth chapter the victory tour of Parīkṣit, the question by *dharma* to the earth, and earth's lamentation about separation from Kṛṣṇa are described.

O *brāhmaṇa (vipra*)! He who possessed qualities of a great person (*tathā mahad-guṇas*) ruled.

|| 1.16.2 ||

sa uttarasya tanayām upayema irāvatīm |
janamejayādīṁś caturas tasyām utpādayat sutān ||

TRANSLATION

He married Iṛāvatī, the daughter of king Uttara, and bore four sons starting with Janamejaya.

COMMENTARY

The third *pada* has nine syllables instead of eight. This is special version of *anuṣṭubh* meter with nine syllables in one line, as in a sentence like *pradhāne karmaṇy abhidheye 'nyādīn āhur dvi-karmaṇām*

|| 1.16.3 ||

ājahārāśva-medhāṁs trīn gaṅgāyāṁ bhūri-dakṣiṇān |
śāradvataṁ guruṁ kṛtvā devā yatrākṣi-gocarāḥ ||

TRANSLATION

Accepting Kṛpa as his *guru* and giving profuse donations, he performed three horse sacrifices on the banks of the Gaṅgā, in which the *devatās* became visible.

COMMENTARY

Śāradvata is Kṛpa.

|| 1.16.4 ||

nijagrāhaujasā vīraḥ kaliṁ dig-vijaye kvacit |
nṛpa-liṅga-dharaṁ śūdraṁ ghnantaṁ go-mithunaṁ padā ||

TRANSLATION

One time, while touring his kingdom, the hero punished with valor Kali, a *śūdra* dressed as a king, who was kicking a cow and bull.

|| 1.16.5 ||

*śaunaka uvāca***—**

kasya hetor nijagrāha kaliṁ digvijaye nṛpaḥ |
nṛdeva-cihna-dhṛk śūdrako ’sau[74] *gāṁ yaḥ padāhanat |*

TRANSLATION

Śaunaka said:

Why did the king while touring punish Kali but not kill him? The person dressed as a king who was kicking the cow was a very low *śūdra.*

COMMENTARY

Why did he punish him but not kill him (*nijagrāha*)? That low *śūdra* deserved to be killed.

|| 1.16.6 ||

[74] *'śūdrako’sau' iti pāṭhaḥ |*

tat kathyatāṁ mahā-bhāga yadi kṛṣṇa-kathāśrayam ||
athavāsya padāmbhoja- makaranda-lihāṁ satām |

TRANSLATION

O great soul! Please tell us if it concerns Kṛṣṇa, or concerns his devotees who lick the honey from his lotus feet.

COMMENTARY

If the punishment of Kali is related to the devotees, please tell us.

|| 1.16.7 ||

kim anyair asad-ālāpair āyuṣo yad asad-vyayaḥ ||
kṣudrāyuṣāṁ nṛṇām aṅga martyānām ṛtam icchatām |

TRANSLATION

O Sūta! For those men who desire Kṛṣṇa, what is use of material talks which are a waste of life for short-lived humanity?

COMMENTARY

Ṛtam means the true object, Kṛṣṇa.

|| 1.16.8 ||

ihopahūto bhagavān mṛtyuḥ śāmitra-karmaṇi
na[75] *kaścin mriyate tāvad yāvad āsta ihāntakaḥ |*

TRANSLATION

The Lord as death has been called here to this sacrifice of animals. As long as he is here, no one will die.

COMMENTARY

How can we hear auspicious talks about Kṛṣṇa if we are perishable? In this place (*iha*) there is animal sacrifice with death as the executioner. Death has been called for that. Then what happens? No one dies.

|| 1.16.9 ||

etad-arthaṁ hi bhagavān āhūtaḥ paramarṣibhiḥ |
aho nṛ-loke pīyeta hari-līlāmṛtaṁ vacaḥ[76] *||*

TRANSLATION

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[75] *'yateta buddhimān mṛtyor abhāvāya puraiva hi' iti tṛtīya-caturtha-caraṇau kvacit |*
[76] *atra 'yasmin pīte kṛtaṁ sarvam iṣṭāpūrtādikaṁ bhavet' ity artham adhikaṁ kvacit |*

The sages have called death here so that no one dies. Therefore, men should drink the words containing sweet pastimes of the Lord.

COMMENTARY

Then what should men do? They should drink the nectar of the Lord's pastimes.

|| 1.16.10 ||

mandasya manda-prajñasya vayo mandāyuṣaś ca vai |
nidrayā hriyate naktaṁ divā ca vyartha-karmabhiḥ ||

TRANSLATION

The lives of those who are lazy, foolish and short lived, are wasted at night in sleeping and in the day by useless actions.

COMMENTARY

Anything other than hearing about the Lord is useless.

|| 1.16.11 ||

*sūta uvāca***—**

yadā parīkṣit kuru-jāṅgale 'vasat
kaliṁ praviṣṭaṁ nija-cakravartite |
niśamya vārtām anatipriyāṁ tataḥ
śarāsanaṁ saṁyuga-śauṇḍir ādade ||

TRANSLATION

Sūta said: When Parīkṣit, expert in battle, was staying in Kuru-jāṅgala inspecting his kingdom, hearing the rather unpleasant news that Kali had entered, he took up his bow.

COMMENTARY

When Parīkṣit was inspecting his kingdom protected by his troops, hearing the rather unpleasant news that Kali had entered, he took up his bow. It was somewhat pleasant also, since he had the opportunity to punish him. This is expression is used to make it the subject of discussion later. This sentence is connected with the next verse. *Śauṇḍi* means skilful. An alternative version is *saṁyuga-śauriḥ* with the same meaning.

|| 1.16.12 ||

svalaṅkṛtaṁ śyāma-turaṅga-yojitaṁ
rathaṁ mṛgendra-dhvajam āśritaḥ purāt |
vṛto rathāśva-dvipapatti-yuktayā
sva-senayā dig-vijayāya nirgataḥ ||

TRANSLATION

He had gone out from his city to gather tribute with his troops along with chariots, horses, and elephants on a chariot with lion flag, pulled by black horses and well decorated.

|| 1.16.13 ||

bhadrāśvaṁ ketumālaṁ ca bhārataṁ cottarān kurūn |
kimpuruṣādīni varṣāṇi vijitya jagṛhe balim ||

TRANSLATION

Conquering Bhadrāśva, Ketumāla, Bhārata, the northern Kuru provinces, and other countries such as Kimpuruṣa, he received taxes.

|| 1.16.14-16 ||

tatra tatropaśṛṇvānaḥ sva-pūrveṣāṁ mahātmanām |
pragīyamāṇaṁ ca yaśaḥ kṛṣṇa-māhātmya-sūcakam ||

ātmānaṁ ca paritrātam aśvatthāmno 'stra-tejasaḥ |
snehaṁ ca vṛṣṇi-pārthānāṁ teṣāṁ bhaktiṁ ca keśave ||

tebhyaḥ parama-santuṣṭaḥ prīty-ujjṛmbhita-locanaḥ |
mahā-dhanāni vāsāṁsi dadau hārān mahā-manāḥ ||

TRANSLATION

In those places, hearing the glories of his ancestors being sung which indicated glory to Kṛṣṇa, his deliverance from the *brahmāstra* of Aśvatthāmā, and the great devotion and affection of the Pāṇḍavas and Vṛṣṇis for Kṛṣṇa, highly satisfied and very generous, his eyes filled with affection, he gave those glorifiers great wealth and cloth.

|| 1.16.17 ||

sārathya-pāraṣada-sevana-sakhya-dautya-
vīrāsanānugamana-stavana-praṇāmān |
snigdheṣu pāṇḍuṣu jagat-praṇatiṁ ca viṣṇor
bhaktiṁ karoti nṛ-patiś caraṇāravinde[77] *||*

TRANSLATION

Hearing through their praises that how Kṛṣṇa acted as charioteer, follower, servant, friend and messenger of the dear Pāṇḍavas and that Viṣṇu was respected by the whole world, he expressed devotion to the lotus feet of the Lord.

COMMENTARY

Hearing the activities such as being the charioteer for the dear Pāṇḍavas, and hearing that the whole world offered respects to him, Parīkṣit showed devotion to the Lord. Kṛṣṇa acted as follower by presiding over the assembly. He acted as servant by satisfying their wishes such as staying up at night with sword in hand protecting them.

|| 1.16.18 ||

tasyaivaṁ vartamānasya pūrveṣāṁ vṛttim anvaham |
nātidūre kilāścaryaṁ yad āsīt tan nibodha me ||

TRANSLATION

Hear from me the most astonishing event that suddenly occurred while he was following this procedure of the previous kings daily.

COMMENTARY

An extra *anu* should be added. Thus every day (*anu aham*) he followed the procedure (*anuvartamānasya*).

|| 1.16.19 ||

[77] '*nṛ-patiḥ sma padāravinde' iti pāṭhaḥ |*

dharmaḥ padaikena caran vicchāyām upalabhya gām |
pṛcchati smāśru-vadanāṁ vivatsām iva mātaram ||

TRANSLATION

Dharma, moving about on one leg, seeing a cow with no effulgence, with tears in her eyes as if she had lost her calf, inquired from her.

COMMENTARY

The moment that Kali-yuga had started *dharma*, the earth and Kali appeared in this situation. Though this was not seen by the people, Parīkṣit, who meditated with a desire to see this, saw it with his mystic eyes. Dharma in the form of a bull asked questions to the cow who had lost her effulgence (*vicchāyām*).

|| 1.16.20 ||

dharma uvāca—

kaccid bhadre 'nāmayam ātmanas te
vicchāyāsi mlāyateṣan mukhena |
ālakṣaye bhavatīm antarādhiṁ
dūre bandhuṁ śocasi kañcanāmba ||

TRANSLATION

Dharma said:

Auspicious cow! Are you well? You appear pale and your face is slightly withered. I think that you are in great anxiety. O mother! Are you lamenting for a friend in a distant land?

COMMENTARY

Ātmanaḥ means of the body. *Anāmayam* means health. The bull asks the cause since she has internal affliction.

|| 1.16.21 ||

pādair nyūnaṁ śocasi maika-pādam

ātmānaṁ vā vṛṣalair bhokṣyamāṇam |
āho surādīn hṛta-yajña-bhāgān
prajā uta svin maghavaty avarṣati ||

TRANSLATION

Do you lament because I am standing on only one leg? Or are you lamenting for yourself being enjoyed by sinners? Or are you lamenting because the *devatās* have been deprived of their share of the sacrifices? Or are you lamenting for the citizens without rain?

COMMENTARY

Mā means *mām.* Are you lamenting because you are being enjoyed by sinful persons (*vṛṣalaiḥ*). It is in the masculine gender in referring to *ātmā.*

|| 1.16.22 ||

arakṣyamāṇāḥ striya urvi bālān
śocasy atho puruṣādair ivārtān |
vācaṁ devīṁ brahma-kule kukarmaṇy
abrahmaṇye rāja-kule kulāgryān ||

TRANSLATION

O earth! Are you lamenting because the women are not protected by the husbands, children are not protected by parents and moreover suffer at the hands of merciless people? Are you lamenting about learned words being spoken in *brāhmaṇa* families with sinful conduct? Are you lamenting the best of *brāhmaṇas* serving kings with no respect for *brāhmaṇas*?

COMMENTARY

Are women are not protected by their husbands? The children are not protected by the parents. Moreover they are suffering because of merciless persons. Are you lamenting apparent learned words (*devīm vācam*) in *brāhmaṇa* families of bad conduct? Are you lamenting those of noble family who are serving kings who have no devotion to *brāhmaṇas*?

|| 1.16.23 ||

kiṁ kṣatra-bandhūn kalinopasṛṣṭān
rāṣṭrāṇi vā tair avaropitāni |
itas tato vāśana-pāna-vāsaḥ-
snāna-vyavāyonmukha-jīva-lokam ||

TRANSLATION

Are you lamenting about degraded *kṣatriyas* influenced by Kali, or countries ruled negligently by them? Are you lamenting because people are engaged in eating, drinking, dressing, bathing, and sexual relationships without regard for restrictions?

COMMENTARY

Upasṛṣṭān means spread. *Avaropitāni* means abandoned.

|| 1.16.24 ||

yadvāmba te bhūri-bharāvatāra-
kṛtāvatārasya harer dharitri |
antarhitasya smaratī visṛṣṭā
karmāṇi nirvāṇa-vilambitāni ||

TRANSLATION

O mother! O earth! Are you lamenting on remembering the activities — which make a mockery of liberation by their sweetness — of the Lord who appeared to relieve your heavy burden and then disappeared, leaving you alone?

COMMENTARY

Remembering the activities of the Lord who appeared (*kṛtāvatārasy*a) to relieve (*avatāra*) your burden. The activities made liberation a laughing stock (*vilambitāni*) because of their sweetness. The syllables *ḍ*a and *la* can be exchanged and thus the word becomes *viḍambitāni* (mocking).

|| 1.16.25 ||

idaṁ mamācakṣva tavādhi-mūlaṁ
vasundhare yena vikarśitāsi |
kālena vā te balināṁ balīyasā
surārcitaṁ kiṁ hṛtam amba saubhagam ||

TRANSLATION

O earth! Please tell me the cause for your anxiety by which you have become extremely thin. O mother! Has time which is strongest of the strong, stolen your good fortune worshipped by the *devatās*?

COMMENTARY

Vikarśitāsi means “made extremely thin.”

|| 1.16.26-31 ||

dharaṇy uvāca—

bhavān hi veda tat sarvaṁ yan māṁ dharmānupṛcchasi |
caturbhir vartase yena pādair loka-sukhāvahaiḥ ||

satyaṁ śaucaṁ dayā kṣāntis tyāgaḥ santoṣa ārjavam |
śamo damas tapaḥ sāmyaṁ titikṣoparatiḥ śrutam ||
jñānaṁ viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |
svātantryaṁ kauśalaṁ kāntir dhairyaṁ mārdavam eva ca ||
prāgalbhyaṁ praśrayaḥ śīlaṁ saha ojo balaṁ bhagaḥ |
gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno 'nahaṅkṛtiḥ ||
ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||

tenāhaṁ guṇa-pātreṇa śrī-nivāsena sāmpratam |
śocāmi rahitaṁ lokaṁ pāpmanā kalinekṣitam ||

TRANSLATION

The earth said:

You know all the *dharma* about which you are asking me. I am lamenting the population which is now influenced by the sinful glance of Kali, and which is devoid of the Lord, the abode of Lakṣmī, the abode of qualities, by whose power you existed with four legs which gave benefit to the people, and in whom reside the following eternal, great qualities, which do not disappear at any time: truthfulness, purity, compassion, control of anger, generosity, self-satisfaction, straightforwardness, control of mind, control of external senses, following his caste role during pastimes, neutrality to all, tolerance, indifference to material enjoyment, consideration of scripture, omniscience, distaste for material enjoyment, control of others,

determination in battle, influence, skill, defining social duties, independence, expertise in arts, beauty, lack of confusion, tenderness, boldness, modesty, being good-natured, sharpness of mind, sharpness of the knowledge senses and action senses, the abode of enjoyment, imperturbability, steadiness, faith, fame, respectability, lack of pride, and as well, other qualities desirable for those who want greatness.

COMMENTARY

"You know all about *dharma* since you are *dharma* personified."

"Though I know, I want to hear from your mouth." Therefore she speaks. You know the *dharma* because of which you exist with four legs. Present tense is used since the condition is near the present. The sentence continues till verse 31.

Satyam means speaking about things as they are. *Śaucam* means purity. *Dayā* means sympathizing with other's suffering, protecting those who have surrendered, and being friendly to devotees. *Kṣānti* means having control of the mind even when angry. *Tyāga* means generosity. *Santoṣa* means satisfied in the self. *Ārjavam* means honesty, not crooked. *Śama* means control of the mind, by which one has firm vows. *Dama* means control of the external senses. *Tapas* means acting according to one's nature such as *kṣatriya* during pastimes. *Sāmyam* means devoid of thinking one is an enemy and another is a friend. *Titikṣa* is tolerance when others offend you. *Uparati* is indifference to attaining material enjoyment. *Śrutam* means judging by scripture. *Jñānam* means omniscience and gratitude etc. *Virakti* means absence of taste for material enjoyment. *Aiśvaryam* is control of others. *Śaurya*m is determination in battle. *Tejas* is influence. *Balam* is skill. *Smṛti* means searching out what should be done as duty. *Svātantryam* is non-dependence on others. *Kauśalam* is skill in arts and play. *Kāntih* is beauty. *Dhairyam* is not being agitated. *Mārdavam* is being very young and being tender with *prema. Prāgalbhyam* is extreme boldness. *Praśraya* is mildness. *Śīla* means good natured. *Sahas* is sharpness of mind. *Tejas* is sharpness of knowledge senses. *Ojas* is sharpness of action senses. *Bhaga* is being the shelter of enjoyment. *Gāmbhiryam* is not being imperturbable. *Sthairyam* is not being fickle. *Āstikyam* is faith. *Kīrti* is fame. *Māna* is being worthy of worship. *Anahaṅkṛt*i is absence of pride. Other qualities include being true to one's word, respecting *brāhmaṇas* and being affectionate to the devotees. These great qualities are eternal—existing over all time in the Lord. The Lord has said:

> *māṁ bhajanti guṇāḥ sarve nirguṇaṁ nirapekṣakam*
> *suhṛdaṁ priyam ātmānaṁ sāmyāsaṅgādayo 'guṇāḥ*
>
> All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement—all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me. SB 11.13.40

Thus, though the Lord is beyond the *guṇas*, he possesses qualities, great qualities, which are spiritual, beyond matter, arising from his *svarūpa*. Even during universal destruction, these qualities do not disappear (*na viyanti*). If they continually reside in Kṛṣṇa, even during the final destruction, then the qualities just listed must all be eternal. If they are eternal, the objects in which they exist must also be eternal. Thus the pastimes, the participants in the pastimes, the places of the pastimes and all ingredients are eternal.

|| 1.16.32 ||

ātmānaṁ cānuśocāmi bhavantaṁ cāmarottamam |
devān pitṝn ṛṣīn sādhūn sarvān varṇāṁs tathāśramān ||

TRANSLATION

O best of the *devatās*! I lament for myself and you, and for the *devatās*, *Pitṛs*, sages, devotees and all the *varṇas* and *āśramas.*

COMMENTARY

The words “devoid of the Lord” apply to this sentence.

|| 1.16.33 ||

brahmādayo bahu-tithaṁ yad-apāṅga-mokṣa-
kāmās tapaḥ samacaran bhagavat-prapannāḥ |
sā śrīḥ sva-vāsam aravinda-vanaṁ vihāya
yat-pāda-saubhagam alaṁ bhajate 'nuraktā ||

TRANSLATION

Lakṣmī, desiring whose glance Brahmā and others, surrendered to the Lord for a long time, perform great penance, has left her abode of the lotus forest and with great attachment worships the beauty of Kṛṣṇa’s feet.

COMMENTARY

Though Brahmā and others have surrendered to the Lord for a long time (*bahu-titham*), being devotees with material desires, they desire the glance of Lakṣmī.

|| 1.16.34 ||

tasyāham abja-kuliśāṅkuśa-ketu-ketaiḥ
śrīmat-padair bhagavataḥ samalaṅkṛtāṅgī |
trīn atyaroca upalabhya tato vibhūtiṁ
lokān sa māṁ vyasṛjad utsmayatīṁ tad-ante ||

TRANSLATION

Being ornamented with the footprints of the Lord marked with lotus, thunderbolt, goad, flag, I surpassed the three worlds in beauty. After I attained glory from the Lord, he left me who had become proud, even after the glory had dissipated.

COMMENTARY

Tasya refers to Kṛṣṇa. *Keta* is a mark. Surpassing the three worlds, I became most beautiful. After attaining glory from the Lord, after that glory had vanished, I still had inner pride, thinking, "Vaikuṇṭha is not equal to me."

|| 1.16.35 ||

yo vai mamātibharam āsura-vaṁśa-rājñām[78]
akṣauhiṇī-śatam apānudad ātma-tantraḥ |
tvāṁ duḥstham ūna-padam ātmani pauruṣeṇa
sampādayan yaduṣu ramyam abibhrad aṅgam ||

TRANSLATION

The independent Lord destroyed my great burden of a hundred *auṣauhiṇīs* of those who were previously of demonic dynasty of kings. By his prowess he made you whole who were suffering with loss of your legs, and took shelter of him. He appeared with a beautiful form in the Yadu family.

COMMENTARY

Āsura-vaṁśa-rājñām means "made up of persons who were previously kings in the demon dynasty." It is a compound similar to *chinna–prarūḍha* (cut but now grown up). An alternative version is *asura-veśa*, which means "those who assumed the nature of *asuras*." He made you who were deficient in legs (*ūna-padam*) and had taken shelter of him (*ātmani*) whole (*sampādayan*).

|| 1.16.36 ||

[78] *'āsura-veśa-rājñām' iti pāṭhaḥ |*

kā vā saheta virahaṁ puruṣottamasya
premāvaloka-rucira-smita-valgu-jalpaiḥ |
sthairyaṁ samānam aharan madhu-māninīnāṁ
romotsavo mama yad-aṅghri-viṭaṅkitāyāḥ ||

TRANSLATION

Who can tolerate separation from that supreme person whose foot prints made my hair stand on end constantly, while he took away the pride and self-control of his queens who were proud by his loving glances, pleasant smiles and sweet speech?

COMMENTARY

Madhu-māninīnām means Satyabhāmā and others. He took away their steadiness (*sthairyam*) and pride (*samānam*). *Vitāṅkitāyāḥ* means ornamented.Among all the dear women, I was always independent (such a woman is called *svādhīna-bhartṛkā*), and was never separate from him (since his feet always touched me). That is the meaning of the verse.

|| 1.16.37 ||

tayor evaṁ kathayatoḥ pṛthivī-dharmayos tadā |
parīkṣin nāma rājarṣiḥ prāptaḥ prācīṁ sarasvatīm ||

TRANSLATION

While the earth and *dharma* were conversing, the king named Parīkṣit came to the Sarasvatī River flowing east.

COMMENTARY

Prācīm here means “flowing east.”

atha saptadaśo 'dhyāyaḥ

kali-nigraho nāma

Punishment of Kali

|| 1.17.1 ||

sūta uvāca

tatra go-mithunaṁ rājā hanyamānam anāthavat |

daṇḍa-hastaṁ ca vṛṣalaṁ dadṛśe nṛpa-lāñchanam ||

TRANSLATION

Sūta said:

At Kurukṣetra the king saw the *śūdra* dressed as a king beating an unprotected cow and a bull with a stick held in his hand.

COMMENTARY

In the seventeenth chapter the questions and answers between Parīkṣit and Dharma, and the punishment and mercy received by Kali are described.

Hanyamānām means “beating.” The *śūdra* wore the markings of a king, which broke the custom followed in Satya, Treta and Dvāpara yugas.

|| 1.17.2 ||

vṛṣaṁ mṛṇāla-dhavalaṁ mehantam iva bibhyatam |

vepamānaṁ padaikena sīdantaṁ śūdra-tāḍitam ||

TRANSLATION

The *śūdra* was beating the bull, white like a water lily, as if urinating, fearful, trembling, weak and standing on one leg.

COMMENTARY

Mehantam iva means “as if urinating.” This means that Dharma, standing on one leg, was at every moment flowing away. It is a metaphor to express a perishing condition. Trembling of the bull indicated that the bull did not create an opposition to the actions of Kali.

|| 1.17.3 ||

gāṁ ca dharma-dughāṁ dīnāṁ bhṛśaṁ śūdra-padāhatām |

vivatsām āśru-vadanāṁ kṣāmāṁ yavasam icchatīm ||

TRANSLATION

He saw the cow, giver of ghee for sacrifice, without a calf, suffering greatly, as she was being kicked by the *śūdra*. The thin cow, with tears in her eyes, desired the share of sacrifice.

COMMENTARY

Dharma-dughām means giver of ghee for sacrifice. She (the earth) was without a calf (*vivatsām*) because the grains, the child of the earth, had been destroyed. She had tears in her eyes because of the destruction of *dharma*. She was thin (*kṣāmām*) because sacrifices were not performed. She desired the share of sacrifice (*yavasam*).

|| 1.17.4 ||

papraccha ratham ārūḍhaḥ kārtasvara-paricchadam |

megha-gambhīrayā vācā samāropita-kārmukaḥ ||

TRANSLATION

Situated in his chariot, with his bow poised, in a voice deep as thunder, he questioned the *śūdra* dressed in gold.

COMMENTARY

Kārtasvara means gold. He had his bow ready in case the *śūdra* tried to flee.

|| 1.17.5 ||

kas tvaṁ mac-charaṇe loke balād dhaṁsy abalān balī |

nara-devo ’si veṣeṇa naṭavat karmaṇādvijaḥ ||

TRANSLATION

Who are you, having power? You attack the weak with force in the world under my protection. Like an actor, you appear to be a king by dress, but by actions you are a *śūdra.*

COMMENTARY

“Who are you to commit violence in my presence?” “I am a king.” “Since I am the king, how can you be the king?” “I am king because I am wearing the dress of a king, and acting like one.” “No! You are a *śūdra* by your actions. An actor imitates the actions of another as truly as possible.”

|| 1.17.6 ||

yas tvaṁ kṛṣṇe gate dūraṁ saha-gāṇḍīva-dhanvanā |

śocyo ’sy aśocyān rahasi praharan vadham arhasi ||

TRANSLATION

Since Kṛṣṇa has departed with Arjuna, you are worthy of lamentation. By beating innocent creatures in a solitary place, you deserve to be killed.

COMMENTARY

“Just as you are king of your country, I am king of this time. Thus you do not have power over me.” The king answers in this verse. “Before Kṛṣṇa departed out of sight with Arjuna, where were you?” “I was present, but I did not have power because of fear of them. But I have fear of no one today.” “True. You are worthy of lamentation. You desire to die today.”

|| 1.17.7 ||

tvaṁ vā mṛṇāla-dhavalaḥ pādair nyūnaḥ padā caran |

vṛṣa-rūpeṇa kiṁ kaścid devo naḥ parikhedayan ||

TRANSLATION

You are white like a water lily, and move around on one leg without the others with the form of a bull. Are you some *devatā* coming to afflict us by such an appearance?

COMMENTARY

“Let that be. I will think of your first offense for a moment.” Thinking in this way the king then inquired from the bull. Are you some *devatā* who has come to produce lamentation for us? I have not seen such thinness and suffering even in my dreams.

|| 1.17.8 ||

na jātu kauravendrāṇāṁ dordaṇḍa-parirambhite |

bhū-tale ʻnupatanty asmin vinā te prāṇināṁ śucaḥ ||

TRANSLATION

Except for your tears, the tears of living beings have never fallen on the earth which was ruled by the Kuru kings and well protected by arms of punishment.

COMMENTARY

“You may be a king, but we have become miserable now.” The king then speaks with fiery pride. Except for your tears, tears have not fallen in the land which was well protected (*parirambhite*) by arms of punishment.

|| 1.17.9 ||

mā saurabheyātra śuco vyetu te vṛṣalād bhayam |

mā rodīr amba bhadraṁ te khalānāṁ mayi śāstari ||

TRANSLATION

O son of Surabhī! Do not lament! Do not fear the *śūdra*! O mother! Do not weep! Since I am here as the punisher of sinners, you will have good fortune.

COMMENTARY

He then spoke consoling words to the bull who was showing the weeping cow his miserable condition. O son of Surabhi! Do not lament (*śucaḥ* for *śocaḥ*). Do not have fear, I will kill him now. He then speaks to the cow. *Mayi śāstari* means “while I am living as the punisher.”

|| 1.17.10-11 ||

yasya rāṣṭre prajāḥ sarvās trasyante sādhvy asādhubhiḥ |

tasya mattasya naśyanti kīrtir āyur bhago gatiḥ ||

eṣa rājñāṁ paro dharmo hy ārtānām ārti-nigrahaḥ |

ata enaṁ vadhiṣyāmi bhūta-druham asattamam ||

TRANSLATION

O cow! The inattentive ruler in whose state all the citizens suffer from criminals loses his fame, lifespan, fortune and progress. This is the highest duty of the kings, to punish those who cause suffering to others. Therefore I will kill that sinful killer.

COMMENTARY

“But if you kill him because of us, then we become implicated in killing. Do not do that.” He replies. “I must kill him for my benefit. It is not because of your request.”

|| 1.17.12 ||

ko ’vṛścat tava pādāṁs trīn saurabheya catuṣ-pada |

mā bhūvaṁs tvādṛśā rāṣṭre rājñāṁ kṛṣṇānuvartinām ||

TRANSLATION

Son of Surabhī! You have four legs. Who has cut off three of your legs? There should never be such a condition in the state ruled by kings following Kṛṣṇa.

|| 1.17.13 ||

ākhyāhi vṛṣa bhadraṁ vaḥ sādhūnām akṛtāgasām |

ātma-vairūpya-kartāraṁ pārthānāṁ kīrti-dūṣaṇam ||

TRANSLATION

O bull! May you, who is innocent and of pure character, have good fortune! Tell me who has disfigured you, who has spoiled the fame of the Pāṇḍavas.

COMMENTARY

“If you tell me, I will kill that person.” “I have nothing to say.” “O bull! You, who are good natured and offenseless, are auspicious in happiness and in suffering. But tell me the criminal who is spoiling the fame of the Pāṇḍavas. Who? It is the person who disfigured you by cutting off your legs.”

|| 1.17.14 ||

jane ʻnāgasy aghaṁ yuñjan sarvato ʻsya ca mad-bhayam |

sādhūnāṁ bhadram eva syād asādhu-damane kṛte ||

TRANSLATION

He who commits violence against the innocent must certainly fear me in all ways. By punishing the sinful, the innocent will be peaceful.

COMMENTARY

By telling me who he is, he will have fear of me. But even if you do not tell, under all conditions, he will fear me. He who harms the innocent will fear me by all causes (*sarvataḥ*).

|| 1.17.15 ||

anāgaḥsv iha bhūteṣu ya āgas-kṛn niraṅkuśaḥ |

āhartāsmi bhujaṁ sākṣād amartyasyāpi sāṅgadam ||

TRANSLATION

I will cut of the arms along with the armbands of the person who without regard for rules commits violence against the innocent beings, even if he is a *devatā.*

COMMENTARY

"What happens if there is someone stronger that you?" Even if the person is a *devatā,* I will cut off his arms at the root—with the armbands. Actually there is no person among men and *devatās* who is as strong as me.

|| 1.17.16 ||

rājño hi paramo dharmaḥ sva-dharma-sthānupālanam |

śāsato 'nyān yathā-śāstram anāpady utpathān iha ||

TRANSLATION

The highest duty of the king is to protect those who follow the rules given to them in the scriptures, and to punish the sinful who deviate from the scriptures when there is no emergency.

COMMENTARY

"What is the use in punishing one person and not punishing another person?" This verse answers. He punishes those who are sinful (*anyān).*

|| 1.17.17 ||

dharma uvāca—

etad vaḥ pāṇḍaveyānāṁ yuktam ārtābhayaṁ vacaḥ |

yeṣāṁ guṇa-gaṇaiḥ kṛṣṇo dautyādau bhagavān kṛtaḥ ||

TRANSLATION

Dharma said:

These words which make one fearless of suffering are suitable for you, descendent of the Pāṇḍavas. Being attracted to their qualities of *prema*, Kṛṣṇa engaged in playing dice and other activities.

COMMENTARY

Kṛṣṇa was attracted to all their qualities which were filled with *prema*. Because Kṛṣṇa is controlled only by *prema*, and since you are the son of Arjuna with qualities similar to his, Kṛṣṇa is controlled by your qualities as well. Therefore nothing is impossible for you.

|| 1.17.18 ||

na vayaṁ kleśa-bījāni yataḥ syuḥ puruṣarṣabha |

puruṣaṁ taṁ vijānīmo vākya-bheda-vimohitāḥ ||

TRANSLATION

O best of men! I do not know the person who is the cause of my suffering, since I am bewildered by different statements of scripture.

COMMENTARY

I do not know the person from who the seeds of suffering will arise. “Why do you conceal the person? I even see the person who is giving you suffering.” “True, he is giving me suffering, but there should be a seed of my suffering, because of which he gives me suffering. It cannot be otherwise. I do not know that person from whom the seed arises.” “But you know scriptures. Why do you not know?” “True. Knowledge of many scriptures is the cause of misunderstanding them.

|| 1.17.19 ||

kecid vikalpa-vasanā āhur ātmānam ātmanaḥ |

daivam anye ’pare karma svabhāvam apare prabhum ||

TRANSLATION

Some say the self is the cause of suffering. Others say planets are the cause of suffering. Others say *karma* is the cause. Others say the inherent property of matter is the cause.

COMMENTARY

Here the different opinions are described. Some, the *yogīs*, who cover up (*vasanā)* the difference *(vikalpa*) say the soul, master of the self, gives happiness and suffering. The *Gītā* (6.5) says *ātmaiva hy ātmano bandhur ātmaiva ripur ātmana*: the *ātmā* itself is the friend of the soul and the enemy of the soul. Or the meaning can be: some, the *advaitins*, who say that the *jīva* and the lord become one say that the *ātmā* is the source of happiness and suffering. They also say that *devatās* cannot be the cause since they are controlled by *karma* as well, and *karma* cannot be the cause because it is not independent. Thus only the *ātmā* is the cause and nothing else. Others, those who believe in planets controlled by *devatās,* say that planets are the cause. The Mīmāṁsakas say that *karma* is the cause. Others, the Lokāyatas, say that *svabhāva,* the inherent property of matter*,* is the cause.

|| 1.17.20 ||

apratarkyād anirdeśyād iti keṣv api niścayaḥ |

atrānurūpaṁ rājarṣe vimṛśa sva-manīṣayā ||

TRANSLATION

And among these, some ascertain that happiness and distress come from that which is beyond reason and perception, O sage among kings! Consider the proper truth by your intelligence.

COMMENTARY

The Vaiṣṇavas ascertain that the happiness and suffering come from the Supreme Lord who cannot be determined by designations. *Śruti* says *tvad-avagamī na vetti bhavad-uttha-śubhāśubhayor guṇa-viguṇānvayān*: One who knows you cannot understand your connection with good and bad qualities which give auspiciousness and inauspiciousness.

sukhaṁ duḥkhaṁ bhavo ’bhāvo bhayaṁ cābhayam eva ca

ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo ’yaśaḥ

bhavanti bhāvā bhūtānāṁ matta eva pṛthag-vidhāḥ

Pleasure, pain, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame, infamy--all these various states of the living beings arise only from Me. BG 10.4-5

“But why should it be impossible to designate the Lord as the cause?” From seeing people’s suffering arising from time, *karma*, property of matter, planets, ghosts, kings, snakes and sickness, even those things cannot be determined as the cause since in reality, those causes are not independent. Everything arises from the Lord. But it is improper for the worshippers to say that the Lord is the cause of happiness and distress.

“But like and dislike do not exist in the Lord.” Yes, he is beyond conjecture (*apratarkyād*) because being beyond our logical abilities, he does not have like and dislike (in spite of being the ultimate cause of happiness and distress.) Bhīṣma has said:

na hy asya karhicid rājan pumān veda vidhitsitam

yad vijijñāsayā yuktā muhyanti kavayo ’pi hi

> O King! No one can understand the plan of Kṛṣṇa because even those engaged in reasoning and scripture are bewildered by that inquiry. SB 1.9.16

“It can be inferred that the Lord gives suffering to me for benefiting the devotees. He desires to increase remembrance of the Lord by increasing the miserable condition of developing devotees, like me, the bull. As well he wants to announce the fame of the highest devotee like you by your punishing Kali.

Among the various opinions which is the best? You decide by your intelligence the proper truth (*anurūpam*), because you are sage among kings (*rājarṣi*).”

By using the word *niścayaḥ* (certainty) at the end of the list of opinions, this final opinion should be taken as the correct conclusion according to the Vaiṣṇavas. By saying “among all of them (*keṣu*)” it is indicated that this idea is rare. The king should consider this (*vimṛśa*) among the various alternatives. Happiness and distress is not illusory because suffering is actually experienced. Its cause is not the *ātmā* itself, since the *jīva* is dependent. The cause is not the planets because they are dependent on movement of time. The cause of suffering and happiness is not *karma* because it is insentient. Moreover the man of *dharma* (following the path of the Mīmāṁśakas) has *prārabdha* and *aprārabdha karm*as. If so, then their idea that following their path of *karma* destroys suffering is negated. *Svabhāva* is not the cause since it is not an exclusive cause. The Lord as the cause is absolute. Bhīṣma has said already that the plan of the Lord however is impossible for everyone to understand.

|| 1.17.21 ||

sūta uvāca

evaṁ dharme pravadati sa samrāḍ dvija-sattamāḥ |

samāhitena manasā vikhedaḥ paryacaṣṭa tam ||

TRANSLATION

Sūta said:

O best of the *brāhmaṇas*! When dharma, the bull, spoke in this manner, the king, free from illusion by putting his mind in meditation, answered.

COMMENTARY

By mind in meditation (*samāhitena*) the king answered (*paryacaṣṭa*).

|| 1.17.22 ||

rājovāca—

dharmaṁ bravīṣi dharma-jña dharmo 'si vṛṣa-rūpa-dhṛk |

yad adharma-kṛtaḥ sthānaṁ sūcakasyāpi tad bhavet ||

TRANSLATION

The king said:

O knower of *dharma*! You speak *dharma* (by not telling me the identity of your aggressor), because the person who points out the sinner attains the same place as the sinner. You are *dharma* in the form of a bull.

COMMENTARY

Though you should tell me, the king, who has beat you, you do not say, because the person who points out the sinner also goes to the same place as the sinner. I can guess that you are dharma himself.

|| 1.17.23 ||

athavā deva-māyāyā nūnaṁ gatir agocarā |

cetaso vacasaś cāpi bhūtānām iti niścayaḥ ||

TRANSLATION

It is certain that the course of the Lord's *māyā* is beyond the thought and words of the living entities.

COMMENTARY

You have said everything. What has been said is true. The cause is beyond reasoning (*apratarkyād*). The course of the Lord's energy which causes maintenance and destruction of the whole universe (*deva-māyāyāḥ*) is beyond the mind (*cetasaḥ*). It is beyond words. Thus it is *apratarkya* and *anirdeśya.* Since *māyā* is only under his control, who can know and say how the Lord arranges happiness and distress in the form of maintenance and destruction for the living entities.

|| 1.17.24 ||

tapaḥ śaucaṁ dayā satyam iti pādāḥ kṛte kṛtāḥ |

adharmāṁśais trayo bhagnāḥ smaya-saṅga-madais tava ||

TRANSLATION

In Satya-yuga you had complete *dharma* of four portions with four elements: austerity, cleanliness, mercy and truth. Three portions are broken by three portions of irreligion: pride, association with women, intoxication and other sins.

COMMENTARY

I know all your fortune and misfortune which you have not told me. Please hear. Two verses describe this. Three portions are broken by three parts of *adharma*: pride (*smaya*), association with women *(saṅga*) and intoxication (*madaiḥ*). These represent other actions such as violence as well. This means truth and the other qualities present in Satya-yuga cannot be present**.**

|| 1.17.25 ||

idānīṁ dharma pādas te satyaṁ nirvartayed yataḥ |

taṁ jighṛkṣaty adharmo ’yam anṛtenaidhitaḥ kaliḥ ||

TRANSLATION

O dharma! Now in Kali-yuga truth remains prominent on the one remaining portion of *dharma*, by which a person can attain truth. But Kali, irreligion, increasing by untruth, desires to devour even truth.

COMMENTARY

O dharma! Now, in Kali-yuga, of your four parts of *dharma* consisting of austerity, cleanliness, mercy and truth, only one fourth part remains, because of destruction by the three portions of pride, women and intoxication. There is a rule that items are sometimes named because of their prominence.[79] Truth is named here because it is now more prominent (though the other three factors of *dharma* are also present). Because of truth you can concentrate the mind to some extent (*nirvartayet*). Or because of truth, a person can attain you (truth). Kali, in the form of *adharma*, increasing with untruth (*anṛtena*), desires to destroy truth. This is confirmed by looking in the Twelfth Canto. In Satya-yuga, in the beginning, *dharma* was complete with four parts. In Treta-yuga one fourth of all four legs diminished. Pride diminished austerity, women diminished cleanliness, intoxication diminished mercy and untruth diminished truth. In Dvāpara-yuga these qualities were reduced by half. In Kali-yuga only one fourth of these qualities remain. At the end of Kali-yuga nothing remains.

|| 1.17.26 ||

iyaṁ ca bhūmir bhagavatā nyāsitoru-bharā satī |

śrīmadbhis tat-pada-nyāsaiḥ sarvataḥ kṛta-kautukā ||

TRANSLATION

The cow is earth. The Lord relieved her of a great burden. She became most auspicious in all ways by the auspicious touch of his feet.

COMMENTARY

Nyāsitoru-bharā means “she who had her heavy burden created by others (demons) and herself (her own weight) removed by the Lord.”

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[79] *Prādhānyena vyapadeśo bhavati.*

|| 1.17.27 ||

śocaty aśru-kalā sādhvī durbhagevojjhitā satī |

abrahmaṇyā nṛpa-vyājāḥ śūdrā bhokṣyanti mām iti ||

TRANSLATION

With tears in her eyes, the chaste earth filled with misfortune, being abandoned by the Lord, laments "*Śūdras* dressed as kings with no respect for *brāhmaṇas* will enjoy me."

COMMENTARY

Aśru-kalā means "carrying tears."

|| 1.17.28 ||

iti dharmaṁ mahīṁ caiva sāntvayitvā mahā-rathaḥ |

niśātam ādade khaḍgaṁ kalaye 'dharma-hetave ||

TRANSLATION

Pacifying dharma and earth in this way, Parīkṣit took his sharp sword for killing Kali, the cause of *adharma.*

COMMENTARY

He took his sword in order to kill Kali (*kalaye*). This expresses the king's intention. "By seeing the sword in my hand let this person wearing the marks of a king come to fight with me. I will quickly kill him."

|| 1.17.29 ||

taṁ jighāṁsum abhipretya vihāya nṛpa-lāñchanam |

tat-pāda-mūlaṁ śirasā samagād bhaya-vihvalaḥ ||

TRANSLATION

Seeing the king intending to kill him he gave up the markings of a king in great fear and bowed his head to Parīkṣit's feet.

COMMENTARY

Kali thought, "It is not possible for me to fight with him. A *kṣatriya* cannot surrender. Therefore giving up the king's clothing I will fall at his feet."

|| 1.17.30 ||

patitaṁ pādayor vīraḥ kṛpayā dīna-vatsalaḥ |

śaraṇyo nāvadhīc chlokya āha cedaṁ hasann iva ||

TRANSLATION

The praiseworthy warrior, worthy of taking shelter, affectionate to the helpless, did not kill him out of his mercy. He spoke to him with a slight smile.

COMMENTARY

The king considered, "Since he has surrendered, I cannot kill him. If I kill this evil person, because of killing a surrendered person, irreligion which has just appeared will spread. He will enter into me even, and will not die." He slightly smiled, because he had not given up his anger. "This plan has been made by the Lord. Today you have been protected from my hand, though I want to kill you."

|| 1.17.31 ||

rājovāca—

na te guḍākeśa-yaśo-dharāṇāṁ

baddhāñjaler vai bhayam asti kiñcit |

na vartitavyaṁ bhavatā kathañcana

kṣetre madīye tvam adharma-bandhuḥ ||

TRANSLATION

The king said:

Coming with folded hands in front of the sustainer of Arjuna's glory, you should have no fear at all. But you, friend of irreligion, cannot stay in my kingdom at all.

COMMENTARY

Contemplating his action he spoke. You have come with folded hands in front of me sustaining the fame of Arjuna. You cannot stay by any degree in this place.

|| 1.17.32 ||

tvāṁ vartamānaṁ nara-deva-deheṣv

anupravṛtto 'yam adharma-pūgaḥ |

lobho 'nṛtaṁ cauryam anāryam aṁho

jyeṣṭhā ca māyā kalahaś ca dambhaḥ ||

TRANSLATION

When you become situated in *devatās* and men, all sorts of irreligion follow: greed, untruth, theft, vulgarity, giving up *dharma*, poverty, deceit, quarrel and pride.

COMMENTARY

Hear the faults of your nature. The *devatās* being overcome by you will be fixed in greed and other qualities. What to speak of humans. These qualities follow you completely (*anu*) when you are situated in men and *devatās*. *Anārya* means inferior. *Aṁhah* means giving up one's *dharma. Jyeṣṭhā* means poverty. *Māyā* means deceit. *Dambhaḥ* means pride.

|| 1.17.33 ||

na vartitavyaṁ tad adharma-bandho

dharmeṇa satyena ca vartitavye |

brahmāvarte yatra yajanti yajñair

yajñeśvaraṁ yajña-vitāna-vijñāḥ ||

TRANSLATION

You cannot stay in Brahmāvarta where *dharma* and truth suitably reside, and where knowers of sacrifice worship the lord of sacrifice with sacrifice.

COMMENTARY

The word *dharma* covers everything. The word *satya* is added as an indicator of *dharma*, the main element. Without branches and twigs the root alone cannot accomplish the goal. *Dharma* and truth are suitable to exist in Brahmāvarta.

|| 1.17.34 ||

yasmin harir bhagavān ijyamāna

ijyātma[80]*-mūrtir yajatāṁ śaṁ tanoti |*

kāmān amoghān sthira-jaṅgamānām

antar bahir vāyur ivaiṣa ātmā ||

TRANSLATION

You cannot reside where the Lord, *bhagavān*, who is the soul of the *devatās*, who exists inside and outside like the air, being worshipped, distributes material and spiritual prosperity, what is useful to all moving and non-moving beings to the worshipper.

COMMENTARY

"But the *devatās* should also be worshipped, not just *bhagavān.*" He is the soul of those who are worshipped such as Indra. Or they are forms of him alone. He distributes material happiness (*kāmān*) for us citizens moving and non-moving, and spiritual happiness *(śam).* Like air, he can be realized inside and outside. If you exist here, this will not be the situation.

|| 1.17.35 ||

sūta uvāca—

parīkṣitaivam ādiṣṭaḥ sa kalir jāta-vepathuḥ |

[80] *iṣṭātma* appears to be Madhva's reading.

tam udyatāsim āhedaṁ daṇḍa-pāṇim ivodyatam ||

TRANSLATION

Sūta said:

Directed in this way by Parīkṣit, trembling Kali spoke to Parīkṣit who had his sword raised, appearing like Yama ready to kill him.

COMMENTARY

Parīkṣit had his sword raised (*udyatāsim*). Kali trembled. This showed his great intelligence in protecting himself. He felt, “He is about to kill me.” The intention of the king was “If he does not follow my order, I will kill him right now. That is my desire. If he obeys my order, though I will not kill him, I do not have any fault.” *Daṇḍa-pāṇim* means Yama.

|| 1.17.36 ||

kalir uvāca—

yatra kva vātha vatsyāmi sārva-bhauma tavājñayā |

lakṣaye tatra tatrāpi tvām ātteṣu-śarāsanam ||

TRANSLATION

Kali said:

King of the whole earth! Wherever I will live, following your order, I will see only you with bow and arrow in your hand.

COMMENTARY

O king of the whole earth! I directly see you in this way (*lakṣaye*). Since all moving and non-moving beings are your citizens, and you control the whole world, I do not have any place to live. Therefore kill me, who have fallen at your feet in front of you, with your hand right now.

|| 1.17.37 ||

tan me dharma-bhṛtāṁ śreṣṭha sthānaṁ nirdeṣṭum arhasi |

yatraiva niyato vatsya ātiṣṭhaṁs te ’nuśāsanam ||

TRANSLATION

Best of upholders of *dharma*! You should designate for me that place where I can reside permanently abiding by your order.

COMMENTARY

“I do not kill those who have surrendered to me.”

“O best among protectors of *dharma*! Then give me a place to stay.”

|| 1.17.38 ||

sūta uvāca—

abhyarthitas tadā tasmai sthānāni kalaye dadau |

dyūtaṁ pānaṁ striyaḥ sūnā yatrādharmaś catur-vidhaḥ ||

TRANSLATION

Sūta said:

He then gave to Kali who had made the request places where there were four types of irreligion: gambling, wine, unmarried women and slaughter of animals.

COMMENTARY

Dyūtam is clearly gambling. *Pānam* means drinking wine and other things. *Striyaḥ* means unmarried women. *Sūnāḥ* is killing other living entities. With the appearance of gambling comes untruth,[81] the loss of truthfulness. With the appearance of drinking comes intoxication[82] and loss of mercy. With illicit women comes illicit sex and impurity. With violence to living entities comes all *adharmas.* Those who commit violence to living entities have no austerity, cleanliness or mercy. Truthful speaking does not exist in them at all.

|| 1.17.39 ||

[81] This part of *adharma* was mentioned in verse 25.
[82] These parts of *adharma* were mentioned in verse 24: pride, intoxication, and illicit association.

punaś ca yācamānāya jāta-rūpam adāt prabhuḥ |

tato ’nṛtaṁ madaṁ kāmaṁ rajo vairaṁ ca pañcamam ||

TRANSLATION

When implored again, the king gave the place where there was gold. In that place there will be untruthfulness, intoxication, illicit sex, pride, and enmity.

COMMENTARY

“O King! Having heard this news, no one will perform gambling, drinking, illicit sex or animal killing. First I must enter their minds. Therefore the king gave Kali materials represented by gold, but indicating other things like silver etc. as his living place. Because of Kali residing in this place, in a place where there is wealth, four times of *adharma*—untruth, intoxication, illicit sex, and pride—and a fifth, enmity will also be present. *Mada* and *kāma* in neuter gender is poetic license.

|| 1.17.40 ||

amūni pañca sthānāni hy adharma-prabhavaḥ kaliḥ |

auttareyeṇa dattāni nyavasat tan-nideśa-kṛt ||

TRANSLATION

Kali, propagator of irreligion, following the order of the king, took up residence in these five places given by the son of Uttarā.

COMMENTARY

Amūni pañca sthānāni should actually be in locative case. Or it can be in the accusative case because of the injunction *kāla-bhāvādhva-deśānām*: words denoting time, condition, length, and place can be put in the accusative.

|| 1.17.41 ||

athaitāni na seveta bubhūṣuḥ puruṣaḥ kvacit |

viśeṣato dharma-śīlo rājā loka-patir guruḥ ||

TRANSLATION

The person who desires his own benefit, and particularly the religious king, the protector of people and the teacher, should not indulge in these five items.

COMMENTARY

One should not serve women beyond one's married wife. *Bubhūṣuḥ* means "desiring his own benefit." "Not indulging in gold or wealth" means not being attached to it (though to some degree everyone has to use it.)

|| 1.17.42 ||

vṛṣasya naṣṭāṁs trīn pādān tapaḥ śaucaṁ dayām iti |

pratisandadha āśvāsya mahīṁ ca samavardhayat ||

TRANSLATION

The king restored the three destroyed legs of the bull: austerity, cleanliness and mercy. Comforting the earth, he made her prosperous.

COMMENTARY

Punishing Kali, he restored the legs of the bull. This means that austerity and other qualities of *dharma* were made to flourish again.

|| 1.17.43-44 ||

sa eṣa etarhy adhyāsta āsanaṁ pārthivocitam |

pitāmahenopanyastaṁ rājñāraṇyaṁ vivikṣatā ||

āste 'dhunā sa rājarṣiḥ kauravendra-śriyollasan |

gajāhvaye mahā-bhāgaś cakravartī bṛhac-chravāḥ ||

TRANSLATION

He is presently sitting on the throne given by his grandfather King Yudhiṣṭhira who desired to go to the forest. This sage among kings, who is

greatly fortunate, famous, ruling the world, shining with the wealth of a Kuru king, is now residing in Hastināpura.

COMMENTARY

Because of his influence, you can perform sacrifice here. This is expressed in three verses. *Adhyāste* means "he is presently protecting the kingdom." The present tense is used because of nearness to the present (Parīkṣit had already disappeared).

|| 1.17.45 ||

ittham-bhūtānubhāvo 'yam abhimanyu-suto nṛpaḥ |

yasya pālayataḥ kṣauṇīṁ yūyaṁ satrāya dīkṣitāḥ ||

TRANSLATION

This king, the son of Abhimanyu, who, by protecting the earth, has allowed you to be consecrated for performing sacrifice, had such authority.

COMMENTARY

Satrāya means for performing sacrifice. This is different from the sacrifice which Balarāma saw.

aṣṭādaśo 'dhyāyaḥ

vipra-śāpopalambhanaṁ nāma

the brāhmaṇa's curse

|| 1.18.1-3 ||

sūta uvāca

yo vai drauṇy-astra-vipluṣṭo na mātur udare mṛtaḥ |

anugrahād bhagavataḥ kṛṣṇasyādbhuta-karmaṇaḥ ||

brahma-kopotthitād yas tu takṣakāt prāṇa-viplavāt |
na sammumohorubhayād bhagavaty arpitāśayaḥ ||

utsṛjya sarvataḥ saṅgaṁ vijñātājita-saṁsthitiḥ |

vaiyāsaker jahau śiṣyo gaṅgāyāṁ svaṁ kalevaram ||

TRANSLATION

Sūta said:

Parīkṣit, who, being burned up by the weapon of Aśvatthāmā, did not die in his mother's womb because of the mercy of Lord Kṛṣṇa, performer of astonishing actions; who, because he had taken shelter of the Lord, did not become bewildered with great fear from the life threatening snake called Takṣaka called by the curse of the *brāhmaṇa*; who became the student of Śukadeva, and giving up all material association and being situated in realization of the Lord, gave up his body on the bank of the Gaṅgā.

COMMENTARY

In the eighteenth chapter, the king repents after placing a snake around the neck of the sage, and hears the curse of his son.

Sūta speaks in summary of the astonishing story of Parīkṣit's life from birth till attaining the Lord to the sages who were very astonished at hearing his punishment of Kali. *Vipluṣṭaḥ* means burned up. Becoming the pupil of Śukadeva (*vaiyāsakeḥ śiṣyaḥ*), he understood the truth (*saṁsthitiḥ*) about the Lord (*ajita*). Or *vijñātājita-saṁsthitiḥ* can mean "realizing the Lord at the time of death (*samsthitiḥ*)."

|| 1.18.4 ||

nottamaśloka-vārtānāṁ juṣatāṁ tat-kathāmṛtam |

syāt sambhramo 'nta-kāle 'pi smaratāṁ tat-padāmbujam ||

TRANSLATION

Those who remember the lotus feet of the Lord; those who relish the nectar of pastimes concerning the Lord; and those whose very lives are the Lord do not have confusion even at the time of death.

COMMENTARY

This is not astonishing. This verse gives the reason. *Uttamaśloka-vārtānām* means "of those whose cause of living is the Lord."

|| 1.18.5 ||

tāvat kalir na prabhavet praviṣṭo 'pīha sarvataḥ |

yāvad īśo mahān urvyām ābhimanyava eka-rāṭ ||

TRANSLATION

As long as Abhimanyu's son, the great lord, was the king of the earth, Kali, though he had entered everywhere, could not influence anyone.

COMMENTARY

After Parīkṣit punished Kali, what was the situation? This verse describes the condition.

|| 1.18.6 ||

yasminn ahani yarhy eva bhagavān utsasarja gām |

tadaivehānuvṛtto 'sāv adharma-prabhavaḥ kaliḥ ||

TRANSLATION

On the day that the Lord left the earth, at that very instant, Kali, the source of irreligion, entered the world.

COMMENTARY

This verse describes Kali's entrance. *Gām* means earth.

|| 1.18.7 ||

nānudveṣṭi kaliṁ samrāṭ sāraṅga iva sāra-bhuk |

kuśalāny āśu siddhyanti netarāṇi kṛtāni yat ||

TRANSLATION

The king did not kill Kali. He was like a bee, enjoying the honey—where auspicious acts bear results just by deciding to do them, whereas sinful acts bear result only by undertaking them.

COMMENTARY

What was the condition of Parīkṣit after punishing Kali? He was like a bee, gathering the honey. What is the honey? Just by desiring to do them (*āśu*) pious acts bear their fruits whereas sinful acts bear fruit only when actually performed (*kṛtāni).* Not even performing pious acts gives results. One does not have to perform the action, but should simply make the decision to perform it. Results come simply by the desire to perform the act.

|| 1.18.8 ||

kiṁ nu bāleṣu śūreṇa kalinā dhīra-bhīruṇā |

apramattaḥ pramatteṣu yo vṛko nṛṣu vartate ||

TRANSLATION

Kali was an attentive tiger among inattentive men. But what could powerful Kali do to the innocent people since he was afraid of the devotees?

COMMENTARY

The king had another intention. Was there a disturbance to the foolish people by Kali? There was none, because he had fear of the devotees **—** those who were discerning in nature. Kali was a powerful tiger among the innocent.

|| 1.18.9 ||

upavarṇitam etad vaḥ puṇyaṁ pārīkṣitaṁ māyā |

vāsudeva-kathopetam ākhyānaṁ yad apṛcchata ||

TRANSLATION

I have described to you what you had asked concerning pure Parīkṣit, which is related to the pastimes of Kṛṣṇa.

|| 1.18.10 ||

yā yāḥ kathā bhagavataḥ kathanīyoru-karmaṇaḥ |

guṇa-karmāśrayāḥ pumbhiḥ saṁsevyās tā bubhūṣubhiḥ ||

TRANSLATION

Those who desire their own benefit should hear those topics concerning the qualities and activities of the Lord who performed the greatest actions.

COMMENTARY

Bubhūṣubhiḥ means “by those who desire their own good.” To do anything other than this is to waste one’s life.

|| 1.18.11 ||

ṛṣaya ūcuḥ

sūta jīva samāḥ saumya śāśvatīr viśadaṁ yaśaḥ |

yas tvaṁ śaṁsasi kṛṣṇasya martyānām amṛtaṁ hi naḥ ||

TRANSLATION

The sages said:

O auspicious Sūta! Live for eternal years, since you narrate to us, who are mortals, the shining glories of Kṛṣṇa!

|| 1.18.12 ||

karmaṇy asminn anāśvāse dhūma-dhūmrātmanāṁ bhavān |

āpāyayati govinda-pāda-padmāsavaṁ madhu ||

TRANSLATION

You let us, blackened by the smoke at this uncertain sacrifice, drink the intoxicating nectar of the lotus feet of Govinda.

COMMENTARY

At this performance of sacrifice (*karmaṇi*) which is not credible (*anāśvāse*), because the result cannot be guaranteed due to many irregularities (whereas the results of *bhakti* are certain), you let us, whose eyes and other limbs are discolored by the smoke, drink the nectar. The genitive case here indicates accusative case. Drinking the nectar shows that the results of *bhakti* are directly attained. It is intoxicating (*madhu*) honey (*āsavam*) since it gives us no experience of happiness and distress which is present in everything else and since it gives us the experience of the sweetness of the Lord.

|| 1.18.13 ||

tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ ||

TRANSLATION

Let us not compare even a particle of association with devotees to Svarga or liberation, what to speak of any blessings in this world.

COMMENTARY

We speak of the glories of the great ocean of association of such devotees as you, from whatever realization we have. A small particle of the association of devotees (*bhagavat-saṅgi*) we should not compare with the results of *karma*, attainment of Svarga, or the results of *jñāna*, liberation. We should not compare the results of *karma*, attainment of Svarga, or the results of *jñāna* (liberation) with a small particle of association of devotees (*bhagavat-saṅgi*). We will not even compare the blessings of this world, such as a kingdom, with that. That is because by association with devotees the sprout of *bhakti*, which is most rare, appears. Let us not compare even the full results of *karma* and *jñāna* with a particle of association of devotees doing *sādhana-bhakti*. What then to speak of extended association, and what to speak of association with a devotee having *bhāva,* the result of *sādhan*a, and what to speak of association with a devotee having *prema*? Imperative form is used to indicate impossibility. One does not compare a mustard seed to Mount Meru! The plural tense indicates that no one can disprove this fact since this is the consensus of many persons. *B**hagavat-saṅgi-saṅgasya*** is mentioned in the following verse:

na tathāsya bhaven moho bandhaś cānya-prasaṅgataḥ |

yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ ||

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women. SB 3.31.35

This verse says that more than association with women, association with those who associate with women (*tat-saṅgi-saṅgataḥ*) is condemned. Thus the intention of the verse is to show that association of the devotees of the Lord is more praiseworthy than association with the Lord.

|| 1.18.14 ||

ko nāma tṛpyed rasavit kathāyāṁ

mahattamaikānta-parāyaṇasya |

nāntaṁ guṇānām aguṇasya jagmur

yogeśvarā ye bhava-pādma-mukhyāḥ ||

TRANSLATION

What knower of *rasa* could be satisfied with the topics of the Lord who is the sole, supreme shelter of the greatest devotees? Even those who are masters of *yoga* and the *devatās* headed by Brahmā and Śiva, cannot find an end to the spiritual qualities of the Lord who is without material qualities.

COMMENTARY

“It is true that association of devotees is praiseworthy because without that one cannot attain a taste for hearing about Kṛṣṇa. We have attained that taste! Then what should we say about continuous association?” With that intention they speak this verse. If a person is knowledgeable about *rasa*, how can he be satisfied with the discussion of that person who is the sole and supreme shelter of the greatest devotees? This indicates the great sweetness of Kṛṣṇa. His great power is then indicated. Those who are masters of *yoga*, they also cannot find an end to the spiritual qualities of the Lord who is without material qualities (*aguṇasy*a).

|| 1.18.15 ||

tan no bhavān vai bhagavat-pradhāno

mahattamaikānta-parāyaṇasya |

harer udāraṁ caritaṁ viśuddhaṁ

śuśrūṣatāṁ no vitanotu vidvan ||

TRANSLATION

O learned one! You are the one who prominently serves the Lord among us! Please describe in detail to us who desire to hear the great, pure and transcendental activities of the Lord who is the supreme shelter of the greatest devotees.

COMMENTARY

Among us, you are the person who prominently serves the Lord. Speak to us who desire to hear. Genitive is used to denote their relationship to Sūta who is prominent among them. *Viśuddham* means beyond *māyā.*

|| 1.18.16 ||

sa vai mahā-bhāgavataḥ parīkṣid

yenāpavargākhyam adabhra-buddhiḥ |

jñānena vaiyāsaki-śabditena

bheje khagendra-dhvaja-pāda-mūlam ||

TRANSLATION

Parīkṣit, the great devotee, with pure intelligence, attained liberation, in the form of the feet of the Lord having a flag marked with Garuḍa, through knowledge spoken by Śukadeva.

COMMENTARY

“By *jñāna* one attains liberation. Why do you not desire liberation as a result of your knowledge?”

“For us devotees, *jñāna* actually means tasting the activities of the Lord and its result, liberation, means attaining the feet of the Lord. Parīkṣit is the example. Please talk about the Lord’s activities by which Parīkṣit attained the lotus feet of the Lord who has a flag with Garuḍa.”

“But in the Twelfth Canto it is said that Parīkṣit attains liberation.”

“That is true. He attained *apavarga. Apavarga* means the lotus feet of the Lord for the devotees. This is explained in the Fifth Canto. *Yathāvarṇa-vidhānam apavargaś ca bhavati yo ’sau bhagavati bhakti-yogaḥ*: liberation by methods according to *varṇa* is *bhakti* to the Lord. (SB 5.19.19-20) Just as *apavarga* is defined as the lotus feet of the Lord, *jñāna* is defined as pastimes of the Lord, as described by Śukadeva. Thus it is not untrue that Parīkṣit attained *apavarga* by *jñāna*. Thus the question asked, “How did his death take place, and what did he achieve after his death?” (SB 1.12.2)

|| 1.18.17 ||

tan naḥ paraṁ puṇyam asaṁvṛtārtham

ākhyānam atyadbhuta-yoga-niṣṭham |

ākhyāhy anantācaritopapannaṁ

pārīkṣitaṁ bhāgavatābhirāmam ||

TRANSLATION

Please tell us clearly the most pure *Bhāgavatam* containing unlimited pastimes, which is devoted to astonishing *bhakti*, since it is dear to the devotees and was recited to Parīkṣit.

COMMENTARY

Tell us clearly (*asaṁvṛtārtham*) the *Bhāgavatam* (*ākhyānam*), which is devoted to *bhakti-yoga,* because it is dear to the devotees and was recited to Parīkṣit.

|| 1.18.18 ||

sūta uvāca

aho vayaṁ janma-bhṛto ’dya hāsma

vṛddhānuvṛttyāpi viloma-jātāḥ |

dauṣkulyam ādhiṁ vidhunoti śīghraṁ

mahattamānām abhidhāna-yogaḥ ||

TRANSLATION

Sūta said:

Born of mixed castes, we have certainly made our birth successful today by following after Śukadeva, for glorification of great devotees quickly destroys the mental pains arising from low birth.

COMMENTARY

He expresses his good fortune to attain qualification by mercy of the sages to hear the *Bhāgavatam.* Though we are born of mixed caste and therefore condemned, today our births have certainly (*ha*) become (*āsma*) successful by following the knowledge of the ancients or by following Śukadeva (*vṛddhānuvṛttyā*). This collection of conversations *(abhidhāna-yogaḥ*) of the great devotees, even though in common language, destroys mental affliction (*ādhim*) caused by birth in a low family.

|| 1.18.19 ||

kutaḥ punar gṛṇato nāma tasya

mahattamaikānta-parāyaṇasya |

yo ʼnanta-śaktir bhagavān ananto

mahad-guṇatvād yam anantam āhuḥ ||

TRANSLATION

What doubt is there about this for one who chants the name of the unlimited Lord, who is the shelter of the greatest devotees, who has unlimited power, and who is called unlimited because he bestows his unlimited qualities to the devotee?

COMMENTARY

What more can be said for the person who chants the name which destroys the bad birth of the chanter? “But how can bad birth be destroyed without destroying the *prārabdha-karma* which causes the bad birth? It is well known that *prārabdha-karma* is destroyed only be experiencing it. How could chanting the name destroy it?” This

verse answers. Because the Lord has unlimited energies, one of those energies certainly will destroy *prārabdha-karma*. Because he gives his qualities to his devotees (*mahad-guṇatvāt*), those devotees call him unlimited. Because of the Lord's qualities in the devotees, *prārabdha-karmas* cannot remain in the devotee.

|| 1.18.20 ||

etāvatālaṁ nanu sūcitena

guṇair asāmyānatiśāyanasya |

hitvetarān prārthayato vibhūtir

yasyāṅghri-reṇuṁ juṣate 'nabhīpsoḥ ||

TRANSLATION

Enough with delineating the Lord, who has no equal or superior in qualities! Ignoring Brahmā and others who pray to her, even Lakṣmī, with a desire for receiving all those qualities in full, serves the dust of the feet of this Lord who has no material desire.

COMMENTARY

Who is able to speak about those qualities? Enough of so many attempts to describe the Lord who is unequal and, of course, unsurpassed in his qualities. Though he is without desire, Lakṣmī (*vibhutīḥ*) serves the dust of his feet because she desires all those qualities in full, having given up Brahmā and others who pray to her.

|| 1.18.21 ||

athāpi yat-pāda-nakhāvasṛṣṭaṁ

jagad viriñcopahṛtārhaṇāmbhaḥ |

seśaṁ punāty anyatamo mukundāt

ko nāma loke bhagavat-padārthaḥ ||

TRANSLATION

Who can be called by the name Bhagavān except Mukunda whose toe-nail water purifies the universe along with Śiva and becomes *arghya* for Brahmā.

COMMENTARY

The water which flows from the toenail of the Lord, which acts as *arghya* water (*arhaṇa*) for Brahmā for worship (*upahṛta*), purified the whole universe along with Śiva (*seśam*). Other than Mukunda to who can the meaning of the word Bhagavān apply? He is the Lord of everyone. Since the most elevated persons in the universe **—** Lakṣmī, Brahmā and Śiva **—** serve his feet, they point out that he is supreme.

|| 1.18.22 ||

yatrānuraktāḥ sahasaiva dhīrā

vyapohya dehādiṣu saṅgam ūḍham |

vrajanti tat pārama-haṁsyam antyaṁ

yasminn ahiṁsopaśamaḥ sva-dharmaḥ ||

TRANSLATION

The devotees who are attracted to Kṛṣṇa, immediately giving up strong attachment to body and other material objects, attain the highest stage of life, *pārama-haṁsa*, in which lack of hatred and absorption in Kṛṣṇa are the natural qualities.

COMMENTARY

Wise men who can be observed are the proof of this. *Ūḍham* means firm. *Antyam* means “reaching the highest stage.” *Yasmin* means “in which practice.”

|| 1.18.23 ||

ahaṁ hi pṛṣṭo ’ryamaṇo bhavadbhir

ācakṣa ātmāvagamo ’tra yāvān |

nabhaḥ patanty ātma-samaṁ patattriṇas

tathā samaṁ viṣṇu-gatiṁ vipaścitaḥ ||

TRANSLATION

You are like many suns! I will speak the knowledge requested by you according to what I have understood. Just as birds fly high in the sky only according to their ability, so the wise understand the pastimes of the Lord only according to their limited ability.

COMMENTARY

Rejoicing at his good fortune, Sūta begins to speak about Parīkṣit again. You are like suns (*aryamaṇah*)! I will speak knowledge according to how much I have understood. Just as birds fly in the sky according to their ability and not to the topmost height of the sky, even those who are wise can know the Lord's pastimes (*gatim*) according to their intelligence (*samam*).

|| 1.18.24 ||

ekadā dhanur udyamya vicaran mṛgayāṁ vane |

mṛgān anugataḥ śrāntaḥ kṣudhitas tṛṣito bhṛśam ||

TRANSLATION

One day while taking his bow and hunting in the forest, after pursuing animals he became tired, hungry and very thirsty.

|| 1.18.25 ||

jalāśayam acakṣāṇaḥ praviveśa tam āśramam |

dadarśa munim āsīnaṁ śāntaṁ mīlita-locanam ||

TRANSLATION

Not seeing water anywhere, he entered the hermitage of a sage, and saw the peaceful sage sitting with closed eyes.

COMMENTARY

Acakṣāṇaḥ means "not seeing."

|| 1.18.26 ||

pratiruddhendriya-prāṇa-mano-buddhim upāratam |

sthāna-trayāt paraṁ prāptaṁ brahma-bhūtam avikriyam ||

TRANSLATION

The sage had withdrawn his senses, life air, mind and intelligence after controlling them. Having surpassed the three states, he had entered into trance and realized *brahman.* He did not move at all.

COMMENTARY

The sage was Śamīka. He had surpassed the three states of waking sleeping and deep sleep and reached the fourth state, *samādhi* and realized *brahman.*

|| 1.18.27 ||

viprakīrṇa-jaṭācchannaṁ rauraveṇājinena ca |

viśuṣyat-tālur udakaṁ tathā-bhūtam ayācata ||

TRANSLATION

Parīkṣit, having a dry palate, asked that sage covered with unkempt, matted locks of hair and dressed in deer skin for water.

COMMENTARY

He was covered with the skin of the *ruru,* a type of antelope.

|| 1.18.28 ||

alabdha-tṛṇa-bhūmy-ādir asamprāptārghya-sūnṛtaḥ |

avajñātam ivātmānaṁ manyamānaś cukopa ha ||

TRANSLATION

Thinking that he had been disrespected by not being offered a grass seat, *arghya* or friendly words, the king became angry.

COMMENTARY

Thinking that the sage had done nothing to welcome him, he became angry.

|| 1.18.29 ||

abhūta-pūrvaḥ sahasā kṣut-tṛḍbhyām arditātmanaḥ |

brāhmaṇaṁ praty abhūd brahman[83] *matsaro manyur eva ca ||*

TRANSLATION

O *brāhmaṇa*! He, afflicted by hungry and thirst, suddenly became angry and spiteful towards the *brāhmaṇa* as never before.

COMMENTARY

He could not tolerate the sage's sense of pride.

|| 1.18.30 ||

sa tu brahma-ṛṣer aṁse gatāsum uragaṁ rukṣa |

vinirgacchan dhanuṣ-koṭyā nidhāya puram āgataḥ[84] *||*

TRANSLATION

In anger he placed a dead snake on the shoulder of the sage using the tip of his bow, left the hermitage and returned to his city.

COMMENTARY

Dhanuṣkoṭyā means "with the tip of his bow." O *brāhmaṇa*! I am respecting you with this very delicate garland just as you have nicely welcomed me!"

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[83] *praty abhūt tasya', 'praty abhūd rājñaḥ' iti pāṭhau |*
[84] *āgataḥ' iti pāṭhaḥ*

|| 1.18.31 ||

eṣa kiṁ nibhṛtāśeṣa-karaṇo mīlitekṣaṇaḥ |

mṛṣā-samādhir āhosvit kiṁ nu syāt kṣatra-bandhubhiḥ ||

TRANSLATION

Was he actually closing his eyes in a state of withdrawing his senses? Or was he feigning trance, perhaps because a fallen *kṣatriya* had come?

COMMENTARY

After the king had left he began to reflect. Had he withdrawn his senses and actually been in trance? Or was it fake trance? What would be the reason? One should not think that the king had committed a sin because of bad habits. It was the desire of the Lord to bring Parīkṣit quickly to his side, by having him become detached from the word by the curse of the sage, having him take the association of Śukadeva, and appearing in the form of the *Bhāgavatam*, in order to deliver the world and give a taste for the pastimes such as *rāsa-līlā* that he performed to some devotees who would be born later in Kali-yuga. This is stated by the wise. This is understood from Parīkṣit's later statement:

> *tasyaiva me 'ghasya parāvareśo*
>
> *vyāsakta-cittasya gṛheṣv abhīkṣṇam*
>
> *nirveda-mūlo dvija-śāpa-rūpo*
>
> *yatra prasakto bhayam āśu dhatte*
>
> The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a *brāhmaṇa's* curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world. SB 1.19.14

This also shows that the sinful actions of his pure devotee which are committed accidentally lead to benefit in the future.

> *yadā yadā hi dharmasya glānir bhavati bhārata |*

abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham ||

Whenever there is destruction in *dharma*, O Bhārata, and a rise in *adharma*, I manifest My own body. BG 4.6

Parīkṣit's condition was produced by the Lord himself, in order to create an apparent reason for the Lord's appearance in the form of the *Bhāgavatam.* Parīkṣit never had such conduct, even his dreams. Thus it is said that this was something he had not experienced before (verse 29). His state of anger did not arise from bad *karm*a, since the result of this act was the great fortune of meeting Śukadeva. Nor should one say that the cause was his great thirst. A moment later, without drinking water, being pained by a hundred repentances, he returned home and immediately fasted till death. Since he was filled with spiritual power in birth and death, and had conquered time in his middle age (by restricting Kali), he must be considered to have exceptional strength by the mercy of the Lord.

|| 1.18.32 ||

tasya putro 'titejasvī viharan bālako 'rbhakaiḥ |

rājñāghaṁ prāpitaṁ tātaṁ śrutvā tatredam abravīt ||

TRANSLATION

His powerful son, playing with other young boys, hearing that the king had offended his father, spoke the following to them.

COMMENTARY

His son was Śṛṅgī.

|| 1.18.33 ||

aho adharmaḥ pālānāṁ pīvnāṁ bali-bhujām iva |

svāminy aghaṁ yad dāsānāṁ dvāra-pānāṁ śunām iva ||

TRANSLATION

This is the sin of kings who are like fat crows! It is a sin committed by servants or door-keepers, who are like dogs, acting against their masters.

COMMENTARY

P*ālānām* means kings. *Pīvnām* means fat. *Bali-bhujām* means crows

|| 1.18.34 ||

brāhmaṇaiḥ kṣatra-bandhur hi dvāra-pālo[85] *nirūpitaḥ |*

sa kathaṁ tad-gṛhe dvāḥ-sthaḥ sabhāṇḍaṁ bhoktum arhati ||

TRANSLATION

The fallen *kṣatriya* is designated as a door-keeper by the *brāhmaṇas*. How can he, guarding the door, enter the house and eat the food in the pots?

COMMENTARY

The protector of the house enters the house and eats items such as ghee which are in pots (*sabhāṇḍam*). How is it proper for the king to boldly enter the hermitage of the sages and ask for water?

|| 1.18.35 ||

kṛṣṇe gate bhagavati śāstary utpatha-gāminām |

tad bhinna-setūn adyāhaṁ śāsmi paśyata me balam ||

TRANSLATION

Since Lord Kṛṣṇa, the punisher of those who deviate from the path, has departed, I will punish this breaker of rules. See my power!

|| 1.18.36 ||

[85] *'gṛha-pālaḥ' iti pāṭhaḥ |*

ity uktvā roṣa-tāmrākṣo vayasyān ṛṣi-bālakān[86] |

kauśiky-āpa upaspṛśya vāg-vajraṁ visasarja ha ||

TRANSLATION

Saying this to his friends, sages' sons, eyes red with anger, performing *ācamana* with water from the Kauśikī River, he released a thunderbolt of words.

COMMENTARY

He spoke to his friends. The *sandhi* in the phrase *kauśikyāḥ apaḥ* is poetic license.

|| 1.18.37 ||

iti laṅghita-maryādaṁ takṣakaḥ saptame 'hani

daṅkṣyati sma kulāṅgāraṁ codito me tata-druham

TRANSLATION

By my order Takṣaka will bite this black sheep of his family, offender of my father, trespasser of boundaries.

COMMENTARY

Because he placed a dead snake on the body of my father, Takṣaka a living snake will bite him. Another version has *dhakṣayti*, "he will burn him to ashes." Inspired by me (*coditaḥ me*) the snake will bite. *Tata-druham* means the same as *tāta-druham* (offender of my father).

|| 1.18.38 ||

tato 'bhyetyāśramaṁ bālo gale sarpa-kalevaram |

pitaraṁ vīkṣya duḥkhārto mukta-kaṇṭho ruroda ha ||

TRANSLATION

Returning to the hermitage, the boy, seeing his father with the snake around his neck, began crying loudly, afflicted with suffering.

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[86] *'ṛṣi-bālakaḥ' iti pāṭhaḥ |*

COMMENTARY

Gale should actually be part of the compound without a declension ending.

|| 1.18.39-40 ||

sa vā āṅgiraso brahman śrutvā suta-vilāpanam |
unmīlya śanakair netre dṛṣṭvā cāṁse mṛtoragam ||

visṛjya putraṁ papraccha[87] *vatsa kasmād dhi rodiṣi |*
kena vā te 'pratikṛtam[88] *ity uktaḥ sa nyavedayat ||*

TRANSLATION

O *brāhmaṇa*! The descendent of Aṅgirasa, hearing the wailing of his son, eventually opened his eyes and saw the dead snake on his shoulder. Casting off the snake, he asked, "O son! Why are you crying? Who has wronged you?" Having been asked, his son explained everything.

|| 1.18.41 ||

niśamya śaptam atad-arhaṁ narendraṁ

sa brāhmaṇo nātmajam abhyanandat |

aho batāṁho mahad adya te kṛtam

alpīyasi droha urur damo dhṛtaḥ ||

TRANSLATION

Hearing that Parīkṣit had been undeservedly cursed, the sage was not pleased with his son. "Oh! You have committed a great sin today. For a small offense you have given great punishment."

COMMENTARY

The curse was not suitable (*atad-arham*). The sage spoke words to express his disapproval. *Dama* means punishment.

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[87] *'taṁ ca papraccha' iti pāṭhaḥ |*
[88] *'te 'py akṛtam', 'te viprakṛtam', 'te 'pakṛtam' iti pāṭhāḥ |*

|| 1.18.42 ||

na vai nṛbhir nara-devaṁ parākhyaṁ

sammātum arhasy avipakva-buddhe |

yat-tejasā durviṣaheṇa guptā

vindanti bhadrāṇy akutobhayāḥ prajāḥ ||

TRANSLATION

This king by whose intolerable power the citizens, protected and without any fear, enjoy prosperity, who is equal to Viṣṇu in fame, you cannot consider to be the same as ordinary men, by immature intelligence.

COMMENTARY

Para refers to Viṣṇu. Ā*khyā* means fame. He has fame like Viṣṇu. You cannot consider him as equal to ordinary men.

|| 1.18.43 ||

alakṣyamāṇe nara-deva-nāmni

rathāṅga-pāṇāv ayam aṅga lokaḥ |

tadā hi caura-pracuro vinaṅkṣyaty

arakṣyamāṇo ’vivarūthavat kṣaṇāt ||

TRANSLATION

O child! When this king, representative of Viṣṇu, disappears, the people, suffering from thieves, like unprotected sheep, will be destroyed in an instant.

COMMENTARY

Alakṣyamāṇe means disappearing. *Avivarūthava* means “like a herd of sheep.”

|| 1.18.44 ||

tad adya naḥ pāpam upaity ananvayaṁ

yan naṣṭa-nāthasya vasor vilumpakāt |

paraspараṁ ghnanti śapanti vṛñjate

paśūn striyo ’rthān puru-dasyavo janāḥ ||

TRANSLATION

The sin, unrelated to us, arising from theft of wealth from people without a protector will affect us at that time. The crowd of thieves will kill each other, curse each other and steal from each other animals, women and wealth.

COMMENTARY

The wealth of the people who are without a protector (*naṣṭa-nāthasya*) will be stolen. Because of this theft, sin will arise. Because of that sin, even though unrelated to us, (*ananvayam*) we also will enter into sin. The sin is shown. They will kill each other, curse each other, and steal from each other (*vṛñjate*) animals, women and wealth.

|| 1.18.45 ||

tadārya-dharmaḥ pravilīyate nṛṇāṁ

varṇāśramācāra-yutas trayīmayaḥ |

tato ’rtha-kāmābhiniveśitātmanāṁ

śunāṁ kapīnām iva varṇa-saṅkaraḥ ||

TRANSLATION

Proper conduct of men, prescribed through actions of *varṇa* and *āśrama*, described in the Vedas will be destroyed. Mixed castes will arise for the dogs and monkeys absorbed in money and women.

COMMENTARY

Āryadharmaḥ means proper conduct.

|| 1.18.46 ||

dharma-pālo nara-patiḥ sa tu samrāḍ bṛhac-chravāḥ |

sākṣān mahā-bhāgavato rājarṣir haya-medhayāṭ |

kṣut-tṛṭ-śrama-yuto dīno naivāsmac chāpam arhati ||

TRANSLATION

King Parīkṣit, the protector of *dharma*, the emperor, renowned, a sage among kings, a very great devotee of the Lord, performer of horse sacrifices, suffering from hunger, thirst and fatigue, does not deserve our curse.

COMMENTARY

Having said that he should not be cursed simply because he is the king, the sage now explains other reasons why he should not be cursed.

|| 1.18.47 ||

apāpeṣu sva-bhṛtyeṣu bālenāpakva-buddhinā |

pāpaṁ kṛtaṁ tad bhagavān sarvātmā kṣantum arhati ||

TRANSLATION

The Lord, the soul of all beings, should forgive the sin committed to your innocent devotee by this boy of immature intelligence.

COMMENTARY

Seeing no other means of atonement because of the seriousness of the sin (committed by his son), explaining the sin, he prays to the Lord

|| 1.18.48 ||

tiraskṛtā vipralabdhāḥ śaptāḥ kṣiptā hatā api |

nāsya tat pratikurvanti tad-bhaktāḥ prabhavo ’pi hi ||

TRANSLATION

Though the devotees are capable of counteracting, they do not react when scolded, cheated, cursed, insulted or beaten.

COMMENTARY

Since he was the king, he could counter curse and make the first curse ineffective. This did not happen, because Parīkṣit was a great devotee. Though criticized, cheated, insulted, and beaten, they do not react, though they are capable (*prabhavaḥ*). They do not take counter measures against those who criticize or scold.

|| 1.18.49 ||

iti putra-kṛtāghena so 'nutapto mahā-muniḥ |

svayaṁ viprakṛto rājñā naivāghaṁ tad acintayat ||

TRANSLATION

The great sage was sorry for the sin committed by his son, but did not think at all that the king had committed an offense when he (the sage) was treated badly.

COMMENTARY

He did not think it an offense when the king treated him badly

|| 1.18.50 ||

prāyaśaḥ sādhavo loke parair dvandveṣu yojitāḥ |

na vyathanti na hṛṣyanti yata ātmāguṇāśrayaḥ ||

TRANSLATION

Generally the devotees in this world, on experiencing distress and happiness by others' actions, do not become agitated and do not rejoice, since they do not take shelter of material happiness and distress.

COMMENTARY

This is reasonable. *Dvandveṣu* means in happiness and distress. *Aguṇāśrayaḥ* means “they are not the shelter of material happiness and distress.”

athaikonaviṁśo ’dhyāyaḥ

|| 1.19.1 ||

sūta uvāca—

mahī-patis tv atha tat-karma garhyaṁ
vicintayann ātma-kṛtaṁ sudurmanāḥ |
aho mayā nīcam anārya-vat kṛtaṁ
nirāgasi brahmaṇi gūḍha-tejasi ||

TRANSLATION

Sūta said:

The king, reflecting that his act was reprehensible, became very depressed. I have performed a deplorable act like an uncivilized person to an innocent *brāhmaṇa* with great power.

COMMENTARY

When he returned home, he became sad. His thoughts are described in two and half verses. I have done a deplorable act (*nīcam*). Sometimes the word *amīvam* (sin) is seen instead. *Brahmaṇi* means *brāhmaṇe.*

In the nineteenth chapter, Parīkṣit repents for his act, renounces the kingdom, fasts till death, and Śukadeva arrives in the assembly of great sages.

|| 1.19.2 ||

dhruvaṁ tato me kṛta-deva-helanād
duratyayaṁ vyasanaṁ nāti-dīrghāt |
tad astu kāmaṁ hy agha-niṣkṛtāya me
yathā na kuryāṁ punar evam addhā ||

TRANSLATION

Because of my disrespect for this godly person it is certain that unpreventable misfortune will come very soon. Let that be direct atonement for my sin in full force, so that I will not commit such an act again.

COMMENTARY

It (the misfortune) should affect me directly (*addhā*), not my sons and others.

|| 1.19.3 ||

adyaiva rājyaṁ balam ṛddha-kośaṁ
prakopita-brahma-kulānalo me |
dahatv abhadrasya punar na me 'bhūt
pāpīyasī dhīr dvija-deva-gobhyaḥ ||

TRANSLATION

Let the fire of an angry *brāhmaṇa* family burn up my kingdom, strength, and wealth today, since I am so sinful! May I never again think sinfully of giving suffering to *brāhmaṇas, devatās* or cows!

COMMENTARY

May my intelligence not cause suffering to the *brāhmaṇas* and *devatās.*

|| 1.19.4 ||

sa cintayann ittham athāśṛṇod yathā
muneḥ sutokto nirṛtis takṣakākhyaḥ |
sa sādhu mene na cireṇa takṣakā-
nalaṁ prasaktasya virakti-kāraṇam ||

TRANSLATION

As he was thus thinking, he heard about how he would die from the bite of Takṣaka because of the curse issued by the sage's son. He considered it beneficial that soon the fire of Takṣaka would be the cause of detachment from material life.

COMMENTARY

He heard how he would die from Takṣaka in seven days as pronounced by the son of the sage, from a student called Gauramukha sent by Śamīka. “O king! Hearing about the curse made by his ignorant son, regretting it repeatedly, our guru scolded his son and not seeing any remedy, fell into grief. Full of suffering he sent me to you with a message. Understanding this, the king should make preparations for departing.” When the messenger had departed, the king wanted to go there to beg forgiveness for his offense, but considering that the sage would be embarrassed, and also because he did not desire negation of the curse, he did not go. He considered the fiery poison of Takṣaka beneficial because it would produce detachment from all his attachments.

|| 1.19.5 ||

atho vihāyemam amuṁ ca lokaṁ
vimarśitau heyatayā purastāt |
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām ||

TRANSLATION

Having previously concluded that both were to be rejected — giving up this world and Svarga — and thinking that service to Kṛṣṇa’s lotus feet as the highest goal, he sat down with a vow of not eating on the bank of the Gaṅgā.

COMMENTARY

How did he give up the goals of this world and the next? Previously before the curse, he had already concluded that both should be rejected. Then, thinking that service to the Lord’s feet was supreme among all goals (*adhī*), he sat down with the vow of not eating (*prāyam*).

|| 1.19.6 ||

yā vai lasac-chrī-tulasī-vimiśra-

kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī|

punāti lokān ubhayatra seśān

kas tāṁ na seveta mariṣyamāṇaḥ ||

TRANSLATION

Who at the point of death would not serve the Gaṅgā who, carrying water made excellent by the dust of Kṛṣṇa's feet mixed with beautiful *tulasī*, purifies the worlds along with their leaders inside and outside, above and below?

COMMENTARY

The Gaṅgā is described. She carries (*netrī*) most excellent (*abhyadhika*) water. The water purifies internally and externally, above and below.

|| 1.19.7 ||

iti vyavacchidya sa pāṇḍaveyaḥ

prāyopaveśaṁ prati viṣṇu-padyām|

dadhau mukundāṅghrim ananya-bhāvo

muni-vrato mukta-samasta-saṅgaḥ ||

TRANSLATION

Making this decision to sit without eating on the bank of the Gaṅgā, Parīkṣit, without thoughts of other processes or deities, peaceful, and free of all material attachments, concentrated on the feet of Mukunda.

COMMENTARY

Deciding (*vyavacchidya*) to sit and fast, he did not think of *karma, jñāna* or other deities (*ananya-bhāvaḥ*).

|| 1.19.8 ||

tatropajagmur bhuvanaṁ punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ |
prāyeṇa tīrthābhigamāpadeśaiḥ
svayaṁ hi tīrthāni punanti santaḥ ||

TRANSLATION

Noble-minded sages who purify the world came along with their disciples to see Parīkṣit there on the pretext of visiting a holy place. The devotees being holy places personified purify the holy places.

COMMENTARY

The sages came to see Parīkṣit, not to bathe, since they were already pure. “But they are seen to visit holy places.” This is only a pretext (*prā**ā**yena*). They had understood that seeing Parīkṣit was superior to seeing the holy places. Understanding suddenly by their omniscience that they could not taste astonishing bliss in any other way, they came to drink the sweetness of the *Bhāgavatam.*

|| 1.19.9-10 ||

atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirāś ca |
parāśaro gādhi-suto ’tha rāma
utathya indrapramadaḥ subāhuḥ ||

medhātithir devala ārṣṭiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ |
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca ||

TRANSLATION

Atri, Vasiṣṭha, Cyavana, Śaradvān, Ariṣṭameni, Bhṛgu, Aṅgirās, Parāśara, Viśvamitra, Paraśurāma, Utathya, Indrapramada, Subāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurava, Kavaṣa, Agastya, Vyāsa and Nārada came there.

|| 1.19.11 ||

anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca |
nānārṣeya-pravarān sametān
abhyarcya rājā śirasā vavande ||

TRANSLATION

Other exalted sages among the *devatās*, sages of great penance, sages among kings and Aruṇas also came. Welcoming the best of sages, the king bowed his head.

COMMENTARY

Aruṇas are certain sages who are expert in certain parts of the Vedas.

|| 1.19.12 ||

sukhopaviṣṭeṣv atha teṣu bhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitaṁ yat |
vijñāpayām āsa vivikta-cetā
upasthito 'gre 'bhigṛhīta-pāṇiḥ ||

TRANSLATION

When they were all comfortably seated, standing in front of them, with pure heart and folded hands, he again offered respects and inquired from them concerning what he wanted to do.

COMMENTARY

Abhigṛhīta-pāṇiḥ means "with folded hands."

|| 1.19.13 ||

rājovāca—

aho vayaṁ dhanyatamā nṛpāṇāṁ

mahattamānugrahaṇīya-śīlāḥ |

rājñāṁ kulaṁ brāhmaṇa-pāda-śaucād

dūrād visṛṣṭaṁ bata garhya-karma ||

TRANSLATION

The king said:

Oh! We are most fortunate among kings since we have been qualified for mercy of the great sages. The family of kings is generally cast off at a great distance from the foot washing place of the *brāhmaṇas*, since they are involved in impure activities.

COMMENTARY

The king expresses appreciation for the natural compassion towards him that he sees in the sages. We, among kings, are worthy of being blessed by the great souls. This is rare for kings. *Smṛti* says *dūrād ucchiṣṭa-viṇ-mūtra-pādāmbhāṁsi samutsṛjet*: one should keep at a distance leftover food, excrement, urine and foot water. (*Yājñavalkya-smṛti* 1.154) The family of kings is kept at a great distance even from the foot washing

place in the hermitage and are not given even permission to remain there. This is because their actions are completely impure.

|| 1.19.14 ||

tasyaiva me ’ghasya parāvareśo

vyāsakta-cittasya gṛheṣv abhīkṣṇam |

nirveda-mūlo dvija-śāpa-rūpo

yatra prasakto ’bhayam āśu dhatte ||

TRANSLATION

For me, whose impure action was the sin of disrespecting an innocent *brāhmaṇa*, and whose heart was very attached to family life, the Lord has come in the form of the *brāhmaṇa’s* curse, which has become the cause of detachment from material life, in whose presence (the Lord’s) the attached person quickly becomes fearless.

COMMENTARY

Impure action (*tasya eva*) was in my case a great sin (*aghasya*), since I disrespected the *brāhmaṇa* by putting a snake around his neck. The Lord (*parāvareśaḥ*—the Lord who is distant and near) in order to show how he delivers the most fallen, has come in the form of the curse of the *brāhmaṇa* to my side. He is the cause of detachment from the world (*nirveda-mūlaḥ*). Masculine form of *mūlam* instead of neuter form is poetic license. He infers that the cause of detachment is the coming of the great sages, for where the Lord comes, there his devotees naturally come. Where the Lord resides, materially attached people quickly become fearless.

|| 1.19.15 ||

taṁ mopayātaṁ pratiyantu viprā

gaṅgā ca devī dhṛta-cittam īśe |

dvijopasṛṣṭaḥ kuhakas takṣako vā

daśatv alaṁ gāyata viṣṇu-gāthāḥ ||

TRANSLATION

The *brāhmaṇas* and Gaṅgā-devī should know that I am surrendered, and have dedicated my heart to the Lord. Let the snake released by the *brāhmaṇa,* even if it is an imposter, bite me. Please sing topics concerning the Lord.

COMMENTARY

He prays to the sages in two verses. *Mā* means "me." The sages should know that I am surrendered. Gaṅgā as a *devatā* (*devī)* should also know this. *Vā* indicates his disregard for countermeasures. *Gāthāḥ* means stories.

|| 1.19.16 ||

punaś ca bhūyād bhagavaty anante

ratiḥ prasaṅgaś ca tad-āśrayeṣu |

mahatsu yāṁ yām upayāmi sṛṣṭiṁ

maitry astu sarvatra namo dvijebhyaḥ ||

TRANSLATION

On the other hand, in whatever birth I receive, may I have *rati* for the unlimited Lord, excellent association with his devotees who take shelter of him and friendship with all living beings! I offer respects to the *brāhmaṇas.*

COMMENTARY

Punar ca means "on the other hand." In whatever birth I take, may I have *rati* for the Lord and excellent association (*prasaṅgaḥ*) with his devotees, and friendship with all living entities! May these three desires be fulfilled! After praying for these, he then offers his respects. Or offering respects can be considered a fourth wish, out of repentance for disrespecting a *brāhmaṇa*. May I have respect for the *brāhmaṇas*! (*dvijebhyaḥ namo bhūyāt*).

|| 1.19.17 ||

iti sma rājādhyavasāya-yuktaḥ
prācīna-mūleṣu kuśeṣu dhīraḥ |
udaṅ-mukho dakṣiṇa-kūla āste
samudra-patnyāḥ sva-suta-nyasta-bhāraḥ ||

TRANSLATION

Having decided in this way the wise king, entrusting the country to his son, sat down facing north on *kuśa* grass with tips facing east, on the right bank of the river.

COMMENTARY

Samudra-patnyāḥ means “of the Gaṅgā.”

|| 1.19.18 ||

evaṁ ca tasmin nara-deva-deve
prāyopaviṣṭe divi deva-saṅghāḥ |
praśasya bhūmau vyakiran prasūnair
mudā muhur dundubhayaś ca neduḥ ||

TRANSLATION

When the best of the kings sat fasting, the *devatās* in the sky showered the earth with flowers in praise and continually drums sounded in joy.

COMMENTARY

Vyakiran means that they made a shower. The drums sounded spontaneously (*neduḥ*) by themselves.

|| 1.19.19 ||

maharṣayo vai samupāgatā ye

praśasya sādhv ity anumodamānāḥ |

ūcuḥ prajānugraha-śīla-sārā

yad uttama-śloka-guṇābhirūpam ||

TRANSLATION

Because the great sages gathered there had the quality and ability to give mercy to the citizens, they approved of his decision by praising it, and spoke to the king who was beautiful with the qualities of Kṛṣṇa.

COMMENTARY

Because they had the quality and ability to give mercy to the people (*yad prajānugraha -śīla-sārāḥ*), they approved of his decision; they spoke to the king who was beautiful (*anurūpam*) with the qualities of Kṛṣṇa. Or they said that he would have qualities like those of Kṛṣṇa.

|| 1.19.20 ||

na vā idaṁ rājarṣi-varya citraṁ
bhavatsu kṛṣṇaṁ samanuvrateṣu|
ye ’dhyāsanaṁ rāja-kirīṭa-juṣṭaṁ
sadyo jahur bhagavat-pārśva-kāmāḥ ||

TRANSLATION

O best of kings! It is not surprising that those desiring to associate with the Lord, born in the Pāṇḍava family and devoted solely to Kṛṣṇa, immediately gave up the royal throne served by kings’ crowns.

COMMENTARY

This refers to Yudhiṣṭhira and his family.

|| 1.19.21 ||

sarve vayaṁ tāvad ihāsmahe ’tha

kalevaraṁ yāvad asau vihāya |

lokaṁ paraṁ virajaskaṁ viśokaṁ

yāsyaty ayaṁ bhāgavata-pradhānaḥ ||

TRANSLATION

We will all remain here until the king, the best of the devotees, gives up his body and attains the supreme planet which is without grief and passion.

COMMENTARY

Hearing the resolve of the king, they express their resolve to the king. They consulted each other and spoke this verse.

|| 1.19.22 ||

āśrutya tad ṛṣi-gaṇa-vacaḥ parīkṣit

samaṁ madhu-cyud guru cāvyalīkam |

ābhāṣatainān abhinandya yuktān

śuśrūṣamāṇaś caritāni viṣṇoḥ ||

TRANSLATION

Hearing the words of the sages, which were impartial, flowing with nectar, profound in meaning and true, offering respect to the sages, he then spoke with a desire to hear about the activities of the Lord.

COMMENTARY

Samam means “impartial.” This is expressed when they said, “We will remain here.” The words were flowing with honey when they praised him as the best of the devotees. The words were profound because they mentioned the planet devoid of passion (not directly saying the Lord’ planet). The words were true because they said he would attain the planet of the Lord. Hearing these four types of statements, he offered respects to them. *Virajaska-lokam* means the planet of the Lord. He would attain only the planet of the Lord. This is understood from the phrases in the previous verse (verse 20). *Bhavatsu kṛṣṇaṁ samanuvrateṣu:* the Pāṇḍavas were dedicated only to the Lord. *Bhagavat-pārśva-kāmā:* they desired association with the Lord.

|| 1.19.23 ||

samāgatāḥ sarvata eva sarve

vedā yathā mūrti-dharās tri-pṛṣṭhe |

nehātha nāmutra ca kaścanārtha

ṛte parānugraham ātma-śīlam ||

TRANSLATION

You who have gathered here from many places are full knowledge like the Vedas situated in Satya-loka, above the three worlds. And you have no goal except to give mercy to others in this world and in the next. Actually that is your very nature.

COMMENTARY

You are like the Vedas situated in Satya-loka (*tri-pṛṣṭhe*). Having spoken of their great knowledge, he speaks of their great mercy. You have no goal except to give mercy to others. Is that their goal? No, it is their nature.

|| 1.19.24 ||

tataś ca vaḥ pṛcchyam imaṁ vipṛcche
viśrabhya viprā iti kṛtyatāyām|
sarvātmanā mriyamāṇaiś ca kṛtyaṁ
śuddhaṁ ca tatrāmṛśatābhiyuktāḥ ||

TRANSLATION

O *brāhmaṇas*! I thus ask about your mercy. That should be determined. Since I have develop faith in that, please consider and tell me in common agreement what is the pure activity, though there are many duties to be performed and many duties for those who are dying.

COMMENTARY

I ask about your mercy---what form will it take? This should be asked; it should be determined (*pṛcchyam*). Since I have develop faith in that (*viśrabhya*), decide with common agreement (*sarvātmanā*) after consideration the pure activity for me, though there are many duties to be done in austerity, *yoga* or *jñāna* (*iti-kṛtyatāyām*) and many duties to be done for those who are dying. Decide and tell me (*āmṛṣataḥ*).

|| 1.19.25 ||

tatrābhavad bhagavān vyāsa-putro

yadṛcchayā gām aṭamāno ’napekṣaḥ |

alakṣya-liṅgo nija-lābha-tuṣṭo

vṛtaś ca bālair avadhūta-veṣaḥ ||

TRANSLATION

The great son of Vyāsa, Śukadeva, wandering the earth as he pleased, ignoring everyone, arrived at that time, without indications of any *āśrama*, satisfied with his own attainment, wearing discarded cloth, surrounded by children.

COMMENTARY

While the various sages, without agreement about the various processes of sacrifice, *yoga*, austerity, and charity, desired the appearance of Śukadeva in their minds, and were glancing at the path with their eyes, Śukadeva arrived.

|| 1.19.26 ||

taṁ dvyaṣṭa-varṣaṁ su-kumāra-pāda-

karoru-bāhv-aṁsa-kapola-gātram |

cārv-āyatākṣonnasa-tulya-karṇa-

subhrv-ānanaṁ kambu-sujāta-kaṇṭham ||

TRANSLATION

He was sixteen years old, with tender feet, hands, thighs, arms, shoulders, forehead on his body. His face had beautiful, long eyes, raised nose, symmetrical ears, and shapely eyebrows. His throat was as beautiful as a conch.

COMMENTARY

He was sixteen. His face had beautiful, long eyes and raised nose. His ears were equal, not irregularly long or short. His eyebrows were beautiful. This was the appearance of his face. His throat was beautiful like a conch with three lines**.**

|| 1.19.27 ||

nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam
āvarta-nābhiṁ vali-valgūdaraṁ ca |
dig-ambaraṁ vaktra-vikīrṇa-keśaṁ
pralamba-bāhuṁ svamarottamābham ||

TRANSLATION

His collar bone was well covered; his chest was broad and high. His navel was like a whirlpool. His abdomen was beautiful indented with three horizontal lines. The directions were his clothing (does this mean he was naked? yes). His hair was scattered on his face. His arms reached his knees. His complexion was that of Kṛṣṇa.

COMMENTARY

His collar bone (*jatrum*) was fleshy. His complexion was equal to that of Kṛṣṇa, best among the *devas* (*su amara*).

|| 1.19.28 ||

śyāmaṁ sadāpīvya-vayo-'ṅga-lakṣmyā

strīṇāṁ mano-jñaṁ rucira-smitena |

pratyutthitās te munayaḥ svāsanebhyas

tal-lakṣaṇa-jñā api gūḍha-varcasam ||

TRANSLATION

He was dark in complexion, attractive to women with his pleasant smile, his bodily features and his attractive youthfulness. Though his splendor was covered, the sages, knowing the symptoms of a great person, rose from their seats to welcome him.

COMMENTARY

He was attractive to women because of his natural smile, the beauty of his limbs, and his ideal age, which was fixed (*sadā*) at new youth (sixteen years). Seeing him, even though his splendor was covered, the sages recognized him.

|| 1.19.29 ||

sa viṣṇu-rāto 'tithaya āgatāya

tasmai saparyāṁ śirasājahāra |

tato nivṛttā hy abudhāḥ striyo 'rbhakā

mahāsane sopaviveśa pūjitaḥ ||

TRANSLATION

When his guest arrived, Parīkṣit worshipped him with bowed head. The ignorant women and children disappeared. In the worship, Śukadeva sat on a huge seat.

COMMENTARY

Parīkṣit (*viṣṇurātaḥ*) worshipped him while bowing with his head. The women and children then disappeared. Śukadeva sat on a huge throne which was offered as part of the worship. The *saṁdhi* in *sopaviveśa* is poetic license.

|| 1.19.30 ||

sa saṁvṛtas tatra mahān mahīyasāṁ

brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ |

vyarocatālaṁ bhagavān yathendur

graharkṣa-tārā-nikaraiḥ parītaḥ ||

TRANSLATION

The greatest among the great, Śukadeva, seated there, surrounded by the crowd of sages among *brāhmaṇas*, sages among kings and sages among *devatās* shone like the moon surrounded by groups of planets, constellations, and stars.

COMMENTARY

There, sitting on the throne, Śukadeva, greatest among the great, surrounded by the sages, shone like the moon surrounded by the planets and stars. The planets are Venus and others. The constellations are Aśvini and others. The stars are all other luminaries in the sky. *Brahmarṣis* are headed by Vaśiṣṭha. *Rājarṣis* are headed by Ārṣṭiṣeṇa. *Devaṛsis* are headed by Nārada.

|| 1.19.31 ||

praśāntam āsīnam akuṇṭha-medhasaṁ

muniṁ nṛpo bhāgavato 'bhyupetya |

praṇamya mūrdhnāvahitaḥ kṛtāñjalir

natvā girā sūnṛtayānvapṛcchat ||

TRANSLATION

The devotee king, approaching the sage peacefully sitting with unlimited knowledge, offered his respects with his head, folded his hands, again offered respects and then inquired with sweet words.

COMMENTARY

To ask a question he again offered respects. With sweet (*sūnṛtayā*) words he asked Śukadeva who had unlimited intelligence in all subjects (*akuṇṭha-medhasam*).

|| 1.19.32-33 ||

parīkṣid uvāca—

aho adya vayaṁ brahman sat-sevyāḥ kṣatra-bandhavaḥ |

kṛpayātithi-rūpeṇa bhavadbhis tīrthakāḥ kṛtāḥ ||

yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai gṛhāḥ |

kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ ||

TRANSLATION

Parīkṣit said:

O *brāhmaṇa*! Today we low *kṣatriyas* have become respected by the saints because we have been purified by your coming as a guest out of your mercy. Simply from remembering you, men's houses even become immediately purified. What to speak of seeing, touching, washing your feet and giving you a seat!

COMMENTARY

Parīkṣit speaks in eight verses. O *brāhmaṇa*! We low *kṣatriyas* have become respected by the saints because we have been purified (*tīrthakāḥ kṛtāḥ*) by your coming as a guest. By remembering you, or by being remembered by you, our houses become purified, what to speak of the bodies of our wives and sons.

|| 1.19.34 ||

sānnidhyāt te mahā-yogin pātakāni mahānty api |

sadyo naśyanti vai puṁsāṁ viṣṇor iva suretarāḥ ||

TRANSLATION

O great *yogī*! The greatest sins are destroyed immediately by closeness to you, just as the demons are destroyed by closeness to the Lord.

|| 1.19.35 ||

api me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ |

paitṛ-ṣvasreya-prīty-arthaṁ tad-gotrasyātta-bāndhavaḥ ||

TRANSLATION

Because of affection for his cousins the Pāṇḍavas, Lord Kṛṣṇa, dear to the Pāṇḍavas, has shown friendship with me, their descendent, by sending you.

COMMENTARY

Paternal cousins of Kṛṣṇa were the Pāṇḍavas. Kṛṣṇa has made friendship with me belonging to that family. You have been sent by him to deliver me.

|| 1.19.36 ||

anyathā te ʼvyakta-gater darśanaṁ naḥ kathaṁ nṛṇām |

nitarāṁ mriyamāṇānāṁ saṁsiddhasya vanīyasaḥ ||

TRANSLATION

Otherwise how is it possible that explicitly dying men like us can see a perfected being like you, whose movements are unknown, and is most munificent?

COMMENTARY

Vanayitā is one who is requested (and grants) benedictions. Superlative is *vanayitṛtamaḥ*. This becomes *vanīyas* by the rule *tu iṣṭhemeyaḥsu*: the affix *tṛ* is elided

before the affixes *iṣṭan*, *imanic* and *īyāsun* (*īyās*) (Pāṇini 6.4.154) *Vanīyasaḥ* means “of the most generous.” Because he is so generous he will say, “Please ask me.”

|| 1.19.37 ||

ataḥ pṛcchāmi saṁsiddhiṁ yogināṁ paramaṁ gurum |

puruṣasyeha yat kāryaṁ mriyamāṇasya sarvathā ||

TRANSLATION

I ask the supreme *guru* of the *yogīs* what is complete perfection and what is to be done at all times for attaining that perfection for a man about to die.

COMMENTARY

I ask about the complete perfection (*saṁṣiddhim*) and I ask the *sādhana* to be performed at all times for that perfection.

|| 1.19.38 ||

yac chrotavyam atho japyaṁ yat kartavyaṁ nṛbhiḥ prabho |
smartavyaṁ bhajanīyaṁ vā brūhi yad vā viparyayam ||

TRANSLATION

O master! Please tell me what men must hear, chant, remember and worship, or what they should not hear, chant, remember or worship.

COMMENTARY

Here he is more specific. *Kartavyam* should follow each of the four items. Tell me what men must hear among things worthy hearing, what they must chant among things worthy chanting, what they must remember among things worthy remembering, and what they must worship among things worth worshipping. *Viparyayam* means tell me what must not be heard, chanted, remembered or worshipped.

|| 1.19.39 ||

nūnaṁ bhagavato brahman gṛheṣu gṛha-medhinām |
na lakṣyate hy avasthānam api go-dohanaṁ kvacit ||

TRANSLATION

O *brāhmaṇa*! You do not stay in the houses of attached householders even for the time it takes to milk a cow.

COMMENTARY

Since it will be very rare to see you again, you should tell me everything now. You stay not even for the time it takes to milk a cow (*go-dohanam*).

|| 1.19.40 ||

sūta uvāca—

evam ābhāṣitaḥ pṛṣṭaḥ sa rājñā ślakṣṇayā girā |

pratyabhāṣata dharma-jño bhagavān bādarāyaṇiḥ ||

TRANSLATION

Sūta said:

Being addressed and questioned by the king with sweet words, the great son of Vyāsa, knower of *dharma*, began to answer.

COMMENTARY

Ślakṣṇayā giṛā means “by sweet words.”

END OF ONE CANTO

***

CANTO 2

Chapter One

Description of the Universal Form

|| 2.1.1 ||

śrī-śuka uvāca

varīyān eṣa te praśnaḥ kṛto loka-hitaṁ nṛpa |

ātmavit-sammataḥ puṁsāṁ śrotavyādiṣu yaḥ paraḥ ||

TRANSLATION

Śukadeva said: O King! Your question is most excellent. Your question which is the highest among all such questions is beneficial for the people, and approved by the assembly of sages.

COMMENTARY

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śrī-Śukadeva the eye of the universe, and master of the worlds. I offer myself and everything I possess to he who is the life of the *gopīs*, the controller, for service to his dear devotees.

In the ten chapters of the Second Canto, Śukadeva begins by describing, in three chapters, how this scripture originates from Nārāyaṇa. In one chapter the excellence of *bhakti* is described. Three chapters describe the conversation between Brahmā and the Lord. One chapter describes the questions of Parīkṣit and one chapter describes the instructions of the Lord to Brahmā. One chapter describes the ten characteristics of the Purāṇa and the Canto is summarized. In the first chapter the process of meditation on the parts of the universal form such as the feet, practiced in *aṣṭāṅga-yoga*, is described.

At the end of the previous Canto Parīkṣit asked what is perfection and the means to perfection, and what is to be heard, chanted remembered and worshipped, as well as what is not be heard, chanted, remembered and worshipped. Śukadeva rejoiced at this question. This is the best (*varīyān*). The questions asked by you are beneficial to the people. This is not a material question. This is approved by the sages present in your assembly who are knowers of *ātmā*, because they have come here for that purpose alone. Even the questions asked by devotees should be heard, chanted and remembered. Among the questions about what is to be heard, chanted and remembered, this is the best question, the ultimate, because there is nothing higher. That question alone if heard, chanted and remembered will make people completely successful. Furthermore, by hearing the answer given by me to that question, you will be come successful. Thus later it will be said:

vāsudeva-kathā-praśnaḥ puruṣāṁs trīn punāti hi

vaktāraṁ pracchakaṁ śrotṝṁs tat-pāda-salilaṁ yathā

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen. SB 10.1.16

|| 2.1.2 ||

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ |

apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām ||

TRANSLATION

O King! There are thousands of topics that can be heard by those who do not inquire about the goal of life, those who are attached to the house and commit five types of violence.

COMMENTARY

Later it will be explained that the perfection is attaining the feet of the Lord, and that is accomplished by hearing and chanting the names and pastimes of the Lord. This is the highest process. However, the question was also asked, what should not be heard, chanted or remembered. Therefore in three verses this is answered by describing *karma-yoga*. *Ātma-tattva* means "Who am I? What should I do? What is my future? How will I get deliverance?" Those living in the house do not ask these questions (*apaśaytām*). *Gṛha-medhinām* means "those who are attached to their houses, absorbed in five sins in the house." *Medhṛ* means violence.

|| 2.1.3 ||

nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ |

divā cārthehayā rājan kuṭumba-bharaṇena vā ||

TRANSLATION

O King! Life is wasted at night in sleeping or in sex enjoyment. Life is wasted during the day by desiring material objects or supporting family members.

COMMENTARY

They spend their life uselessly. Life span is wasted by sleeping at night, because night is unsuitable for action. Or it is decreased with sex life, since this is not forbidden for the *karmīs*. Life span is decreased during the day by desiring to accumulate objects (*arthehayā*), for without objects one cannot either perfect *karm*a, nor support family members, because in *karma-yoga* one is obliged to support a family. *Ca* stands for the perfection of *karma.*

|| 2.1.4 ||

dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api |

teṣāṁ pramatto nidhanaṁ paśyann api na paśyati ||

TRANSLATION

Deeply attached to his body, children and wife, who are like an army giving protection, though they are false, he sees their destruction but does not see it.

COMMENTARY

This verse elaborates the phrase *apaśyatām ātma-tattvam.* The body and other things are like one's army for fighting against time. One is attached to them even though they are false (*asatsu*), since the soul has no relationship with the body and other objects. Or though they are not proper, and incapable of saving one (*asatsu*) since they are material, the person remains inattentive, because though they are destroyed by time (including parents who have not yet died), he sees their death, but does not examine the matter. He is devoured by time. The devotee of the Lord, however, recognizing the Lord, and not attached to the body, conquers time

|| 2.1.5 ||

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ /

śrotavyaḥ kīrtitavyaś ca smartavyaś cecchatābhayam[89] ||

TRANSLATION

The Lord who is Paramātmā, Bhagavān and Lord of power, should be heard about, glorified and remembered by those desiring freedom from fear.

COMMENTARY

Therefore do not perform *karma* for success, but perform *bhakti* alone. O you who are born in the family of Bharata! The Lord is to be heard about by the person desiring fearlessness--absence of that which defeats him. The Lord Hari is the subject. By the three modifiers (*sarvātmā, bhāgavān and īśvaraḥ*) three types of *bhakti* are indicated: that with a desire for liberation, *rāgānugā* and *vaidhī bhakti*. First, the Lord who is P*a*ramātm*ā (sarvātmā)* should be heard about by the person desiring liberation and freedom from fear (*abhayam*). Second, Bhagavān, the beautiful son of Nanda, should be heard about by the person who is greedy for becoming fixed in his devotion (*abhayam*). *Amara-koṣa* says *bhagaṁ śrī-kāma-māhātmya-vīrya-yatnārka-kīrtiṣu: bhaga* means wealth, desire, glory, power, effort, the sun and fame. In the third version (with *īśvaraḥ*) *abhayam* refers to the Lord, because of whom one has no fear. This meaning is expressed a few verses later. *Muhūrtāt sarvam utsṛjya gatavān abhayaṁ harim*: he at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead. (SB 2.1.13) The Lord who is the controller (*īśvara*)

[89] ~~*"cecchatā bhavam" iti cau.saṁskaraṇe pāṭhāntaraḥ | "svecchayā vibhuḥ" iti go.saṁskaraṇe pāṭhāntaraḥ | cannot italicizei think we can delete these alterante versions which were there already in the downloaded text. Similarly in first canto.*~~

should be heard by the person who is controlled, who desires the Lord who causes fearlessness. Or the Supreme Lord is heard about by the person who desires the Lord to deliver him. The two words *ca* after chanting and remembering indicate that after hearing, the two processes of chanting and remembering should be done at the same time. Thus the question about what is to be heard, chanted and remembered has been answered.

|| 2.1.6 ||

etāvān sāṅkhya-yogābhyāṁ sva-dharma-pariniṣṭhayā |

janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ ||

TRANSLATION

For persons fixed in *jñāna, yoga* and *karma,* gaining such a birth, with remembrance of Nārāyaṇa while rejecting the other processes, is the best.

COMMENTARY

If persons doing *jñāna, karma* or other processes become devotees by association with devotees, they do not again perform those other processes. They become successful. That is expressed in this verse. For *jñānīs, yogīs* and *karmīs,* to attain such a birth is best. What birth is that? That is a successful birth if, with the end of *jñāna, yoga* and *karma* (*ante*–not literally the end but by approximation), pure *bhakti*, remembrance of Nārāyaṇa, appears, as in the case of the Kumāras, Nava-yogendras, Prācīnabarhi and others. “At the end” signifies that even if they give up *bhakti,* they do not again practice the other processes. Thus it is said:

> *etāvān eva yajatām iha niḥśreyasodayaḥ |*
> *bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ ||*
>
> Auspiciousness arises for the worshippers of *devatās* if firm devotion for the Lord arises from association with devotees. SB 2.3.11

Others say the verse means “At the end of this life, remembering Nārāyaṇa is the supreme attainment.”

|| 2.1.7 ||

prāyeṇa munayo rājan nivṛttā vidhi-ṣedhataḥ |

nairguṇya-sthā ramante sma guṇānukathane hareḥ ||

TRANSLATION

O King! Generally the sages who are beyond rules and prohibitions, who are situated beyond the *guṇas*, take pleasure in glorifying the qualities of the Lord.

COMMENTARY

The perfection is to realize the sweetness of the qualities and form of the Lord. That is far superior to merging in *brahman.* This verse gives some proof of the realization of the Lord. Those situated beyond the *guṇas*, who have gone beyond rules and prohibitions, those who are liberated, take pleasure in glorification of the qualities of the Lord, not in the happiness of impersonal *brahman.* The word "generally" is used because some *jīvan-muktas* perform glorification of the Lord's qualities in order to merge in the *Brahman*, and they do not take pleasure in those glorifications.

|| 2.1.8||

idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam |

adhītavān dvāparādau pitur dvaipāyanād aham ||

TRANSLATION

This scripture concerning the Supreme Lord is a Purāṇa equal to the Lord himself. I learned this scripture from my father Vyāsa at the beginning of the last part of Dvāpara-yuga.

COMMENTARY

What is this astonishing work not heard before? True it is astonishing. That is explained in this verse. *Bhāgavatam* means what is spoken by the Lord or concerning the Lord. Or *idaṁ bhāgavatam* can mean "this work which is about the Lord." This scripture (*idam*) is filled with pastimes of the Lord revealed through questions and answers between you and me. It contains realization of the *ātmā* through discussing creation, maintenance and destruction for the benefit of you and others. It is the cream of all the Upaniṣads and is eternally perfect. It appeared through my father Vyāsa. It is equal to the supreme *brahman* or established *brahman* (*brahma-sammitam*). How did you obtain it? It was taught to me. The meaning of scripture is impossible to learn by dint of one's intelligence. Since Vyāsa appeared in Satyavatī not long before Kṛṣṇa's appearance, he could not appear at the beginning of Dvāpara-yuga. Thus *dvāpara* means "at the end of Dvāpara" and *dvāparādau* means "at beginning of the last part of Dvāpara-yuga."

|| 2.1.9-10 ||

pariniṣṭhito ’pi nairguṇya uttama-śloka-līlayā |
gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān ||

tad ahaṁ te ’bhidhāsyāmi mahā-pauruṣiko bhavān |
yasya śraddadhatām āśu syān mukunde matiḥ sate ||

TRANSLATION

Though I was fixed in *brahman* and beyond the *guṇas*, my mind became attracted to the pastimes of the Lord. I thus learned about his pastimes. I will tell them to you. You are a great personality, who, among the faithful, will quickly fix your pure mind on Kṛṣṇa.

COMMENTARY

“You are very famous. From birth you had realized *brahman* and left the house to walk the world. You did not even learn from your father who was pursuing you. How then can you say this now?” This verse explains. “Though I was fixed in the *brahman,* my mind became attracted (*gṛhīta-cetā*) to the pastimes of the Lord. I am the proof that the pastimes of the Lord are sweeter than the realization of *brahman*.” “I should also attain this rare thing. I desire that you should make me taste it from head to foot.” Seeing this eagerness in Parīkṣit, Śukadeva speaks. “You are a person who should attain Kṛṣṇa who is the *mahā-puruṣa* (*mahā-pauruṣikaḥ*).” Or it can simply mean *mahā-puruṣa* following the words like *vinaya* which becomes *vainayika* without changing the meaning. (Pāṇini 5.4.34) This is the *Bhāgavatam*, having faith in which (*yasya),* the pure mind will quickly be fixed in the Lord (*mukunde matiḥ satī*). Or you are a great personality, whose mind, when it has faith, will be fixed on the Lord. It should be understood that the *Bhāgavatam* was heard from the first verse starting with jan*mādy asya* to the last verse ending with *viṣṇu-rātam amūmucat*. Thus, though Sūta spoke the verses of the first and twelfth cantos, the following statement is completely acceptable: "O Ambarīśa! Please hear continually the *Bhāgavatam* spoken by Śukadeva." (*Padma Purāṇa*).[90]

|| 2.1.11 ||

etan nirvidyamānānām icchatām akuto-bhayam |

yoginām nṛpa nirṇītaṁ harer nāmānukīrtanam ||

TRANSLATION

[90] Śukadeva begins speaking in the Second Canto and finishes with the Fifth Chapter of the Twelfth Canto. Sūta speaks the First Canto and the remainder of the Twelfth Canto.

O King! Continuous chanting of the name of the Lord has been prescribed for devotees, for those with desires for liberation and material elevation, and for those satisfied with the self.

COMMENTARY

"It is understood that in this scripture *bhakti* is described. Among the *aṅgas* of *bhakti* which one is defined as the chief one, standing out like an emperor exerting power everywhere?"

This verse answers. Among the *aṅgas* of *bhakti*, hearing, chanting and remembering are the three chief ones. This has been stated in verse 5. Among those three, chanting is the chief. In chanting, however, there is chanting of the Lord's name, his qualities and his pastimes. Among those *anukīrtana* is best. That means chanting the name according to *(anu*) one's *bhakti*. Or it means continuous chanting. It is defined (*nīrṇitam*) by the previous *ācāryas,* not just by me. Therefore there is no need of inquiry for proof. In chanting there is no fear of purity or impurity concerning time, place, person and utensils. This means that even outcastes who cannot tolerate serving the Lord do not hesitate to chant. (Since even impure persons are allowed to chant) Moreover, there is no good, better and best for *sādhaka*s and *siddhas.* Chanting is for those who are indifferent to all desires including the desire for liberation (*nirvidyāmānānām*). It is for those who desire material things *(icchatām*). Such persons can chant just as they make offerings for certain goals. Thus the meaning is as follows. It is recommended for the unalloyed devotees (*nirvidyamānānām*), for those who desire Svarga and liberation, and for those who are satisfied in the self (*yoginām*). This means that according to these different methods one will get corresponding results (not the same result).

|| 2.1.12 ||

kiṁ pramattasya bahubhiḥ parokṣair hāyanair iha |
varaṁ muhūrtaṁ viditaṁ ghaṭate śreyase yataḥ ||

TRANSLATION

What is the use of many years of the materially engaged person without noticing that those years have passed uselessly? It is better to know that one moment has passed uselessly because then one can inquire into the best engagement.

COMMENTARY

"Oh! Oh! I have very little life left. What practice am I supposed to follow?" One should not worry in this way. This is expressed in three verses. What is the use of

living many years without knowing that they have been passed uselessly? To know that a moment has passed uselessly is better, because by knowing so, one can make efforts for spiritual life.

|| 2.1.13 ||

khaṭvāṅgo nāma rājarṣir jñātveyattām ihāyuṣaḥ |

muhūrtāt sarvam utsṛjya gatavān abhayaṁ harim ||

TRANSLATION

The sage among kings Khaṭvāṅga, knowing how long he had to live, from that moment gave up everything on earth and surrendered to the Lord, the shelter of fearlessness.

COMMENTARY

This is proved by the example of Khaṭvāṅga. Khātvāṅga, on the side of the *devatās,* conquered the demons. The *devatās* were pleased and requested him to ask for a benediction. He said, “First, please tell me how much more time I have to live.” They answered, “You have only a moment to live.” He was silent. Quickly he came to the earth and surrendered to the Lord.

|| 2.1.14 ||

tavāpy etarhi kauravya saptāhaṁ jīvitāvadhiḥ |
upakalpaya tat sarvaṁ tāvad yat sāmparāyikam ||

TRANSLATION

O descendent of the Kurus! But you have seven days remaining in your life. Make all necessary arrangements in this time for your destination after death.

COMMENTARY

Tavāpi etarhi means *tava tu* “but your time (*etarhi*) on the other hand.” *Yat sāmparāyikam* means *sādhana* for attaining the next life. Please do all that is necessary.

|| 2.1.15 ||

anta-kāle tu puruṣa āgate gata-sādhvasaḥ |
chindyād asaṅga-śastreṇa spṛhāṁ dehe ’nu ye ca tam ||

TRANSLATION

The time of death having arrived(, a man, devoid of fear of death, should cut off with the weapon of detachment desires for the body and for things related to the body such as wife and children.

COMMENTARY

The question was asked, “What should the dying man do.?” “You should perform *yoga* to enter into *Brahman* with ease, after giving up the body by your will through *yoga*.” In this verse he speaks of the excellence of the *yoga* process which was the opinion held by some sages in the great assembly. Śukadeva’s own opinion will be given at the end of the second chapter. Devoid of fear of death (*sādhvasaḥ*), with the weapon of detachment (*asaṅga-śastrena*) cut off all desires for the body *(tam*) and things related to the body such as sons and wife (*ye anu*).

|| 2.1.16-17 ||

gṛhāt pravrajito dhīraḥ puṇya-tīrtha-jalāplutaḥ |
śucau vivikta āsīno vidhivat kalpitāsane ||

abhyasen manasā śuddha trivṛd-brahmākṣaraṁ param |
mano yacchej jita-śvāso brahma-bījam avismaran ||

TRANSLATION

The person controlling his senses should leave the house, take bath in holy places, and then sitting on a seat made according to rules in a solitary, clean place, should repeat the pure syllable *oṁ* using the mind and controlling the breath, make the mind motionless while remembering *oṁ.*

COMMENTARY

Dhīra represents the first stage of *yama* such as *brahmacarya.* Bathing in holy rivers represents the second stage of *niyama.* Sitting on the *āsana* made according to the rules -- of *kuśa*, deer skin and cloth -- represents the third stage of *āsana.* Chanting the three syllables combined as *oṁ* repeatedly is the fourth stage of *prāṇāyāma*. By much practice of *prāṇāyāma* one should first make the mind motionless (*mano yacchet*). *Brahma-bījam* means *oṁ.*

|| 2.1.18 ||

niyacched viṣayebhyo ’kṣān manasā buddhi-sārathiḥ |
manaḥ karmabhir ākṣiptaṁ śubhārthe dhārayed dhiyā ||

TRANSLATION

One should restrain the senses such as the eye from the sense objects by the mind whose assistant is the intelligence and concentrate with intelligence on the Lord. The mind is always agitated by previous *karmas.*

COMMENTARY

By the controlled mind one should withdraw the senses such as eye and ear from the sense objects such as sound. This is the fifth stage, *pratyāhāra.* The mind, whose assistant is the intelligence which discriminates, should then concentrate with intelligence on the form of the Lord (*śubhārthe*). This is the sixth stage of *dhāraṇā.* The mind is described as that which is impossible to make motionless by *prāṇāyāma* and other processes because of the extreme strength of previous *karmas.*

|| 2.1.19 ||

tatraikāvayavaṁ dhyāyed avyucchinnena cetasā |
mano nirviṣayaṁ yuktvā tataḥ kiñcana na smaret |
padaṁ tat paramaṁ viṣṇor mano yatra prasīdati ||

TRANSLATION

One should then meditate on the limbs of the Lord one after the other with uninterrupted mind. Using the mind detached from sense objects, one should not think of anything else. That is the *brahman* aspect of the Lord, in which the mind is extinguished.

COMMENTARY

Next the seven stage, meditation, is described. One should meditate on the individual limbs of the Lord*. Dhāraṇā* makes the mind steady by concentration on the Lord in general. Meditation or *dhyāna* is a more complete steadiness of the mind produced by contemplating the limbs of the Lord. This is with uninterrupted consciousness. Engaging the mind which is without contact with sense objects, one should not think of anything else. This is the *brahman*, the form (*padam*) of the Lord, in which the mind is extinguished. This is the eighth stage, *samādhi*.

|| 2.1.20 ||

rajas-tamobhyām ākṣiptaṁ vimūḍhaṁ mana ātmanaḥ |

yacched dhāraṇayā dhīro hanti yā tat-kṛtaṁ malam ||

TRANSLATION

The wise man controls the mind agitated by *rajas* and bewildered by *tamas* by practice of *dhāraṇā,* which destroys the impurity produced by *rajas* and *tamas.*

COMMENTARY

If there is again disturbance from the *guṇas*, one should make *dhāraṇā* firm. Agitated by *rajas* and bewildered by *tamas*, one should control one's mind. That will destroy the contamination created by *rajas* and *tamas (tat-kṛtam).*

|| 2.1.21 ||

yasyāṁ sandhāryamāṇāyāṁ yogino bhakti-lakṣaṇaḥ |
āśu sampadyate yoga āśrayaṁ bhadram īkṣataḥ ||

TRANSLATION

In that process of *dhāraṇā,* the *yogī* who sees the Lord by *dhāraṇā* quickly completes *bhakti-miśra-yoga.*

COMMENTARY

In that *dhārāṇā, yoga* which has qualities of *bhakti, bhakti-miśra-yoga* -- in which the person has desire for liberation, but not without some *bhakti* -- is accomplished for the *yogī* who sees the Lord by *dhāraṇā* (*bhadram āśrayam*).

|| 2.1.22 ||

rājovāca—

yathā sandhāryate brahman dhāraṇā yatra sammatā |

yādṛśī vā hared āśu puruṣasya mano-malam ||

TRANSLATION

The Kking said: O *brāhmaṇa*! How is *dhāraṇā* accomplished? What is the approved object of concentration? How can one quickly remove the contaminations in the mind?

COMMENTARY

The King asks about *bhakti-miśra-yoga* out of curiosity, not because he wants to practice. It is only appropriate that the student of Śukadeva would have an inclination for pure *bhakti* like Śukadeva.

|| 2.1.23 ||

śrī-śuka uvāca—
jitāsano[91]*jita-śvāso jita-saṅgo jitendriyaḥ |*
sthūle bhagavato rūpe manaḥ sandhārayed dhiyā ||

TRANSLATION

Śukadeva said: Having perfected *āsanas* and breathing, having given up bad association and conquered the senses, one should concentrate the mind on the gross form of the Lord with the intelligence

COMMENTARY

This verse answers the first question. For those *yogīs* who cannot concentrate on the spiritual form of the Paramātmā mentioned in verse 21, concentration on the universal form for removing the continuation of attraction and repulsion is described.

|| 2.1.24 ||

viśeṣas tasya deho 'yaṁ sthaviṣṭhaś ca sthavīyasām |
yatredaṁ vyajyate viśvaṁ bhūtaṁ bhavyaṁ bhavac ca sat ||

TRANSLATION

The body of the universal form is more solid than the solid. Within that form, the past, present and future of the universe, the products of the Lord, are seen.

COMMENTARY

[91] *ūttaram āha 'jitāsana 'ity ārabhya 'yāvat (tāvat in folio) sthavīyaḥ puruṣasya rūpaṁ kriyāvasāne prayataḥ smaret' [*bhā.pu. 2.2.14*] ity antenna |*

Viśeṣaḥ means the *samaṣṭi* universal form. By meditating on all things heard and seen as the form of the Lord, as the Lord's outstanding *vibhūtis*, hatred and envy and other bad qualities should never appear in the mind. Thus the heart becomes pure with absence of those negative qualities. With purity of heart, *dhāraṇā* on the form of Viṣṇu with spiritual form becomes easy. *Sat* means "only effects."

|| 2.1.25 ||

aṇḍa-kośe career 'smin saptāvaraṇa-saṁyute |

vairājaḥ puruṣo yo 'sau bhagavān dhāraṇāśrayaḥ ||

TRANSLATION

Within the universal shell made of seven layers exists the universal form, the Lord, who is the object of *dhāraṇā.*

COMMENTARY

Where does he reside? Who is he? In the universe of five hundred million *yojanas* breadth, with seven coverings of earth, water, fire, air, ether, false ego, and *mahat-tattva*, is the universal form (*vairajaḥ*), the gross body belonging to the totality of *jīvas* called Hiraṇyagarbha (his subtle body). Garbhodakaśāyī-viṣṇu, the second *puruṣa*, is the *antaryāmī* of Hiraṇyagarbha. The universal form (vai*rajaḥ*), being worshipped as his representative, is also called Bhagavān.

|| 2.1.26 ||

pātālam etasya hi pāda-mūlaṁ
paṭhanti pārṣṇi-prapade rasātalam |
mahātalaṁ viśva-sṛjo 'tha gulphau
talātalaṁ vai puruṣasya jaṅghe ||

TRANSLATION

Pātala are his soles, Rasātala is his heels, Mahātala is his ankles and Talātala is his calves.

COMMENTARY

How should one meditate on the different limbs? *Pāda-mūlam* is the under side of the foot. *Pārṣṇi-prapade* is the heel.

|| 2.1.27 ||

dve jānunī sutalaṁ viśva-mūrter
ūru-dvayaṁ vitalaṁ cāt mahīpate
nabhastalaṁ nābhi-saro gṛṇanti ||

TRANSLATION

Sutala is the two knees. Vitala is lower part of the two thighs, and Atala is the upper part of the thighs. Mahītala, the earth, is the hips. Bhuvar is the navel.

COMMENTARY

The lower portion of the thighs is Vitala and the upper portion is Atala.

|| 2.1.28 ||

uraḥ-sthalaṁ jyotir-anīkam asya
grīvā mahar vadanaṁ vai janoʼsya |
tapo rarāṭīṁ vidur ādi-puṁsaḥ
satyaṁ tu śīrṣāṇi sahasra-śīrṣṇaḥ ||

TRANSLATION

His chest is Svarga, his neck is Maharloka. His face is Janaloka. The forehead of the universal form is known as Tapoloka. The tops of the heads of the thousand- headed form is Satyaloka.

COMMENTARY

All the luminaries (*jyotir-anīkam*) mean Svarga. *Rarāṭīm* means forehead. *Satyam* means Satyaloka.

|| 2.1.29 ||

indrādayo bāhava āhur usrāḥ
karṇau diśaḥ śrotram amuṣya śabdaḥ |
nāsatya-dasrau paramasya nāse
ghrāṇo ʼsya gandho mukham agnir iddhaḥ ||

TRANSLATION

The *devatās* such as Indra are his arms. The *devatās* of the directions and the organ for hearing arise from his ears. Sound arises from his organ of hearing. The Aśvinis and the organ for smelling arise from his nostrils. Fragrance arises from his organ of smelling. Flaming fire is his mouth.

COMMENTARY

Usrā means *devatās.* The *devatās* such as Indra are said to be his arms. The directions (*diśaḥ*) which are the presiding deities of our hearing are location of the hearing organ (*karṇau*) of the universal form. Sound, the sense object of our hearing, is his (*amuṣya*) organ of hearing (*śrotram*). Other senses, sense objects and *devatās* should be understood in the same way.

Though the divisions of the body of the Lord in the heart (*vyasti-virāṭ*) and the universal form (*samasti-virāṭ* are the same, this *samaṣṭi-viṛāt* is worshipped by the *yogīs* who engage in worshipping Hiraṇyagarbha, the totality of the *jīvas*,[92] as the Supreme Lord. The meaning here is that from the sense organs of that Supreme Lord (such as his ear) arise the objects of the senses such as sound in the universal form (rather than the literal statement that the ear is the sound). Similarly, it should be understood that from the location of the senses of the Lord arise the sense organs (such as the ear) and the *devatās* of the senses (such as direction *devatās*).[93] This is identity (sense object equals the Lord's sense organ) is caused by considering the effect and cause to be non-different. In this way, one meditates on the universal form with the direction *devatās,* sound, and ear (all material ingredients of material perception) as the Supreme Lord. This is how the mental image of the place of hearing in the Lord, organ of hearing*, dik-devatā* and sound should be understood. *Nāsatya-dasrau* means the Aśvini-kumāras. *Nāse* means in the nostrils. *Iddhaḥ* means shining.

|| 2.1.30 ||

dyaur akṣiṇī cakṣur abhūt pataṅgaḥ
pakṣmāṇi viṣṇor ahanī ubhe ca |
tad-bhrū-vijṛmbhaḥ parameṣṭhi-dhiṣṇyam
āpo[94] *'sya tālū rasa eva jihvā ||*

TRANSLATION

[92] Hiraṇyagarbha is a subtle universal form and Viṛāṭ is a gross universal form.

[93] For material perception the sense organ, the sense *devatā* and the sense object or *tan-mātra* are necessary. In this meditation, all these arise from the body of the Supreme Lord. A distinction is made by Viśvanātha between the sense organ and the place of the sense organ in the Lord because the real material sense organ such as the ear is subtle in nature and travels with the *jīva* birth after birth. This is distinct from the gross organ which perishes at death. From the location of a specific organ on the Lord, the sense organ and sense *devatā* of the universal form arise. From the sense organ of the Lord, the sense object of the universal form, and the element associated with it arise. The creation of the sense organ is not mentioned but should be understood when the creation of the sense *devatā* is mentioned.

[94] āpa ity anena tad-adhiṣṭhātā varuṇaḥ |

The sun *devatā* arises from his eyes and the form arises from his eyes. The day and night are the eyelashes of the form. The abode of Brahmā is the movement of his brow. Varuṇa arises from his palate, and taste arises from his tongue.

COMMENTARY

Dyauh means the heavens. This means that the sun in the heavens is his two eye balls. The sky stands for the sun, just as , when we say “The pavilions screamed” we mean “The people in the pavilions screamed.” Form, the sense object of sight, is his organ of sight. *Pataṅga* means brilliant form, not the sun. Otherwise this would contradict later statements. It is said *rūpāṇāṁ tejasāṁ cakṣur divaḥ sūryaysa cākṣiṇī*: his eyes are related to brilliant forms and his eye balls are related to the sun. (SB 2.6.3)

> *etad vai pauruṣaṁ rūpaṁ bhūḥ pādau dyauḥ śiro nabhaḥ |*
> *nābhiḥ sūryo 'kṣiṇī nāse vāyuḥ karṇau diśaḥ prabhoḥ ||*
>
> This is the representation of the Supreme Lord as the universal person, in which the earth is his feet, the heavens are his head, the *antariṣka* is his navel, the sun *devatā* is his eye balls, the wind *devatā* is his nostrils, the direction *devatās* are his ears. SB 12.11.6

Ahanī means day and night. Day can also mean night, by the logic of combining forms which always go together. *Parameṣṭhi-dhiṣṇyam* means the abode of Brahmā. *Āpaḥ* is Varuṇa. The palate is the place of taste and the tongue is the sense organ of taste.

|| 2.1.31 ||

chandāṁsy anantasya śiro gṛṇanti
daṁṣṭrā yamaḥ sneha-kalā dvijāni |
hāso janonmāda-karī ca māyā
duranta-sargo yad-apāṅga-mokṣaḥ ||

TRANSLATION

The Vedic verses are the top of his head. Yama is his front teeth. Affection is the two rows of teeth. His smile is *māyā* which illusions all men. His glance is insurmountable *saṁsāra.*

COMMENTARY

Chandāṁsi means Vedas. *Śiraḥ* means the *brahma-randhram*. *Sneha-kalāḥ* means particles of affection for sons etc. *Dvijāni* means teeth. Neuter case is poetic license. *Duranta-sarga* means *saṁsāra* which is hard to cross.

|| 2.1.32 ||

vrīḍottarauṣṭho 'dhara eva lobho
dharmaḥ stano 'dharma-patho 'sya pṛṣṭham |
kas tasya meḍhraṁ vṛṣaṇau ca mitrau
kukṣiḥ samudrā girayo 'sthi-saṅghāḥ ||

TRANSLATION

Shyness is his upper lip, greed is his lower lip. *Dharma* is his chest and the path of *adharma* is his back. Brahmā his is penis, Mitra and Varuṇa are his testicles. The oceans are his abdomen and the mountains are his bones.

COMMENTARY

Dharma is the right side of his chest, because it is said *dharmaḥ stanād dakṣiṇataḥ*: *dharma* came from the right side of his chest. (SB 3.12.25) *Kaḥ* means Brahmā. *Medhram* means penis. *Mitrau* refers to Mitrā-varuṇa. *Vṛṣanāu* means the testicles.

|| 2.1.33 ||

nadyo 'sya nāḍyo 'tha tanū-ruhāṇi
mahī-ruhā viśva-tanor nṛpendra |
ananta-vīryaḥ śvasitaṁ mātariśvā
gatir vayaḥ karma guṇa-pravāhaḥ ||

TRANSLATION

O best of kings! The rivers are veins of the universal form. The trees are his body hairs. The wind with the prowess of Ananta-śeṣa is his breathing. The movement of time is his walking. The movement of the living beings birth after birth is his play.

COMMENTARY

Ananta refers to Śeṣa. The wind that has the power of Śeṣa is the breathing. The movement of time (*vayaḥ*) is his walking. The *saṁsāra* of the living beings (*guṇa-pravāhaḥ*) is his play (*karma*).

|| 2.1.34 ||

īśasya keśān vidur ambuvāhān
vāsas tu sandhyāṁ kuru-varya bhūmnaḥ |
avyaktam āhur hṛdayaṁ manaś ca
candramāḥ sarva-vikāra-kośaḥ ||

TRANSLATION

O best of the Kurus! The clouds are his hair. Twilight is his clothing. *Avaykta-prakṛti* is his intelligence. The moon is his mind, the shelter of all change.

COMMENTARY

Bhumnāh means "of the powerful lord." *Pradhāna* (*avyaktam*) is his intelligence (*hṛdayam)*. The famous moon is his mind. It is the shelter, like a vessel, for all kinds of changes.

|| 2.1.35 ||

vijñāna-śaktiṁ mahim āmananti
sarvātmano 'ntaḥ-karaṇaṁ giritram |
aśvāśvatary-uṣṭra-gajā nakhāni[95]
sarve mṛgāḥ[96] *paśavaḥ*[97] *śroṇi-deśe*[98] *||35||*

TRANSLATION

They say that *mahat-tattva* is his *citta.* Rudra is his false ego. Horses, mules, camels and elephants are his nails. All animals are his hips.

COMMENTARY

Vijñāna-śakti means his *citta.*[99] *Mahim* means *mahat-tattva. Antaḥ-karaṇam* means false ego. *Giritram* means Rudra. *Aśvatarī* is a cross between a donkey and a female horse.

|| 2.1.36 ||

[95] nakhāni nakhopalakṣitāni ṛkṣādīnīti kecit |
[96] *mṛgā hariṇādayaḥ* |
[97] paśavo gavādayaḥ |
[98] *śroṇi-deśe upāsyāstattvenānusandheyā ity arthaḥ* |
[99] *Citta* is the *mahat-tattva* represented in the individual.

vayāṁsi tad-vyākaraṇaṁ vicitraṁ
manur manīṣā manujo nivāsaḥ|
gandharva-vidyādhara-cāraṇāpsaraḥ
svara smṛtīr asurānīka-vīryaḥ ||

TRANSLATION

The birds are his skill in crafts. Manu is his deliberating intelligence. Humans are his house. The Gandharvas, Vidyādharas and Apsarās are his musical ability. The armies of demons are his prowess.

COMMENTARY

The birds *(vayāṁsi*) are his transformation. This refers to transformations in name and form according to the *śruti*. This means his skill in craftsmanship.

> *yena śuklīkṛtā haṁsāḥ śukāś ca haritīkṛtāḥ |*
> *mayūrāś citritā yena sa te vṛttiṁ vidhāsyati || iti |*
>
> The swans are white, the parrots are green, the peacocks are variegated in color. The Lord made their nature in this way.

Manu is his intelligence which deliberates (*manīṣā*). Man *(manujaḥ)* is his house, because the *śruti* says *puruṣatve cāvistarām ātmā*: the Lord resides in the humans in a manifest way. *Gandharva-vidyādhara-cāraṇāpsaraḥ* can be considered one *dvandva* compound. *Svara* refers to the seven notes of the scale. Memory is Prahlāda (if the version is *asurānīka-varyaḥ*). Otherwise *asurānīka-vīryaḥ* means “the armies of the demons are his prowess.”

|| 2.1.37 ||

brahmānanaṁ kṣatra-bhujo mahātmā
viḍ ūrur aṅghri-śrita-kṛṣṇa-varṇaḥ |
nānābhidhābhījya-gaṇopapanno
dravyātmakaḥ karma vitāna-yogaḥ ||

TRANSLATION

***Brāhmaṇas* are his face. The *kṣatriyas* are his arms. The *vaiśyas* are his thighs and the *śūdras* are his feet. He is endowed with followers of the various *devatās.* The methods of sacrifice with ingredients, along with groups of the *devatās* with many names, are his duties.**

COMMENTARY

Brahmā means *brāhmaṇa*. His arms are the *kṣatriyas* (*kṣatraḥ*). *Vaiśyas (viṭ*) are his thighs. Those who are black, *śūdras*, take shelter of his feet. Methods of sacrifice, with ingredients for oblations, endowed with groups of *devatās* with many names such as the Rudras and Vasus, are his prescribed duties.

|| 2.1.38 ||

iyān asāv īśvara-vigrahasya
yaḥ sanniveśaḥ kathito mayā te |
sandhāryate 'smin vapuṣi sthaviṣṭhe
manaḥ sva-buddhyā na yato 'sti kiñcit ||

TRANSLATION

This form of the Lord with many limbs has been described by me to you this much. The *yogīs* concentrate the mind on this gross form along with their intelligence.

COMMENTARY

This much (*iyān*) -- this form of the Lord which has various limbs (*sanniveśaḥ*) -- has been described by me to you. The mind is concentrated by the *yogīs*. Other than this there is nothing else. The meaning is this. Wherever the mind wanders because of its fickle nature, it should consider using the intelligence and think: "This is so and so limb of the Lord." All the objects of which the mind thinks thus are limbs of the Lord. This leads to all thoughts becoming thoughts of the Lord. Hatred and envy and other bad qualities do not appear in the mind because one meditates on these sentiments present in humans and Gandharvas as limbs of the Lord.

|| 2.1.39 ||

sa sarva-dhī-vṛtty-anubhūta-sarva
ātmā yathā svapna-janekṣitaikaḥ |
taṁ satyam ānanda-nidhiṁ bhajeta
nānyatra sajjed yata ātma-pātaḥ ||

TRANSLATION

The *yogī*, furnished with the impressions of his senses in his mind from many births in the past, which are temporary like a single dream experience of all

sorts of men and enjoyment, will worship the Lord, an ocean of bliss, eternal in time and space, and nothing else, since those things will cause degradation.

COMMENTARY

Accompanying this meditation on the Lord there will appear certain results such as enjoyment and power. Should the *yogī* enjoy these or not? If he enjoys, then that indicates a lax *yogī.* It is said:

yadā na yogopacitāsu ceto

māyāsu siddhasya viṣajjate ’ṅga

ananya-hetuṣv atha me gatiḥ syād

ātyantikī yatra na mṛtyu-hāsaḥ

> When the *yogī's* heart is no longer attracted to the abundant enjoyments available only through yoga he can attain final liberation, where death can show no pride. SB 3.27.30

If he does not enjoy those things, it is still difficult to reject those enjoyments which arrive. By discrimination alone all becomes easy. The method of discrimination is then shown.

The *yogī* (*saḥ*) is filled with old impressions from his senses in his mind lasting from thousands of births in the past concerning enjoyment and powers as a lord of *devatās* and humans. What is the use of experiencing those things again? They have no permanence. An example is given. They are just like creations of various people, soldiers, friends, and ministers with all sorts of enjoyments experienced by the *jīva* in a dream. Thus, he should worship the Lord, an ocean of bliss, existing in all time and places (*satyam*). He does not become attached to other things, to the happiness of the material world, because it is limited in time and space, and without an ocean of bliss.

Meditating on the Puruṣa in the Heart

|| 2.2.1 ||

śrī-śuka uvāca—

evaṁ purā dhāraṇayātma-yonir
naṣṭāṁ smṛtiṁ pratyavarudhya tuṣṭāt |
tathā sasarjedam amogha-dṛṣṭir
yathāpyayāt prāg vyavasāya-buddhiḥ pādau //

TRANSLATION

Śukadeva said: Previously Brahmā, with fixed intelligence and pure vision, after regaining his memory of creation by satisfying the Lord, created this universe as it was previous to the destruction.

COMMENTARY

In the second chapter, the spiritual body of the Lord, practice of *dhāraṇā* by the perfected *yogī,* the two paths for merging into the Lord for those who desire to give up their bodies, *dhāraṇā* on visible material objects which infer the presence of the Lord, and *dhāraṇā* on Bhagavān are described.

The intermediate results of *yoga* are here described. Gaining (*praty avaruddhya*) his lost memory, by satisfying the Supreme Lord (*tuṣṭāt),* Brahmā again created the universe as it was before the destruction (*apyayāt*). He had fixed (*vyavasāya*) intelligence, “I will create it by the inspiration of the Lord.”

|| 2.2.2 ||

śābdasya hi brahmaṇa eṣa panthā
yan nāmabhir dhyāyati dhīr apārthaiḥ |
paribhramaṁs tatra na vindate ’rthān
māyāmaye vāsanayā śayānaḥ //

TRANSLATION

This is the path of the Vedas in which the intelligence concentrates on various names which are useless. A sleeping person, desiring happiness, does not enjoy objects as he wanders around in his dream.

COMMENTARY

What should the dying person do? In answer to this some sages want to say, "Do *karma* alone with sacrifices for going to Svarga. This is proved by the Vedas." This verse answers them. This is the path of the Vedas made up of sound, in which the intelligence of the *sādhaka* becomes engaged in names such as Svarga. He thinks, "I will attain happiness in Svarga." But it is useless (*apārthaiḥ*). This is described. With a desire for happiness, the person in a dream wandering around does not enjoy objects. Though he attains those planets, he does not get excellent happiness since it is perishable.

|| 2.2.3 ||

ataḥ kavir nāmasu yāvad arthaḥ
syād apramatto vyavasāya-buddhiḥ |
siddhe'nyathārthe na yateta tatra
pariśramaṁ tatra samīkṣamāṇaḥ ||

TRANSLATION

Being fixed in determination, attentive to his goal, the wise man will take only what he needs among material objects to support the body. He should not attempt to support himself by other means since it requires unnecessary labor.

COMMENTARY

Having criticized severely the path of the *karmīs* as being material, he now speaks about the necessity of attaining perfection in *yoga*, which rejects the results of *karma*, and which is common to the devotees and the *jñānīs* as well. The intelligent person does not meditate on material objects of pleasure and does not endeavor for them. It is said:

kāmasya nendriya-prītir lābho jīveta yāvatā |

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||

Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works. SB 1.2.10

One should accept as many material objects as one needs to support the body (*yāvad artha*), because one is attentive (*apramattaḥ*) to perfecting one's *sādhana*. Though one sees many obstacles, one does not deviate from one's practice (*vyavasāya-buddhiḥ*). He concludes, "Whatever happens, simply happens. Whatever I have decided, that is certain." The amount needed to support the body of a young person is not the same as one's own needs. Though there are other ways of supporting the body, one does not attempt them, because in such efforts there is labor of worshipping wealthy men etc. It is like grinding what has already been ground.[100]

|| 2.2.4 ||

satyāṁ kṣitau kiṁ kaśipoḥ prayāsair
bāhau sva-siddhe hy upabarhaṇaiḥ kim |
saty añjalau kiṁ purudhānna-pātryā
dig-valkalādau sati kiṁ dukūlaiḥ ||

TRANSLATION

If there is the earth, why do you need a bed? If you have arms, why do you need a pillow? If you have your palms of your hands, why do you need many dishes? If you have the directions and tree bark, why do you need clothing?

COMMENTARY

Here is described the only way of attaining perfection for the competent person. *Kaśipoḥ* means "of a bed." *Upabarhaṇaiḥ* means "for pillows." What is the need of many types of (*purudhā*) dishes for food?

|| 2.2.5 ||

cīrāṇi kiṁ pathi na santi diśanti bhikṣāṁ
naivāṅghripāḥ para-bhṛtaḥ sarito 'py aśuṣyan |
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān ||

TRANSLATION

Are there not torn clothes on the road? Are not the trees, sustainers of others, giving alms? Have the rivers gone dry? Have the caves all closed? Does not Viṣṇu protect his devotees? Why should the wise worship the blind men infatuated with money?

COMMENTARY

"But how can I get rid of cold?" Angry at such an objection, he speaks. "Is there not torn cloth lying on the road?" "How can I relieve my hunger?" "Do the trees, which nourish others, not give alms? Men should not give you

[100] *Piṣṭa-peṣana-nyāya*.

anything!” “I have to find some water!” “What bad intelligence you have! Have the rivers gone dry?” “But I will have to protect myself from the hail. A grass hut is necessary.” “Have the caves closed?” “But if I go in a cave, there may be tigers!” “Does not Viṣṇu protect his devotees? The Lord in the heart is in the tiger. Why will the Lord, affectionate to the devotee, send the tiger to attack the devotee?”

|| 2.2.6 ||

evaṁ sva-citte svata eva siddha
ātmā priyo ’rtho bhagavān anantaḥ |
taṁ nirvṛto niyatārtho bhajeta
saṁsāra-hetūparamaś ca yatra ||

TRANSLATION

The Lord, who is filled with *prema*, who is most valued, who is full of all qualities and who is everywhere, appears spontaneously in his heart. The *yogī*, filled with bliss and aiming for *prema*, should worship him. By this worship, ignorance, the cause of repeated births, is destroyed.

COMMENTARY

“Is it necessary for the *yogī* to search out the ingredients for worshipping the Lord?” This verse answers. It is already accomplished because Vāsudeva (*ātmā*) is already in his heart. It is not necessary to follow procedures like *avāhana* to call the Lord. *Priya, artha, bhagavān* and *ananta* are modifiers of *ātmā*, the Lord. The Lord is naturally the shelter of *prema*. Thus he is called *priya.* Though he is the shelter of *prema*, he has no unwanted accessories like sons, since he is the supreme object (*arthaḥ*). Though he is the supreme object, he is not just in the heart. He is Bhagavān, observed with beauty and other qualities. He is not restricted in place at all. He is situated in all places since he is all-pervading (*anantaḥ*). There is no effort needed in worshiping the Lord. The devotee is absorbed completely in the bliss of his worship (*nirvṛtaḥ*). He has *prema* as the fixed goal of his *bhakti* (*niyatārthaḥ*). Or *niyatārthaḥ* can mean he has fixed the number of names he chants, how many stories he will hear, how many obeisances he will offer, how much time he will meditate. By that worship, ignorance, the cause of *saṁsāra,* should be destroyed, as an unsought result for the devotee. For the *jñānīs* and *yogī*s however this is a sought result. The word *ca* is added to complete the meter.

|| 2.2.7 ||

kas tāṁ tv anādṛtya parānucintām
ṛte paśūn asatīṁ nāma kuryāt |
paśyañ janaṁ patitaṁ vaitaraṇyāṁ
sva-karmajān paritāpāñ juṣāṇam ||

TRANSLATION

Seeing people experiencing suffering from their own actions while sinking in the river of hell, who except persons indulging in material life would disregard *bhakti*, which concentrates on the Lord, and meditate instead on material objects?

COMMENTARY

This verse states the opposite. *Para* refers to the Lord. Who except those involved in material life (*paśūn*) would unsuitably disrespect *bhakti* and think of material objects (*asatīm*)?

|| 2.2.8 ||

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam |
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti ||

TRANSLATION

Some *yogīs* meditate upon the Paramātmā measuring one *pradeśa,* who is residing in the heart within the body, and who holds the lotus, wheel, conch and club in his four hands.

COMMENTARY

Having shown *bhakti* and the presence and absence of *bhakti,* Śukadeva now speaks again about the process of *dhāraṇā* of the *yogīs* on the form of the Paramātmā, which is superior to the universal form previously described. “Some (*kecit*)” refers to those who are superior to the *yogīs* who meditate on the universal form, or to those who by practicing meditation on the universal form which has been described have become purified and then meditate on the spiritual form of Paramātmā. There are four types of *yogīs* who practice *dhāraṇā.* The first type meditates on *prāṇa* and the mind without using the form of the Lord. This is not approved by the *Bhāgavatam*. The second type becomes purified by meditating on the universal form just described, and then meditates on the four armed form of Paramātmā, Garbhodakaśāyī-viṣṇu, described in the Third Canto (SB 3.8.23).

mṛṇāla-gaurāyata-śeṣa-bhoga-
paryaṅka ekaṁ puruṣaṁ śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

He saw the one lord sleeping on the broad bed of Śeṣa, white like a water lily, in the waters of devastation whose darkness was dissipated by the

light from the jewels on top of the thousands of umbrella-like hoods of Śesā.

The third type, after meditating on the universal form, meditates on the *vyaṣṭi-virāṭ,* the Lord in the heart with four arms. The fourth type is pure in heart already. Some say that *kecit* refers to those who from the beginning, being pure in heart, meditate on the *vyaṣṭi-virāṭ* in the heart. *Prādeṣa-mātram* means the heart has a dimension of one *prādeśa.* One meditates on the form who assumes that size in the heart of one *pradeśa.* Though he is that size, by his inconceivable energy, he has a form of a man fifteen years old, for it is said *santaṁ vayasi kaiśore*: he is fifteen years old (SB 3.28.17) *Vasantam* means "who has made his residence there as the Paramātmā."

|| 2.2.9 ||

prasanna-vaktraṁ nalināyatekṣaṇaṁ
kadamba-kiñjalka-piśaṅga-vāsasam
lasan-mahā-ratna-hiraṇmayāṅgadaṁ
sphuran-mahā-ratna-kirīṭa-kuṇḍalam ||

TRANSLATION

This form has a smiling face, eyes wide like blue lotus petals, cloth yellow like *kadamba* pollen, gold arm bands with sparkling rubies, and earrings and crown made of dazzling gems.

COMMENTARY

Mahā-ratna means valuable gems like the ruby.

|| 2.2.10 ||

unnidra-hṛt-paṅkaja-karṇikālaye
yogeśvarāsthāpita-pāda-pallavam |
śrī-lakṣmaṇaṁ kaustubha-ratna-kandharam
amlāna-lakṣmyā vana-mālayācitam ||

TRANSLATION

His two lotus feet are established by great *yogīs* in the center of the blossoming lotus within their hearts. Around his neck is the Kaustubha jewel and on his left chest is the mark of Lakṣmī. He is covered with a flower garland which never fades.

COMMENTARY

He has feet which are placed by great *yogīs* in the center of the blossoming lotus in their hearts. One should thus meditate upon his devotees, the great *yogīs.* The mark of Lakṣmī is a golden line on the left chest of the Lord. The word *lakṣmaṇam* is formed

from *lakṣma* (mark) with the ending *ṇa,* meaning “possessing.” This is according to Pāṇini 5.2.100 for words starting with *pāman*. The Kaustubha hangs from his neck by a gold string. *Ācitam* means spread.

|| 2.2.11 ||

vibhūṣitaṁ mekhalayāṅgulīyakair
mahā-dhanair nūpura-kaṅkaṇādibhiḥ |
snigdhāmalākuñcita-nīla-kuntalair[101]
virocamānānana-hāsa-peśalam ||

TRANSLATION

He is decorated with valuable belt, rings, anklets, and bracelets. His attractive, smiling face is surrounded by spotless, glossy, curly black locks of hair.

COMMENTARY

Mahā-dhanaiḥ means “valuable.” He has an attractive (*peśalam*) smile on his face which shines with glossy locks of hair.

|| 2.2.12 ||

adīna-līlā-hasitekṣaṇollasad-
bhrū-bhaṅga-saṁsūcita-bhūry-anugraham
īkṣeta cintāmayam enam īśvaraṁ
yāvan mano[102] *dhāraṇayāvatiṣṭhate ||*

TRANSLATION

His mercy is indicated by his sweet, playful, smiling glance and the movement of his shining eye brows. One should see this form of the Lord which appears through contemplation until the mind remains in a concentrated state.

COMMENTARY

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His mercy is indicated by his smiling, playful, sweet (*adīnam*) glance and the movement of his shining eyebrows. *Cintāmayam* means “which appears by meditation.”

|| 2.2.13 ||

ekaikaśo ’ṅgāni dhiyā nu bhāvayet
pādādi yāvad dhasitaṁ gadābhṛtaḥ
jitaṁ jitaṁ sthānam apohya dhārayet
paraṁ paraṁ śuddhyati dhīr yathā yathā ||

TRANSLATION

One should meditate with the intelligence on each limb one after the other starting from the feet up to the smiling face of the Lord. After practicing concentrating on one limb one should give that up and proceed to the next as the intelligence gradually becomes purified.

COMMENTARY

One should firmly (*nu*) meditate (*bhāvayet*). Repeatedly meditating on each limb (*jitam jitam*), such as the feet or ankles one should give that up and meditate on a higher limb such as the shanks or knee, using one’s mind. One should meditate to the degree that the intelligence becomes purified and gives up lust for material objects. According to the purity of consciousness, one will have effective meditation. One who has a very contaminated consciousness cannot perform this meditation. He should meditate on the universal form.

|| 2.2.14 ||

yāvan na jāyeta parāvare ’smin
viśveśvare draṣṭari bhakti-yogaḥ |
tāvat sthavīyaḥ puruṣasya rūpaṁ
kriyāvasāne prayataḥ smareta ||

TRANSLATION

As long as meditation on the Lord and the witness of all beings, superior to even Brahmā, which has *bhakti* as an element, does not manifest, one should remember the gross universal form after performing necessary rites of *karma-yoga.*

COMMENTARY

As long as one cannot meditate on this form because of impure consciousness, one should meditate on the universal form. *Parāvare* means “he to whom Brahmā and

others are inferior.” Why? He is the Lord of the universe, and the witness, whom no one can see. *Bhakti-yogaḥ* means that the meditation, an *aṅga* of *yoga*, has an element of *bhakti. Kriyāvasāne* means after performing *karmas* which are necessary for purification.

|| 2.2.15 ||

sthiraṁ sukhaṁ cāsanam āsthito yatir
yadā jihāsur imam aṅga lokam |
kāle ca deśe ca mano na saṇjayet
prāṇān niyacchen manasā jitāsuḥ ||

TRANSLATION

O King! When the renounced *yogī,* seated comfortably on his seat, desires to give up his body, he does not attach the mind to time or place. Conquering life, he controls the senses by the mind.

COMMENTARY

This verse describes giving up the body by the *bhakti-miśra-yogī.* When he desires to give up the body (*lokam*) he should not be attached to time such as *uttarāyaṇa* or a holy place. For the *yogī*, time and place are not causes of perfection. Yoga alone is the cause of perfection. With great determination, he controls the senses (*prāṇān*) by the mind. This implies he merges the subtle senses in the mind.

|| 2.2.16 ||

manaḥ sva-buddhyāmalayā niyamya
kṣetra-jña etāṁ ninayet tam ātmani |
ātmānam ātmany avarudhya dhīro
labdhopaśāntir virameta kṛtyāt ||

TRANSLATION

He merges the mind into the pure intelligence, and merges the intelligence into the witnessing *jīva.* He merges the witnessing *jīva* into the pure *jīva*, and merges the pure *jīva* into the *brahman.* Having done so, the *yogī,* attaining cessation of material life, withdraws from all action.

COMMENTARY

Then he merges the mind into the intelligence. He then merges the intelligence into the *jīva*, which witnesses intelligence and other elements. He merges that *jīva* into the pure *jīva,* and merges the pure *jīva* into the *brahman*. He makes them one. Having

attained destruction of all elements, (*labhopaśāntiḥ*), he stops all actions, because there is nothing left for the liberated person to do.

|| 2.2.17 ||

na yatra kālo 'nimiṣāṁ paraḥ prabhuḥ
kuto nu devā jagatāṁ ya īśire
na yatra sattvaṁ na rajas tamaś ca
na vai vikāro na mahān pradhānam ||

TRANSLATION

In this person, time, the controller of the *devatās,* has no influence. What influence can the *devatās*, who control the material realm, have over him? In him there is not *sattva, rajas* or *tamas*, no false ego, no *mahat-tattva*, and no *prakṛti*.

COMMENTARY

No one can disturb this person. When he has attained *brahman* as his *svarūpa,* time, which is superior (*paraḥ*) to the *devatās* (*animiṣām*), has no influence (*na prabhuḥ*). How then can *devatās,* who control this material world, influence him? What is the nature of that *brahman*? In that state of *brahman* there are no *guṇas* and no false ego (*vikāraḥ*).

|| 2.2.18 ||

paraṁ padaṁ vaiṣṇavam āmananti tad
yan neti netīty atad utsisṛkṣavaḥ
visṛjya daurātmyam ananya-sauhṛdā
hṛdopaguhyārha-padaṁ pade pade ||

TRANSLATION

The *yogī*s, desiring to give up the world which is not *brahman*, thoroughly know that impersonal aspect of Viṣṇu, defined as "not this," by avoiding erring intelligence concerning the Lord's nature and avoiding everything not related to the Lord, while embracing at every moment the worshippable lotus feet of the Lord with their whole heart.

COMMENTARY

Why do the *guṇas* not exist in him? He is superior to *prakṛti* (*paraṁ*). He has attained the impersonal form of Viṣṇu (*vaiṣṇavam padam*). That is famous. But the devotees like Nārada understand this much more than the *jñānīs* do.

Desiring to give up the false world (*atat*), they know completely know (*āmananti*) that *brahman*, which is defined as “not this.” What do they do to attain this? They give up the bad intelligence (*daurātmyam*) of the *jñānī*s involved in impersonal *Brahman* alone. How? They do not have affection for things not related to Viṣṇu (*ananya-sauhṛdā*). The *yogīs* embrace the lotus feet of Viṣṇu who is worthy of worship (*arha*) at every moment with his heart, considering that as all in all. When they desire to realize only the *brahman* aspect of the Lord, they desire to give up the *atat*, everything except that. But they do not give up the visible world because it is useful for serving the Lord. Thus the words “desire to give” rather than “give up” are used. The word *daurātmyam* means those fools who think that the body of Viṣṇu is material.

|| 2.2.19 ||

itthaṁ munis tūparamed vyavasthito
vijñāna-dṛg-vīrya-surandhitāśayaḥ
sva-pārṣṇināpīḍya gudaṁ tato’nilaṁ
sthāneṣu ṣaṭsūnnamayej jita-klamaḥ ||

TRANSLATION

In this way the *yogī,* situated in *brahman*, having destroyed all subtle desires by the strength of his vision of realization, gives up everything, though it is difficult. Pressing the *mulādhāra-cakra* with his heel, without fatigue, he raises the air through the six places.

COMMENTARY

Ittham means situated in *Brahman.* The word *tu* indicates that he must make great endeavor for this compared to what will be explained later. His subtle desires are destroyed by strength of his vision gained through realization. The method of giving up the body is then described. Pressing the *mulādhāra-cakra* with his heel, he should lead the *prāṇa* through six places--the navel, heart, chest, base of the palate, forehead between the brows and *brahma-randhra.* Starting below the navel, passing the *svādhiṣṭhāna-cakra*, one raises the air to the navel with the *maṇipūraka-cakra*, then to the heart with the *anāhata-cakra*, and then to the chest, to the *viśuddha-cakra,* situated below the throat.

|| 2.2.20 ||

nābhyāṁ sthitaṁ hṛdy adhiropya tasmād
udāna-gatyorasi taṁ nayen muniḥ
tato ’nusandhāya dhiyā manasvī
sva-tālu-mūlaṁ śanakair nayeta ||

TRANSLATION

The *yogī* raises the air situated in the navel (*svādhiṣṭhāna-cakra* and *maṇipūraka-cakra*) to the heart (*anāhata-cakra*), and then the throat (*viśuddha-cakra*), through the movement of the *udāna* air which flows upwards. The *yogī* having controlled his consciousness, searching out with intelligence, leads the air gradually to the base of the palate.

COMMENTARY

Manasvī means "one who has conquered the consciousness." The base of the palate indicates a place preceding the actually *cakra.* The movement is performed slowly (*śanaiḥ*) because of the possibility of the air going in many directions**.**

|| 2.2.21 ||

tasmād bhruvor antaram unnayeta
niruddha-saptāyatano 'napekṣaḥ
sthitvā muhūrtārdham akuṇṭha-dṛṣṭir
nirbhidya mūrdhan visṛjet paraṁ gataḥ ||

TRANSLATION

He leads the air to the point between the brows (*ājñā-cakra*) and blocks the seven pathways. Situated there for a moment, unattached, with clear vision, absorbed in the *Brahman*, he then pierces the *brahma-randhra* and gives up the senses and body.

COMMENTARY

Then he leads the air to the *ājñā-cakra* between the eyebrows. He blocks the seven roads: the two ears, two eyes, two nostrils and mouth. These are the paths by which the *prāṇa* can exit. Being unattached, not being interested in experiencing the enjoyments of Brahma-loka, as the *krama-muktas* are, he pierces the *brahma-randhra* and gives up the body (gross) and senses (subtle body).

|| 2.2.22 ||

yadi prayāsyan nṛpa pārameṣṭhyaṁ
vaihāyasānām uta yad vihāram
aṣṭādhipatyaṁ guṇa-sannivāye
sahaiva gacchen manasendriyaiś ca ||

TRANSLATION

O King! If one endeavors for Brahma-loka or the playgrounds of the aerial beings who are endowed with eight mystic powers in the variegated universe, one goes to those places with the mind and senses.

COMMENTARY

Having spoken of instant liberation, Śukadeva now describes gradual liberation (*krama-mukti*). If one desires to attain Brahma-loka (*pārameṣṭhyam*) or the playgrounds of the Khecaras (flying beings) who have eight mystic powers, in this universe filled with all qualities (*guṇa-sannivāye*), at the time of giving up the body, one does not give up the mind and senses. Rather with the mind and senses, one goes to enjoy those planets.

|| 2.2.23 ||

yogeśvarāṇāṁ gatim āhur antar-
bahis-tri-lokyāḥ pavanāntar-ātmanām
na karmabhis tāṁ gatim āpnuvanti
vidyā-tapo-yoga-samādhi-bhājām ||

TRANSLATION

They say that the great *yogīs* who possess subtle bodies and worship the Lord, follow *dharma* and practice *aṣṭāṅga-yoga* and *jñāna* go anywhere inside and outside the universe. They do not attain such places by performance of *karma.*

COMMENTARY

Though the *yogīs* may enjoy, that is not the same enjoyment experienced by the *karmīs.* They say that the great *yogīs* can go inside the universe to places like Maharloka and outside the universe as well, because they have subtle bodies (*pavanāntar-ātmanām).* They perform worship of the Lord (*vidyā*), follow the rules of the Lord (*tapo*) practice *aṣṭāṅga-yoga* (*yoga*) and *jñāna* as well (*samādhi*).

|| 2.2.24 ||

vaiśvānaraṁ yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko 'tha harer udastāt
prayāti cakraṁ nṛpa śaiśumāram ||

TRANSLATION

O King! The *yogī,* having gone by the path of Brahma-loka, goes to Vaiśvānara by means of the ether, through the luminaries of the *suṣumna-nāḍī*. Being free of all desires, he then approaches the Śiśumāra constellation above, which is related to the Lord.

COMMENTARY

First they go to the presiding deity of fire, Vaiśvānara,[103] by means of the *ākāśa* (*vihāyasā*), through the *suṣumna-nāḍī*, by the path to Brahma-loka (*brahma-pathena)*. That *nāḍī* is located outside the body, since it is filled with luminaries (*śociṣā*). Having given up all impurities (*vidhūta-kalkaḥ*), not being attached to anything, they proceed to the circle of stars located higher, in the form of a dolphin, which is related to the Lord. That circle starts with stars such as Āditya (Punarvasu) and ends with the Dhruva star.[104]

|| 2.2.25 ||

tad viśva-nābhiṁ tv ativartya viṣṇor
aṇīyasā virajenātmanaikaḥ
namaskṛtaṁ brahma-vidām upaiti
kalpāyuṣo yad vibudhā ramante ||

TRANSLATION

Surpassing the navel of Viṣṇu, the area of Svarga, with his very subtle, pure body, he alone arrives at the worshipable Mahar-loka, in which sages who live for a *mahā-kalpa* enjoy.

COMMENTARY

Passing through this circle of stars belonging to Viṣṇu, which is the navel of the universal form (*viśva-nābhim*) with a subtle body which is very subtle (*aṇiyasā*) and pure (*virajena*), he alone (*ekaḥ*), separate from others because he does not go to Svarga, arrives at Mahar-loka (*brahma-vidām*) worthy of worship (*namaskṛtam*), where the sages who live for a *mahā-kalpa* (lifetime of Brahmā) enjoy.

|| 2.2.26 ||

atho anantasya mukhānalena

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[103] This is the level of Svarga.
[104] This is described in SB 5.23. At the tail of Śiśumāra is the pole star. Its body extends around the sky, following the path of the sun, with the twenty-seven constellations situated on parts of its body.

dandahyamānaṁ sa nirīkṣya viśvam
niryāti siddheśvara-yuṣṭa-dhiṣṇyaṁ
yad dvai-parārdhyaṁ tad u pārameṣṭhyam ||

TRANSLATION

After this, seeing the three worlds (including Svarga) burning because of the fire emanating from the mouth of Ananta, he departs for Brahma-loka which lasts two *parārdhas*, and where there are flying vehicles used by perfected beings.

COMMENTARY

After this (*athaḥ*), if he desires, out of curiosity, to stay there until the end of the day of Brahmā, at the end of the day, seeing the three worlds (*viśvam*) burning, he departs from Mahar-loka because of the heat and goes upward to Brahma-loka (*pārameṣṭhyam*) that lasts for two *parārdhas* (Brahmā's life), in which there are space vehicles used by the perfected beings.

|| 2.2.27 ||

na yatra śoko na jarā na mṛtyur
nārtir na codvega ṛte kutaścit |
yac cittato 'daḥ kṛpayānidaṁ-vidāṁ
duranta-duḥkha-prabhavānudarśanāt ||

TRANSLATION

In Brahma-loka there is no lamentation, old age, death, suffering or fear, except suffering in the mind, because of their compassion on seeing the influence of insurmountable suffering on the living entities ignorant of the path of Vaiṣṇava-yoga.

COMMENTARY

This is a glorification of Satya-loka. In that place there is no lamentation, old age, death, suffering (*artiḥ*) or fear (*udvegaḥ*), except for suffering in the mind (*cittataḥ*). Why? How does that arise? It is because of compassion arising from seeing the influence of insurmountable suffering of those in the three worlds who do not know the process of devotional *yoga*. This is praise in disguise for the great compassion of the inhabitants of Satya-loka.

|| 2.2.28 ||

tato viśeṣaṁ pratipadya nirbhayas

tenātmanāpo 'nala-mūrtir atvaran |

jyotirmayo vāyum upetya kāle

vāyv-ātmanā khaṁ bṛhad ātma-liṅgam ||

TRANSLATION

Then he attains the layer of earth without fear with a body of earth, then the layer of water, with a body of water, and then the layer of fire with a body of fire. In time he attains layer of air with an air body and then the layer of ether, which is worshipped as a form of Paramātmā.

COMMENTARY

If the *yogī* desires to stay until the end of Brahma's life, he attains liberation at that time with Brahmā. If he desires liberation before that, he pierces the seven coverings of the universe and enters *brahman.* That is now described. First he attains the first layer of earth *(viśeṣam*), five billion *yojanas* thick, covering the universe measuring five billion *yojanas* in width. How does he do this? He takes a form of earth (*ātmanā*). Attaining the other layers should be understood in the same way. He is devoid of any fear of suffering to the body from burning or other dangers. Then he attains the layer of water which is ten times thicker than the earth layer, with a water body. Then with a form of fire (*anala-mūrithṃ*), he attains the layer of fire ten times thicker than the water layer. *Atvaran* means "becomes." He attains these various forms to enjoy the sense objects of each layer. In earth with an earth body he can enjoy the sense object of smell, and in the water layer with a water body he can enjoy the sense object of taste. After some time, with that fiery body, he attains the layer of air ten times thicker than the fire layer, with an air body. He then attains the layer of ether ten times thicker than the air layer. It is a form of the great soul (*bṛhad-ātma-liṅgam*), since it is worshipped as a form of *Paramātmā.* Or it is called the great soul because ether's essence is sound, which is the Vedas. It proves the Vedas by being the sound of the Vedas.

|| 2.2.29 ||

ghrāṇena gandhaṁ rasanena vai rasaṁ
rūpaṁ ca dṛṣṭyā śvasanaṁ tvacaiva |
śrotreṇa copetya nabho-guṇatvaṁ
prāṇena cākūtim upaiti yogī ||

TRANSLATION

The *yogī* attains smell, taste, form, touch, and sound, as well as the actions of the various action senses.

COMMENTARY

He surpasses the subtle sense objects. He attains fragrance, perceived by the nose, then taste, perceived by the tongue. He attains touch (*śvasanam*) and then sound (*nabho-guṇatvam*). He attains the various actions of the action senses (*prāṇena*). These sense objects reside in the various layers. Smell resides in the earth layer for instance. They are explained here, but are attained along with the various layers.

|| 2.2.30 ||

sa bhūta-sūkṣmendriya-sannikarṣaṁ
manomayaṁ devamayaṁ vikāryam |
saṁsādya gatyā saha tena yāti
vijñāna-tattvaṁ guṇa-sannirodham ||

TRANSLATION

The *yogī* attains the layer of false ego in which the sense objects, senses, mind and sense *devatās* are merged into the *guṇas* of *tamas, rajas* and *sattva*. He merges the false ego into the *mahat-tattva* layer. He then merges the *mahat-tattva* into the *pradhāna*, in which the *guṇas* have stopped functioning.

COMMENTARY

Having described surpassing the gross and subtle elements, Śukadeva describes how the *yogī* attains the layer of false ego and then the layer of *mahat-tattva*. He attains the layer of false ego (*vikāryam*). *Vikāryam* means having various effects. In that false ego are merged (*sannikarṣaḥ*) the senses *(indriya*) and the sense objects (*bhūta-sukṣma*). The sense objects (as well as the elements) are merged into false ego in *tamas*. The senses are merged into false ego in *rajas.* The mind and the *devatās* of the senses (*manomayam devamayam*) are merged in the false ego in *sattva*. Then along with the false ego which remains, he goes to the layer of *mahat-tattva* (*vijñāna-tattvam*). He merges the false ego into the *mahat-tattva*. He then merges the *mahat-tattva* into *pradhāna* in which the *guṇas* stop functioning.[105]

|| 2.2.31 ||

tenātmanātmānam upaiti śāntam
ānandam ānandamayo ’vasāne
etāṁ gatiṁ bhāgavatīṁ gato yaḥ
sa vai punar neha viṣajjate ’ṅga ||

[105] If *pradhāna* is considered a layer, then there are eight layers instead of seven.

TRANSLATION

O King! He merges his *svarūpa* along with *pradhāna* into the blissful, unchanging form of Mahā-viṣṇu. With that termination, he remains blissful. He who has attained this goal does not return to the material world.

COMMENTARY

Along with *pradhāna* (*tena*), in his *svarūpa* (*atmanā*), he attains the supreme *brahman*, the *ādi-puruṣa (ātmānam)*, full of bliss, who is beyond the layer of *prakṛti*. This is the abode of Kāraṇārṇavaśāyī-viṣṇu. Finally he becomes bliss (*ānandamayaḥ avasāne*). This means that he merges into the Lord. He does not return to the material world.

|| 2.2.32 ||

ete sṛtī te nṛpa veda-gīte
tvayābhipṛṣṭe ca sanātane ca |
ye vai purā brahmaṇa āha tuṣṭa
ārādhito bhagavān vāsudevaḥ ||

TRANSLATION

Vāsudeva, being satisfied, described to Brahmā long ago these two eternal paths to attain *brahman*, described in the Vedas, which were asked by you.

COMMENTARY

These are the paths to *brahman.* The first path is direct liberation. This is described in verse 21 with the words *nirbhidya mūrdhan visṛjet paraṁ gataḥ*. The second path is gradual liberation which was described starting with verse 22. These paths are described in the Vedas, not observed by me. The Vedas describe direct liberation:

> *yadā sarve pramucyante kāmā ye'sya hrdi sthitāḥ |*
> *atha martyo'mṛto bhavaty atra brahma samaśnute ||*
>
> When one is free from all desires situated in the heart, then one becomes immortal and attains *brahman*. *Katha Upaniṣad* 2.3.14

Gradual liberation is described also in the Vedas with the section starting with *te 'rcir abhisambhavanti*: they reach the sun planet. (*Brḥad-āraṇyaka Upaniṣad*)

Parīkṣit previously asked what a person who is dying should do. This answers the question.

|| 2.2.33 ||

na hy ato 'nyaḥ śivaḥ panthā viśataḥ saṁsṛtāv iha |
vāsudeve bhagavati bhakti-yogo yato bhavet ||

TRANSLATION

There is no other auspicious path for those suffering in the material world, because this path produces *prema* for Bhagavān Vāsudeva.

COMMENTARY

Now the path to attain the ultimate perfection of all is described. Because it produces *bhakti-yoga* or *prema*, there is no other auspicious path, a path without obstacles. Just as the two paths just described produce liberation, this path produces *prema.* Because this path produces the most excellent result, *prema,* even that path leading to the attainment of *prema* is far superior to the liberation attained by the two paths. *Bhakti-yoga* cannot be described as a method to attain liberation since its goal is *prema.*

|| 2.2.34 ||

bhagavān brahma kārtsnyena trir anvīkṣya manīṣayā |
tad adhyavasyat kūṭa-stho ratir ātman yato bhavet ||

TRANSLATION

The unchanging Lord reviewed three times the Vedas completely with his intelligence, and determined that process which produces *prema* in the self.

COMMENTARY

"You are determining the path which is the essences of everything with your intelligence. Is there another path? Do I have any other path?"

The Lord himself first determined this with his intelligence. The Lord, endowed with independent omniscience, though he is the Supreme Lord, examined the Vedas (*brahma*) which come from his breathing three times. Just as sages go over the scriptures two or three times to gather the purport, the Lord, enacting the pastime of a sage, clarifying what was hard to understanding for the people in the meaning of the Vedas, reviewed everything three times, in a pastime to extract the essence of all the Vedic instructions. The *śruti* says *sa munir bhūtvā samacintayat*: the Lord became a sage and contemplated. But by this he gets a view of infinite Vedas recited by infinite Brahmās, with descriptions of infinite glories of Vaikuṇṭha. The Lord is not bewildered by this, for he is described as *kūṭastha,* unchanging. *Amara-koṣa* says *kāla-vyāpī sa*

kūṭastha eka-rūpatayaiva yaḥ: kūṭastha means that which pervaded time with one form. The Lord himself says:

> *kiṁ vidhatte kim ācaṣṭe kim anūdya vikalpayet |*
> *ity asyā hṛdayaṁ loke nānyo mad veda kaścana ||*

> What do the Vedas instruct as action? What is the final meaning of the Vedas? What alternatives do the Vedas raise? No one except me or my dear devotee knows the intended meaning of the Vedas. SB 11.21.42

He determined (*adhyavasāt*) that thing which is explained in all the Vedas, from which permanent (*kūṭasthaḥ*) *prema (ratiḥ*) arises in the self. *Rati* is the first stage of *prema.*

|| 2.2.35 ||

bhagavān sarva-bhūteṣu lakṣitaḥ svātmanā hariḥ |
dṛśyair buddhy-ādibhir draṣṭā lakṣaṇair anumāpakaiḥ ||

TRANSLATION

The *śānta-bhakta* sees the Supreme Lord in all beings by the mercy of Paramātmā. The Lord and *jīva* are inferred by symptoms such as their observable intelligence.

COMMENTARY

That *rati* takes five forms: *śānti, prīti, sakhya, vātsalya* and *priyatā*. The Lord explains this later.

> *na karhicin mat-parāḥ śānta-rūpe*
>
> *naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ*
>
> *yeṣām ahaṁ priya ātmā sutaś ca*
>
> *sakhā guruḥ suhṛdo daivam iṣṭam*

> The devotees in the spiritual world are not deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the *ātmā,* son, friend, elder, companion or worshipable deity. SB 3.25.38

First the unique shelter and object of *śānti-rati* is described. The Lord Bhagavān (*hariḥ*) is seen by the *śānta* devotees in himself and all others, since the Lord is all-pervading, by means of the *antaryāmī* (*svātmanā*). The Lord says *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*: by my portion I am situated everywhere in this universe. (BG 10.42)

How is the *jīva* or the *antaryāmī* by whom Kṛṣṇa is seen to be known? This takes place by inference. The *jīva* (*draṣṭā*) is known to exist by seeing his intelligence (*dṛśyaiḥ buddhyādibhiḥ*). The proposition is "Because we observe material intelligence, there is a conscious seer, the *jīv*a." The invariable concomitance to support this is "Intelligence and other factors necessarily accompany the *jīva* because they are causes of fulfilling his goals." Similarly the *antaryāmī* is inferred by certain qualities (such as superior intelligence) which define him. All *jīvas* are dependent in their enjoying and acting, and even if they do the same activity, there are differing results for different *jīvas*, and sometimes no results for some *jīvas*. Thus the symptoms of the *jīva* will vary. That should be understood by the word *ādi.* The *jīva*, a doer and controller, is like a carpenter king, because he gets proportionate results as allotted by his master and sometimes no results, since he is not independent.

|| 2.2.36 ||

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām ||

TRANSLATION

O King! Therefore, at all times and all places without restriction men should hear about, glorify and remember the Supreme Lord with full concentration of mind.

COMMENTARY

This verse describes the *sādhana* which were mentioned in verses 33 and 34. Since there is no other auspicious path (as mentioned in verse 33), therefore (*tasmād*), one must hear about the Lord. Or *tasmāt* can indicate a conclusion to verse 35, "Since the Lord is seen in all beings by the *śānta-bhakta,* one should hear about the Lord to realize him." One should do this at all times and places (*sarvatra sarvadā*). This indicates there is no restriction on time and place. One should do it with the complete mind (*sarvātman*ā), not with some parts of the mind being attached to *karma* and *jñāna*.

tasmād ekena manasā bhagavān sātvatāṁ patiḥ |
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā ||

> Therefore, with mind dedicated only to *bhakti,* devoid of *karma* and *jñāna,* one should constantly hear about, glorify and meditate upon the Supreme Lord, master of the devotees. SB 1.2.14

Because the same items are repeated in both verses, one should understand that these are the chief items of *bhakt*i. However other items such as serving the lotus feet are also indicated though not explicitly stated.

|| 2.2.37 ||

pibanti ye bhagavata ātmanaḥ satāṁ
kathāmṛtaṁ śravaṇa-puṭeṣu sambhṛtam |
punanti te viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam ||

TRANSLATION

Those who drink the sweet pastimes of the Lord and his devotees held in the cups of their ears clean their hearts of all contamination and attain the lotus feet of the Lord for service.

COMMENTARY

Speaking of the common experience in *prema* of the four other types of *rati*, this verse shows the result. Those who hear the sweet pastimes of Bhagavān himself become purified. Bhagavān here indicates Nārāyaṇa, Rāma or Kṛṣṇa; or it can indicate in Kṛṣṇa himself, the form worshipped according to one's *bhāva*: the *bālya, pauganḍa* or *kaiśora* form. And according to the form of the Lord, they hear the sweet pastimes of his devotees, such as Nārada, Hanumān, Nanda, and Śrīdāma. The word "drink" indicates that these devotees have developed *rati,* for that word "drinking" is used aptly to describe those have reached perfection in relishing sweetness. Those who have not developed *rati* are directed to *sādhana* to attain *rati,* such as the previous verse. Those who drink the topics of the Lord wash out their *antaḥ-karaṇa* (*āśayam*), (which is already pure). This is the unsought result. They attain the lotus feet of the Lord, in order to serve the Lord. This is the sought result. This answers the question what is the highest perfection asked in SB 1.19.37.

Chapter Three

Worship of Devatās

|| 2.3.1 ||

śrī-śuka uvāca—

evam etan nigaditaṁ pṛṣṭavān yad bhavān mama |

nṛṇāṁ yan mriyamāṇānāṁ manuṣyeṣu manīṣiṇām ||

TRANSLATION

Śukadeva said: In response to your question about the activities of a dying man, I have explained the two paths according to *yoga*, and for those who are intelligent among men and dying, I have explained the path of *bhakti.*

COMMENTARY

In the Third Chapter it is explained that the results of worshipping *devatās* is insignificant and that senses are useless without being employed in *bhakti* to the Lord.

What you asked about duties of the dying person I have explained in terms of the two paths for the *yogī.* Among those person, from those who are wise and dying, such as you, I have described the process of hearing, glorifying and remembering the sweet pastimes of the Lord.

|| 2.3.2 ||

brahma-varcasa-kāmas tu yajeta brahmaṇaḥ patim |

indram indriya-kāmas tu prajā-kāmaḥ prajāpatīn ||

TRANSLATION

The person who desires the knowledge of Brahmā should worship Brahmā, the master of the Vedas. The person who desires strong senses should worship Indra. The person desiring progeny should worship the Prajāpati such as Dakṣa.

COMMENTARY

Now hear the activities for those who are not intelligent among men. Or this section can be said to be supplied as an explanation of who should be worshipped, by first showing the deities whom the foolish worship. This description continues until verse 9. *Brahmaṇaḥ patim* means “the master of the Vedas.” The Prajāpatis are the sons of Brahmā such as Dakṣa.

|| 2.3.3 ||

devīṁ māyāṁ tu śrī-kāmas tejas-kāmo vibhāvasum |

vasu-kāmo vasūn rudrān vīrya-kāmo ’tha vīryavān ||

TRANSLATION

The person who desires prosperity should worship Durgā, and the person desiring energy should worship Agni. The person desiring wealth should worship eight Vasus, and the strong person desiring virility should worship the Rudras.

COMMENTARY

Māyām means Durgā, *vibhāvasum* is Agni. The strong man (*vīryavān*) who desires abundant semen to enjoy with many women (*vīrya-kāmaḥ*) should worship the Rudras.

|| 2.3.4 ||

annādya-kāmas tv aditiṁ svarga-kāmo’ diteḥ sutān |

viśvān devān rājya-kāmaḥ sādhyān saṁsādhako viśām ||

TRANSLATION

The person desiring to eat or feed others should worship Aditi. The person desiring Svarga should worship her sons, the twelve Ādityas. The person desiring a kingdom should worship the Viśva-devas. The person in agriculture and trade should worship the Sādhyas.

COMMENTARY

Annādyam means to feed others or to eat. Aditi's sons are the twelve Ādityas. *Viśām saṁṣādhakaḥ* means those engaged in agriculture and trading.

|| 2.3.5 ||

āyuṣ-kāmo 'śvinau devau puṣṭi-kāma ilāṁ yajet |

pratiṣṭhā-kāmaḥ puruṣo rodasī loka-mātarau ||

TRANSLATION

The person desiring long life should worship the Aśvini-kumāras. The person desiring a strong body should worship the earth. The person desiring to stay in his position should worship the heaven and earth--which support the world.

COMMENTARY

Ilām means earth. *Pratiṣṭhām* means they do not want to fall from their position. *Rodasī* means the heaven and earth.

|| 2.3.6 ||

rūpābhikāmo gandharvān strī-kāmo 'psara urvaśīm |

ādhipatya-kāmaḥ sarveṣāṁ yajeta parameṣṭhinam ||

TRANSLATION

The person desiring beauty should worship the Gandharvas. The person desiring to enjoy women should worship the Apsarās and Urvaśī. The person desiring to rule everyone should worship Brahmā.

COMMENTARY

Apsara urvaśīm means the Apsarās and Urvaśī.

|| 2.3.7 ||

yajñaṁ yajed yaśas-kāmaḥ kośa-kāmaḥ pracetasam |

vidyā-kāmas tu giriśaṁ dāmpatyārtha umāṁ satīm ||

TRANSLATION

The person desiring fame should worship Indra. The person desiring to hoard wealth should worship Varuṇa. The person desiring knowledge should worship Śiva. The person desiring affectionate relationship between husband and wife should worship Umā.

COMMENTARY

Yajñam is a name of Indra. *Dampatyārthaḥ* means a person desiring mutual affection between a man and woman.

|| 2.3.8 ||

dharmārtha uttama-ślokaṁ tantuḥ tanvan pitṝn yajet |

rakṣā-kāmaḥ puṇya-janān ojas-kāmo marud-gaṇān ||

TRANSLATION

The person desiring *dharma* should worship Dharma. The person desiring many descendents should worship the Pitṛs. The person desiring protection should worship the Yakṣas. The person desiring strong senses should worship the Maruts.

COMMENTARY

Uttamaḥ-ślokam means Dharma. *Tantuḥ tanvan* means desiring increase of descendents. *Puṇya-janān* means the Yakṣas. The Maruts are *devatās.*

|| 2.3.9 ||

rājya-kāmo manūn devān nirṛtiṁ tv abhicaran yajet |
kāma-kāmo yajet somam akāmaḥ puruṣaṁ param ||

TRANSLATION

The person desiring to be a king should worship the Manus. The person desiring to kill enemies should worship Nirṛti, a Rākṣasa. The person desiring sense gratification should worship Soma. The person desiring to destroy all material desires should worship the Supreme Lord.

COMMENTARY

Rājya means "desire to be a king." This is distinguished from desiring a kingdom for which one worships the Viśva-devas mentioned in verse 4. *Manūn* refers to the Manus who protect the Manvantaras (seventy-one *yuga* cycles each). *Abhicaran* means killing enemies. *Nirṛtim* is a Rākṣasa. *Kāma-kāmaḥ* means desiring sense gratification. Having mentioned the activities of the foolish people, Śukadeva then mentions the activity of the intelligent person. The person desiring to destroy all material desires (*akāmaḥ*) should worship the supreme person, Bhagavān.

|| 2.3.10 ||

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |

tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||

TRANSLATION

The person desiring destruction of all desires, the person with all desires, and even the person with an intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure *bhakti.*

COMMENTARY

Not only those persons who have a desire to destroy all material desires should worship the Supreme Lord, but also those with all desires and those with no desires should worship Bhagavān. According to Śrīdhara Svāmī, *akāmaḥ* means a pure devotee. Jīva Gosvāmī in his *Sandarbha* says that *akāmaḥ* means a person whose only happiness is the happiness of the Supreme Lord. The word *sarva-kāma* includes all desires in general. *Mokṣa-kāma* is mentioned separately in order to cut down peoples' thought that they are without desire (since they desire liberation). Or the word can indicate than the person desiring liberation is even more filled with desire than the person desiring material comforts, since it follows directly after the word *sarva-kāmaḥ*. The word *kāma* itself indicates a desire to destroy suffering and attain happiness. Those desires are shown to be stronger in the *jñānis* engaged in destroying the suffering of their *saṁsāra* and anxious for the experience of the happiness of *brahman* than in the *karmīs* who desire to destroy temporary suffering and gain temporary happiness of Svarga by worshipping *devatās.* But the devotees are engaged only in giving happiness to their worshippable Lord. The word *niṣkāma* is applicable to them. This is understood from their statements:

nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham |
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi ||
Wherever I may wander, O master, among thousands of species of life, in each situation may I have firmly fixed devotion to you, O Acyuta. *Viṣṇu Purāṇa*

sva-karma-phala-nirdiṣṭāṁ yāṁ yāṁ yoniṁ vrajāmy aham |
tasyāṁ tasyāṁ hṛṣīkeśa tvayi bhaktir dṛḍhāstu me ||
May I have firm devotion to you in whatever birth I take allotted by my *karmas.*

tan naḥ samādiśopāyaṁ yena te caraṇābjayoḥ |
smṛtir yathā na viramed api saṁsaratām iha ||

Please tell us how we may constantly remember your lotus feet, though we continue in the cycle of birth and death in this world. SB 10.73.15

King Parīkṣit also said, as he began his fast:

punaś ca bhūyād bhagavaty anante ratiḥ prasaṅgaś ca tad-āśrayeṣu |

mahatsu yāṁ yām upayāmi sṛṣṭiṁ maitry astu sarvatra namo dvijebhyaḥ ||

On the other hand, in whatever birth I receive, may I have *rati* for the unlimited Lord, excellent association with his devotees who take shelter of him and friendship with all living beings! I offer respects to the *brāhmaṇas.* SB 1.19.16

Udāra-dhīḥ means very intelligent. To make Bhagavā*n* the subject of one\s devotion whether it is without desires or with desires is a sign of good intelligence. Not worshipping the Lord is a sign of foolish intelligence. That *bhakti* should be strong (*tīvreṇa*), without the mixture of *jñāna* or *karma*, like the rays of the sun unmixed with clouds.

|| 2.3.11||

etāvān eva yajatām iha niḥśreyasodayaḥ |

bhagavaty acalo bhāvo yad bhāgavata-saṅgataḥ ||

TRANSLATION

Auspiciousness arises for the worshippers of *devatās* if firm devotion for the Lord arises from association with devotees.

COMMENTARY

After the worshippers of various *devatās* have their desires fulfilled what goal do they achieve? Nothing. But if they receive mercy of devotees then they attain *bhakti.* The worshippers of *devatās (yajatām*) will attain the highest good (*niḥśreyasoḍaya*ḥ), if (*yad*) an attitude of service (*bhāvaḥ*) to the Lord arises because of association with devotees. Otherwise no good arises, because the *devatās* cannot bestow the highest good. The Lord says:

ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ |

te 'pi mām eva kaunteya yajanty avidhi-pūrvakam ||

ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca |

na tu mām abhijānanti tattvenātaś cyavanti te ||

Those who are devoted to other gods and with faith worship them--they also worship me, but by the wrong method, O son of Kuntī.

I am the enjoyer and master of all sacrifices. Those who do not know me in truth fall down. BG 9.23-24

Worship of the *devatās* is not a cause of developing *bhakti* to the Lord at all. Association with devotees is the only method. That association is unpredictable as explained before.

|| 2.3.12 ||

jñānaṁ yad āpratinivṛtta-guṇormi-cakram

āt ma-prasāda uta yatra guṇeṣv asaṅgaḥ |

kaivalya-sammata-pathas tv atha bhakti-yogaḥ

ko nirvṛto hari-kathāsu ratiṁ na kuryāt ||

TRANSLATION

If *jñāna,* the path approved for attaining the Lord, which creates indifference to the multitude of material *guṇas*, arises and is followed by satisfaction of the self, which creates complete detachment from the *guṇas*, then *bhakti-yoga* should arise. Experiencing bliss in *bhakti,* how can that person not have attraction for topics of the Lord?

COMMENTARY

"It is improper take shelter of one deity at the end of life after taking shelter of someone else for one's whole life. How can it be proper to make the person who has always worshipped some *devatā* develop devotion to the Lord at the end?"

Such worshippers of *devatās* are actually very low, because even the worshippers of *brahman* take to the worship of the Lord. The progression is shown in this verse.

When (*yad*) there arises *jñāna,* which destroys the multitude of whirlpools of the *guṇas,* which brings satisfaction of the self, by which there is detachment from material enjoyment, and which is the path approved for merging, then *bhakti-yoga* arises.

One should not worry that one cannot attain association of devotees since that mercy is spontaneous, as explained previously. By the mercy of the Lord, Sanaka and others attained *bhakti*. By the mercy of devotees, persons such as Śukadeva attained *bhakti* through *kīrtana* and other processes. Who absorbed in the happiness of *bhakti* (*nirvṛtaḥ*) would not have attachment (*ratim*) for topics of the Lord? This means that the person without attachment for the topics of the Lord is not happy at all. Here the superiority of pure *bhakti* to *karma, jñāna, yoga* and worship of *devatās* is shown. And whatever they aim to achieve in those processes is accomplished by *bhakti* alone. And for all those persons practicing various methods, the highest result (*prema)* is finally attained by only *bhakti.* Thus pure *bhakti* which disregards *karma* and *jñāna*, without any of those desires, whose principle activities are hearing, glorifying and remembering the Lord, is the method of producing *prema.* This is the opinion of Śukadeva. Among those methods, chanting the name of the Lord is the supreme method. Thus five items (*karma, jñāna, yoga, bhakti and prema*) have been delineated. This is the meaning of the section in summary.

|| 2.3.13 ||

śaunaka uvāca—

ity abhivyāhṛtaṁ rājā niśamya bharatarṣabhaḥ |

kim anyat pṛṣṭavān bhūyo vaiyāsakim ṛṣiṁ kavim ||

TRANSLATION

Śaunaka said: Hearing the explanations, what else did the King, best of the Bharata lineage, ask the wise sage Śukadeva?

COMMENTARY

In saying this he expresses wonder, since all the questions were answered properly. *Ṛṣim* means he who sees the supreme *brahman*. *Kavim* means that among the sages he the most expert at describing the Lord.

|| 2.3.14 ||

etac chuśrūṣatāṁ vidvan sūta no 'rhasi bhāṣitum |

kathā hari-kathodarkāḥ satāṁ syuḥ sadasi dhruvam ||

TRANSLATION

O learned Sūta! You should tell that to us, who desire to hear. Topics which conclude in discussion of the Lord will certainly appear in the assembly of great devotees.

COMMENTARY

Having understood that hearing and chanting are necessary, what else did Parīkṣit ask? They hoped that he would ask about the topic of Kṛṣṇa that should be heard and chanted. One cannot say the other topics even about creation and sub-creation, Manvantaras and kings are unrelated. Even those topics about creation and sub-creation which conclude in discussion of the Lord should be heard because they end with the discussion of Kṛṣṇa.

|| 2.3.15 ||

sa vai bhāgavato rājā pāṇḍaveyo mahā-rathaḥ |
bāla-krīḍanakaiḥ krīḍan kṛṣṇa-krīḍāṁ ya ādade ||

TRANSLATION

That King, grandson of the Pāṇḍavas, and a *mahā-ratha,* who, while playing as a child with toys, would enact Kṛṣṇa's pastimes, was a great devotee.

COMMENTARY

That assembly of devotees, among mature and immature assemblies, was the best of all. There the hearer and the speaker were most extraordinary. That is explained in two verses. While a child, Parīkṣit would enact Kṛṣṇa's pastimes.

|| 2.3.16 ||

vaiyāsakiś ca bhagavān vāsudeva-parāyaṇaḥ |

urugāya-guṇodārāḥ satāṁ[106] *syur hi samāgame ||*

TRANSLATION

Omniscient Śukadeva was surrendered to Vāsudeva. In the meeting of such devotees there will arise talks containing abundant qualities of Kṛṣṇa, which fulfill all the mind's desires.

COMMENTARY

Bhagavān means omniscient. In the meeting of devotees, there will be topics containing Kṛṣṇa's qualities which generously fulfill (*udārāḥ*) the mind's desires. Those qualities of the Lord are fixed for devotees in the present and future. Thus at that place he will produce those qualities of Kṛṣṇa. Topics which give rise to talks about Kṛṣṇa are relished by the devotees.

|| 2.3.17 ||

āyur harati vai puṁsām udyann astaṁ ca yann asau |

tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā ||

TRANSLATION

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the Supreme Lord.

---

[106] |

COMMENTARY

This is not an activity which can be delayed. The sun rises and sets. It steals away men's lives except the life where there arises the opportunity (*kṣaṇaḥ*) for hearing topics of Kṛṣṇa. Or the sun steals way life, except the life where even just a moment is spent in the topics of the Lord. By this alone, life becomes successful. It is said that when one branch of the tree bears fruit, the whole tree becomes successful. What then to speak of all the branches bearing fruit. If one spent one's whole life absorbed in Kṛṣṇa's topics, how wonderful it would be! "If that is so, and life is not taken away by hearing about Kṛṣṇa, from the moment of hearing about Kṛṣṇa, a person should not die." That is true. It is said that the wealth of those of good character is imperishable wealth, since others spend their wealth in unlimited pleasures. The *smṛti* says:

> *samam abrāhmaṇe dānaṁ dviguṇaṁ brāhmaṇa-bruve |*
> *adhīte śata-sāhasram anantaṁ veda-pārage ||*
>
> In giving to the non-*brāhmaṇa* the amount remains the same. In giving to a *brāhmaṇa* in name only the amount doubles. In giving to a *brāhmaṇa* who knows the Vedas thoroughly, the amount multiplies by a hundred thousand. *Manu-smṛti* 7.85

The devotee, blessed with long life by Kṛṣṇa, then becomes the associate of the Lord. Certainly his life is indestructible. Thus the devotee of Kṛṣṇa does not have his life stolen away. The devotees' old age, death and sickness appear by the will of the Lord for increasing his longing for the Lord, for letting the opinions of others not be destroyed[107] and for protecting the confidential nature of his devotees. They are not caused by time or *karma*. This has been explained in the chapter concerning Bhīṣma's disappearance.

|| 2.3.18 ||

taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta |

na khādanti na mehanti kiṁ grāme paśavo 'pare ||

TRANSLATION

Do not the trees live long life? Do not the bellows breathe? Do not the village animals and animal-like men eat and mate?

COMMENTARY

The person whose life is not stolen away does not receive rebirth in this world. Do not the trees live? They live much longer than the humans. But they do not breathe. Does not the bellows breathe? The bellows breathe more strongly than the humans. But the

[107] *Jñānīs* think *karmas* of this life can be destroyed only by experiencing them.

bellows do not eat. Do not the animals eat and mate? They can eat more than the humans. *Apare* indicates animals in human form.

|| 2.3.19 ||

śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ |

na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ ||

TRANSLATION

This human animal, whose ear has never heard about Kṛṣṇa, is praised by dogs, hogs, camels and donkeys.

COMMENTARY

Their animalistic life is to be condemned. They are glorified profusely by dogs, pigs, camels and donkeys. He as one person accepts the qualities of us four (animals), whereas we are all incapable of taking up another animal's qualities. He, being a human, can take up so many qualities of animals, and we being animals, cannot take up even one quality of another animal. Overstepping his scripture ordained by *dharma*, he accepts our qualities with passion. We however are fixed in our qualities by destiny. He is aware of the hell into which he will be born by following our qualities, whereas we are dull-witted and cannot understand anything of the future. In this way the animals praise him in four ways. The dog's quality is to become angry without reason. The pigs quality is eat impure items. The quality of the camel is carrying heavy burdens. The quality of the donkey is to get kicked by his mate. Kṛṣṇa has never gone in that person's ears. Gadāgraja means "he who appears in front of sickness (*gada*) as its enemy." Thus he will appear and destroy the sickness of anger and other bad qualities of the animalistic man.

|| 2.3.20 ||

bile batorukrama-vikramān ye

na śṛṇvataḥ karṇa-puṭe narasya |

jihvāsatī dārdurikeva sūta

na copagāyaty urugāya-gāthāḥ ||

TRANSLATION

Sūta! How lamentable! The ears of a person who has not heard the glories of the Lord are like snake holes. The tongue which does not chant the glories of the Lord is as offensive as a frog's tongue.

COMMENTARY

After the whole person has been criticized, the parts of his body are criticized in five verses. Oh! How lamentable! (*bata*) The ears of a man who has not heard the glories of the Lord are holes fit for snakes to live. The tongue which does not chant the glories of the Lord is offensive (*asatī*) like that of a frog. Or it is like an unchaste woman, which destroys all of one's piety. Though a person becomes successful by performing *bhakti* with even one of these limbs, they are criticized since they are otherwise useless.

|| 2.3.21||

bhāraḥ paraṁ paṭṭa-kirīṭa-juṣṭam

apy uttamāṅgaṁ na namen mukundam|

śāvau karau no kurute saparyāṁ

harer lasat-kāñcana-kaṅkaṇau vā ||

TRANSLATION

The head, decorated with turban and crown, which does not bow to Kṛṣṇa, is simply a heavy weight which will sink the person in *saṁsāra*. The hands which do not make offerings to the Lord, though decorated with glittering gold bracelets, are those of a dead person.

COMMENTARY

The topmost limb, the head, is simply a burden decorated with crown and turban. It drowns him in the ocean of *saṁsāra*. The hands are those of a dead person. The *devatās* and Pitṛṣ do not accept water given by that person because he is impure.

|| 2.3.22 ||

barhāyite te nayane narāṇāṁ

liṅgāni viṣṇor na nirīkṣato ye |

pādau nṛṇāṁ tau druma-janma-bhājau

kṣetrāṇi nānuvrajato harer yau ||

TRANSLATION

Men's eyes which do not see the form of the Lord are like the eyes on the peacock feather, and they fall on the thorny field of *saṁsāra.* Men's feet which do not walk to the places of the Lord are like the bases of trees, to be cut by the axes of Yama-dūtas.

COMMENTARY

The eyes which do not see the deity form of Viṣṇu are like those on the peacock feather. Those persons whose eyes do not see the path of deliverance for the self fall into the thorn field of *saṁsāra.* The feet of men who do not go to holy places are born as trees. They are similar to the bases of trees, cut by the axes of the Yama-dūtas.

|| 2.3.23 ||

jīvañ chavo bhāgavatāṅghri-reṇuṁ

na jātu martyo 'bhilabheta yas tu|

śrī-viṣṇu-padyā manujas tulasyāḥ

śvasañ chavo yas tu na veda gandham ||

TRANSLATION

That person who does not smear his body with the dust from the devotees' feet is a ghost, whose offerings are not accepted by the Lord. That person who does not smell the fragrance of the *tulasī* on Viṣṇu's feet is similarly a ghost.

COMMENTARY

After criticism of various parts of the body, there is now criticism of all of them together. The person who does not touch (*abhilabheta*) the dust of the devotees' feet, who does not smear that dust on his body, is like a living corpse --a departed soul (*śavaḥ*), who frightens the devotees by his presence. This means that the Lord does not accept the service from his hands. The person who is not eager to smell the fragrance of *tulasī* attached to the Lord's feet is also a breathing corpse.

|| 2.3.24 ||

tad aśma-sāraṁ hṛdayaṁ batedaṁ

yad gṛhyamāṇair hari-nāma-dheyaiḥ |

na vikriyetātha yadā vikāro

netre jalaṁ gātra-ruheṣu harṣaḥ ||

TRANSLATION

That heart which does not transform on hearing the names of the Lord, even though he shows tears in the eyes and hair standing on end, is made of iron.

COMMENTARY

The external limbs individually and collectively have been criticized. Now the internal nature of the person indifferent to the Lord's glories is criticized. That heart which does not transform by the many names of the Lord being chanted (*gṛhyamāṇaiḥ*) is iron (*aśma-sāram*). The transformation is described. The body hair should stand up. The *Sandarbha* says that if one continually chants but the heart does not melt, that is a sign of *nāmāparadha*. However it should not be said that simply by tears and hairs standing on end that a person has a melted heart. Rūpa Gosvāmī has said:

> *nisarga-picchila-svānte tad-abhyāsa-pare'pi ca |*
> *sattvābhāsaṁ vināpi syuḥ kvāpy aśru-pulakādayaḥ ||*
>
> When a person has a hard heart and practices exhibiting the *sāttvika-bhāvas,* without even a touch of emotion, the appearance of tears or other symptoms are called *niḥsattva*. BRS 2.3.89

And in devotees with very deep experience of *prema,* external tears and hairs standing on end may not be seen, even though they have melted hearts. Therefore this verse should be explained as follows. That heart which does not transform with chanting, but still has tears in the eyes and hairs standing on end (imitation), should be considered an iron heart.

The extraordinary symptoms of transformation of the heart should be the list of items starting with *kṣānti:*

> *kṣāntir avyartha-kālatvaṁ viraktir māna-śunyatā |*
> *āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ ||*
> *āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |*
> *ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane ||*

> The *anubhāvas* or characteristics of a person who has developed the bud of *bhāva* are as follows: tolerance, not wasting time, detachment from enjoyment, pridelessness, confidence in the Lord's mercy, longing for the Lord, taste for chanting the name of the Lord, attachment to discussing about the Lord's qualities, and attachment to living in the abode of the Lord. *Bhakti-rasāmṛta-sindhu* 1.3.25-6

Tears and hair standing on end are the ordinary symptoms of the heart melting. When the *uttamādhikārīs* who are *nirmatsara* chant, they will experience the sweetness of the name. In that state there will be the symptoms such as tolerance and tears. When the majority o*f kaniṣṭādhikārīs* with *matsara* chant, they will not experience the sweetness of the name, and transformation of the heart will not take place. The symptoms starting with tolerance do not appear. Even though they may show tears or hairs standing on end, they should be criticized as having iron hearts. However, by association with devotees, when they pass through the stages of *anartha-nivṛtti*, *niṣṭhā, ruci* and *āsakti*, with time, the heart will melt, and the iron heart will dissolve. Those whose hearts melt but remain iron-like are hard to cure. This is explained in relation to *sa-bīja-yoga-dhyāna* in the Third Canto:

> *evaṁ harau bhagavati pratilabdha-bhāvo*
>
> *bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt |*
>
> *autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas*
>
> *tac cāpi citta-baḍiśaṁ śanakair viyuṅkte ||*

> The unfortunate *yogī* who has developed love for the Lord, full of all sweet qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form. SB 3.28.34

Dravad-dhṛdaya means his heart has melted. However *baḍiśa* (fish hook) means it is still iron since the fish hook is made of iron. The *bhāva* that he attains and the melting of the heart are *ābhāsas* or semblances only, since he gradually withdraws the mind from the Lord. Why give up the Lord who is the real goal of life? By the *bhakti* in this meditation, he cannot be called a devotee but a *yogī* since he gives pain to the limbs of the Lord, the object of his meditation, by his fish hook heart, which is hard and bent.

The ideas present here are supported later in the text:

> *sā vāg yayā tasya guṇān gṛṇīte*
>
> *karau ca tat-karma-karau manaś ca*
>
> *smared vasantaṁ sthira-jaṅgameṣu*
>
> *śṛṇoti tat-puṇya-kathāḥ sa karṇaḥ*

> Actual speech is that which describes the qualities of the Lord, real hands are those that work for him, a true mind is that which always remembers him dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about him. SB 10.80.3

These statements, by negative expression, confirm the necessity of practicing *bhakti* which is the conclusion of the scriptures.

|| 2.3.25 ||

athābhidhehy aṅga mano-'nukūlaṁ

prabhāṣase bhāgavata-pradhānaḥ |

yad āha vaiyāsakir ātma-vidyā-

viśārado nṛpatiṁ sādhu pṛṣṭaḥ ||

TRANSLATION

O sage! Please tell us! You should speak according to your inclination what the greatest of devotees, Śukadeva, expert in knowledge of the Lord, spoke to the King on being asked.

COMMENTARY

“Therefore, because of this, please tell us.” “What should I tell you?” “According to your inclination, you speak what Śukadeva said. There is nothing else to say.”

Chapter Four

Śukadeva Glorifies the Lord

|| 2.4.1 ||

sūta uvāca—

vaiyāsaker iti vacas tattva-niścayam ātmanaḥ |

upadhārya matiṁ kṛṣṇe auttareyaḥ satīṁ vyadhāt ||

TRANSLATION

Sūta said: Hearing the words of Śukadeva by which he could discern the truth about the soul, Parīkṣit concentrated his mind which was always thinking of Kṛṣṇa

.

COMMENTARY

In the Fourth Chapter, Śukadeva, being asked by Parīkṣit, describes the creation through the conversation of Brahmā and Nārada, after offering respects to his *guru* Kṛṣṇa.

Hearing words from which he could discern the truth about the soul, he particularly (*vi*) concentrated his mind which was always thinking of Kṛṣṇa, because he was the son of Uttarā (*auttareyaḥ*). From the time that Kṛṣṇa entered her womb to save him, he remembered Kṛṣṇa. Or *satīm matim* can mean “undeviating mind.”

|| 2.4.2 ||

ātma-jāyā-sutāgāra- paśu-draviṇa-bandhuṣu |

rājye cāvikale[108] *nityaṁ virūḍhāṁ mamatāṁ jahau ||*

TRANSLATION

He completely gave up attachment to body, wife, sons, house, animals, wealth, friends, kingdom, which is constant and strong in others.

COMMENTARY

Ātma means body.

|| 2.4.3 ||

papraccha cemam evārthaṁ yan[109] *māṁ pṛcchatha sattamāḥ |*

[108] avikale anupadrave, vairyādibhir anupadrute vā |
[109] he munayaḥ, hari-līlāṁ brūhīti yat pṛcchatha imam evārtham iti yojyam |

kṛṣṇānubhāva-śravaṇe śraddadhāno mahā-manāḥ ||

TRANSLATION

O great devotees! The intelligent Parīkṣit, full of faith in hearing Kṛṣṇa's activities, asked this question to Śukadeva which you have asked me.

COMMENTARY

"What you have asked" refers to the request the sages made in the last chapter "Please tell us everything which is related to Kṛṣṇa," expressed in verses such as *āyur harati vai puṁsām.* The King asked Śukadeva the same thing.

|| 2.4.4 ||

saṁsthāṁ vijñāya sannyasya karma trai-vargikaṁ ca yat |

vāsudeve bhagavati ātma-bhāvaṁ dṛḍhaṁ gataḥ ||

TRANSLATION

Knowing his impending death, giving up all actions of *dharma, artha* and *kāma,* he became firmly fixed in *prema* to Kṛṣṇa.

COMMENTARY

Understanding he was going to die (*saṁsthām*), giving up (*sannyasya*) all material activities, he attained firm *prema* (*bhāvam*), though it was already present.

|| 2.4.5 ||

rājovāca—

samīcīnaṁ vaco brahman sarva-jñasya tavānagha |

tamo viśīryate mahyaṁ hareḥ kathayataḥ kathām ||

TRANSLATION

The King said: O sinless *brāhmaṇa*! When you, full of knowledge, speak topics of the Lord, my ignorance is destroyed. Those words are fitting.

COMMENTARY

Tamaḥ means ignorance. *Mahyam* means *mama* (my).

|| 2.4.6 ||

bhūya eva vivitsāmí[110] *bhagavān ātma-māyayā |*

yathedaṁ sṛjate viśvaṁ durvibhāvyam adhīśvaraiḥ[111] *||*

TRANSLATION

Again, I desire to know how the Lord, by his energy, creates this universe which is hard to meditate on by even the *devatās.*

COMMENTARY

This is the King's intention. You have described that I should hear and chant at the point of death. The subjects of hearing and chanting are Kṛṣṇa's qualities, forms and pastimes. First I will ask about the pastimes of creation by his *māyā-śakti*. Then I will ask about his pastimes such as lifting Govardhana using his *cit-śakti.* Again I desire to know. The verb form *vivitsāmi* is poetic license (the other being *vividisāmi*). The universe is hard to meditate upon (*durvibhāvyam*).

|| 2.4.7-8 ||

yathā gopāyati vibhur yathā saṁyacchate punaḥ |

yāṁ yāṁ śaktim upāśritya puru-śaktiḥ paraḥ pumān |

ātmānaṁ krīḍayan krīḍan karoti vikaroti ca ||[112]

nūnaṁ bhagavato brahman harer adbhuta-karmaṇaḥ |

durvibhāvyam ivābhāti kavibhiś cāpi ceṣṭitam ||

TRANSLATION

[110] vivitsāmīty atra iḍ-abhāva ārṣaḥ |
[111] adhīśvarair brahmādibhiḥ |
[112] Śrīdhara reads this line with the following verse.

I desire to know how the Lord maintains and then destroys the universe again. By which *śaktis* does this possessor of many *śaktis,* the supreme person, sport with *māyā* and create the elements, and then employing the *devatās* create the bodies of the living entities? *O brāhmaṇa*! The activities of the Lord, performer of astonishing activities, certainly appear hard to understand for even the wise.

COMMENTARY

Gopāyati means "maintains." *Samyacchate* means "destroys." The Lord possesses many *śaktis* such as *the taṭaṣthā-śakti, bahiraṅga-śakti* and *antaraṅga-śakti* related to the *jīva*, matter and the spiritual world. He sports with *māyā-śakti (krīḍan)* and creates a form of himself (*ātmānam karoti*) in the form of *mahat-tattva*, false ego and other elements. This is a question about *sarga*, primary creation. He engages others, the *devatās* such as Brahmā and Marīci, in sporting (*krīḍayan*), and creates a form of himself (*ātmānam vikaroti*) in the form of the *devatās*, animals, and humans. This is secondary creation.

|| 2.4.9 ||

yathā guṇāṁs tu prakṛter yugapat kramaśo 'pi vā |

bibharti bhūriśas tv ekaḥ kurvan karmāṇi janmabhiḥ ||

TRANSLATION

Just as the Lord, while performing activities of creation and destruction, supports the *guṇas* of *prakṛti* all at once as one *puruṣa*, he also supports the *guṇas* through many forms of *devatās.* Does he do this gradually in sequence?

COMMENTARY

Just as the Lord, as one, as the *puruṣa*, supports the *guṇas* of *prākṛti* at one time, or, without being contaminated, as one *puruṣa*, activates the *guṇas* with his glance and maintain them, he also maintains the *guṇas* as many (*bhūriśaḥ*), by the appearance (*janmabhiḥ*) of Brahmā, Marīci and others. Does he do this gradually in sequence? How does he support the *gūnas*? He performs activities of creation.

|| 2.4.10 ||

vicikitsitam etan me bravītu bhagavān yathā |

śābde brahmaṇi niṣṇātaḥ parasmiṁś ca bhavān khalu ||

TRANSLATION

Please speak these topics about which I am doubtful. You are expert in discerning the truth in the scriptures just as Kṛṣṇa himself knows, and you have realized Kṛṣṇa.

COMMENTARY

Vicikitsitam means doubt. “If this is hard for the wise to understand, how do you know that I know?” “Just as Kṛṣṇa, Bhagavān, knows, you, his devotee, also know.” You are expert in discerning the Vedas (*brahmaṇi*) and in realizing Kṛṣṇa (*parasmin*). Other writers of scripture do not all realize Kṛṣṇa. They do not know. The Lord says:

kiṁ vidhatte kim ācaṣṭe kim anūdya vikalpayet |
ity asyā hṛdayaṁ loke nānyo mad veda kaścana ||

> What do the Vedas instruct as action? What is the final meaning of the Vedas? What alternatives do the Vedas raise? No one except me or my dear devotee knows the intended meaning of the Vedas. SB 11.21.42

The Vaiṣṇavas should hear the pastimes of Kṛṣṇa and the *avatāras* involving the *cit-śakti* and but should similarly hear the pastimes of the *puruṣāvatāras* such as creating the universe, involving *māyā-śakti.* Those pastimes should not be leered at. The hearer Parīkṣit and the speaker Śukadeva intended that those pastimes should be known.

|| 2.4.11 ||

sūta uvāca—

ity upāmantrito rājñā guṇānukathane hareḥ |

hṛṣīkeśam anusmṛtya prativaktuṁ pracakrame ||

TRANSLATION

Sūta said: Being thus requested by the King to speak about the qualities of the Lord, Śukadeva, remembering the Lord of the senses, prepared to answer.

COMMENTARY

Hṛṣīkeśa is the person who inspires all the senses. May the Lord become situated in my words and answer you! While offering respects to the Lord and *gur*u, he begins to answer.

|| 2.4.12 ||

śrī-śuka uvāca—

namaḥ parasmai puruṣāya bhūyase

sad-udbhava-sthāna-nirodha-līlayā |

gṛhīta-śakti-tritayāya dehinām

antar-bhavāyānupalakṣya-vartmane ||

TRANSLATION

Śukadeva said: I offer my respects to the supreme person Kṛṣṇa, whose powerful expansion is Mahā-viṣṇu, performing pastimes of creation, maintenance and destruction of the universe through accepting the three *guṇas,* whose second and third expansions act as the inner soul of the universe and the *jīva*s, and who can be realized by the path of *bhakti*, but cannot be realized by other paths.

COMMENTARY

He offers respects in thirteen verses. I offer my respects to the supreme person, Kṛṣṇa. First he speaks of the power of Kṛṣṇa. I offer respects to the unlimited power of the *puruṣāvatāras* (*bhūyas*e). He then describes a pastime of the first *puruṣāvatāra*: creation, maintenance and destruction of the universe using the three *guṇas* or *sattva, rajas* and *tamas* (*gṛhīta-śakti-tritayāya*). He then describes the second and third *puruṣas*. He is the *antaryāmī* of the whole universe and all the living beings within (*antarbhavāya*). He can be realized by *bhakti,* but is unknown to the *yogī*s (*anupalakṣya-vartmane*).

|| 2.4.13 ||

bhūyo namaḥ sad-vṛjina-cchide 'satām

asambhavāyākhila-sattva-mūrtaye |

puṁsāṁ punaḥ pāramahaṁsya āśrame

vyavasthitānām anumṛgya-dāśuṣe ||

TRANSLATION

Again I offer respects to you, the destroyer of suffering of the devotees and giver of liberation to the demons, the form of *śuddha-sattva*, the shelter of those with the mood of the *paramahaṁsas*, the giver of *brahman* to the *bhakti-miśra-jñānīs* and *prema* to the pure devotees.

COMMENTARY

The sweetness of the Lord's mercy is now described. Again I offer respects to you who destroy the suffering of your devotee by appearing as Rāma and Kṛṣṇa (*sad-vṛjina-cchide*). You destroy the suffering of material existence (*abhavā*ya) for the sinful (*asatām*), non-devotee *rāṣaksas* and *asuras*, by personally killing them.

Khila-sattva means inferior, material existence. *Akhila-sattva* means superior, spiritual existence. You have a body of *śuddha-sattva.* You are the shelter of the mood of the *paramahaṁsas.* You are the giver of the bliss of *brahman* to the *bhakti-miśra-jñānīs* and the giver of the bliss of *prema* to the pure devotees (*vyavasthitānām*), who are under your shelter.

|| 2.4.14 ||

namo namas te 'stv ṛṣabhāya sātvatāṁ

vidūra-kāṣṭhāya muhuḥ kuyoginām |

nirasta-sāmyātiśayena rādhasā

sva-dhāmani brahmaṇi raṁsyate namaḥ ||

TRANSLATION

I continually offer respects to you, son of Vasudeva of the Yadus, who remain forever distant from the non-devotees, who are the enjoyer in your spiritual abode in Mathurā and Vraja with your devotees, displaying powers that are unequalled and unsurpassed.

COMMENTARY

You are filled with power and sweetness. Continually I offer respects (*namo namaḥ*). By using the second person case (*te),* he implies that the Lord is directly his worshippable deity. I offer respects to the son of Vasudeva *(ṛṣabhāya*), of the Yadu

dynasty (*sātvatām*). The phrase *ṛṣabhāya sātvatām* also implies the meaning "protector of the devotees" in connection with the previous verse. You are a distant for those without *bhakti* (*kuyoginām*). But you are not distant or hidden. There is no one equal or greater than you in power (*rādhasā*). You are the enjoyer (*raṁsyate*) in your *dhāma* of Mathurā-*maṇḍala,* along with those persons qualified for that enjoyment. What type of *dhāma* is that? It is the very form of *brahman*. *Tāsāṁ madhye sākṣād brahma gopāla-purī hi*: in the center is the town of the cowherd Kṛṣṇa, which is directly *brahman. (Gopāla-tāpinī Upaniṣad) Rādhasā* indicates his power and *raṁsyate* indicates his sweetness.

|| 2.4.15 ||

yat-kīrtanaṁ[113] *yat-smaraṇaṁ yad-īkṣaṇaṁ*

yad-vandanaṁ yac-chravaṇaṁ yad-arhaṇam |

lokasya sadyo vidhunoti kalmaṣaṁ

tasmai subhadra-śravase namo namaḥ ||

TRANSLATION

I offer continual respects to the Lord with all auspicious qualities, whose glorification, remembrance, deity form, topics and worship immediately destroy the impurities of man.

COMMENTARY

All the impurities blocking attainment of the Lord are destroyed by glorifying and remembering the Lord. *Yad-īkṣaṇam* refers to seeing the deity form of the Lord. He has all auspicious qualities (*subhadra-śravase*).

|| 2.4.16 ||

vicakṣaṇā yac-caraṇopasādanāt

saṅgaṁ vyudasyobhayato 'ntar-ātmanaḥ |

vindanti hi brahma-gatiṁ gata-klamās

tasmai subhadra-śravase namo namaḥ ||

TRANSLATION

[113] asmin padye yac chabdāvṛttyā eka-vacanena ca sakṛt tat tanmātram apīty abhihitam |

I offer repeated respects to the Lord with all auspicious qualities. By worshipping his feet the *jñānīs* destroy the attachments of this world and the next which reside in the heart, and attain their spiritual goal of *brahman* without fatigue.

COMMENTARY

Even the *jñānīs*, whose impurities are destroyed, worship him. *Ubhayataḥ* means in this life and the next. *Vyudasya* means destroying. *Antar-ātmaḥ* means the *antaḥ-karaṇa*. Those who do not worship the Lord's feet become exhausted. It is said:

śreyaḥ-sṛtiṁ bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣām asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4

|| 2.4.17 ||

tapasvino dāna-parā yaśasvino

manasvino mantra-vidaḥ sumaṅgalāḥ |

kṣemaṁ na vindanti vinā yad-arpaṇaṁ

tasmai subhadra-śravase namo namaḥ ||

TRANSLATION

I offer continual respects to the Lord full of auspicious qualities. Without worshipping him, the *jñānīs, karmīs,* specialized *karmīs, yogīs*, scholars of the Vedas and followers of proper conduct cannot attain any benefit.

COMMENTARY

Without *bhakti* the practices of even great souls, being useless, are condemned. The *jñānīs* (*tapasvinaḥ*), the *karmīs (dāna-parāḥ*), the special *karmīs* who perform horse sacrifices (*yaśasvinaḥ*), the *yogīs (manasvinaḥ*), the studiers of the Vedas (*mantra-vidaḥ*), the followers of proper conduct (*sumaṅgalāḥ*) cannot attain benefit without worshipping the Lord. The phrase *subhadra-śravase* is repeated with each verse to show the predominance of hearing and chanting the glories (*śravase*) of the Lord.

|| 2.4.18 ||

kirāta[114]*-hūṇāndhra-pulinda-pulkaśā*

ābhīra-śumbhā yavanāḥ khasādayaḥ[115] *|*

ye 'nye ca pāpā yad-upāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ ||

TRANSLATION

I offer respects to the Lord of inconceivable power. The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas, Abhīras, Śumbhas, Yavanas, Khasas and others of low birth, and those sinful by actions, by taking shelter of the devotees who take shelter of the powerful Lord, become purified of their *prārabdha-karmas.*

COMMENTARY

Even the condemned sinners, by just a trace of *bhakti* become successful. Those born in the tribes mentioned are considered sinful by birth. Others are sinful by actions. They all become purified. *Upāśraya* refers to the devotees. Those who surrender to the devotees accepting those devotees as *gurus* become purified. Just by taking shelter of the proper *guru,* sinners by birth or action become purified. This indicates that *bhakti* destroys the *prārabdha* and *aprārabdha karmas*. The low birth is the cause of impurity for the persons mentioned. The present experience of low birth is the *prārabdha-pāpa* or *prārabdha-karma*. The word *śudhyanti* means they are purified. If they are purified, their bad birth must be destroyed. If their bad birth has been destroyed their *prārabdha-karmas* must have been destroyed. When they are called by those names it should be understood to be for practical purposes. It is not their spiritual designation, for it is forbidden to identify devotees by their birth. *arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ*: It is an offense to see the deity form as stone, to see the *guru* as an ordinary man, and to see the Vaiṣṇava according to his birth. (*Padma*

[114] kirāteti | śabarāt parṇa-śabarī-jātāḥ kirātāḥ | vaiśyād brāhmaṇī-jāto vaidehakas tasmāt pulkasī-jātaḥ hūṇāḥ | vaidehaka-putrā āndhrāḥ | niṣṭhyāt kirātī-jātāḥ pulindāḥ | śūdrād brāhmaṇī-jātāś cāṇḍālās tamsāj jātāḥ pulkasāḥ | brāhmaṇād vaiśyāyāṁ jāto'mbaṣṭhaḥ, tasya kanyāyāṁ brāhmaṇāj jātā ābhīrāḥ | kaṅkāḥ karparāḥ | nṛpād vaiśyāyāṁ jātā yavanāḥ | śakās turuṣka-viśeṣāḥ |

[115] śakādayaḥ iti pāṭhaḥ |

Purāṇa) The rule is that though they have had low birth, they should be taught *bhakti.* It will be said:

dūre hari-kathāḥ kecid dūre cācyuta-kīrtanāḥ

striyaḥ śūdrādayaś caiva te 'nukampyā bhavādṛśām

Persons devoid of devotee association and who cannot appreciate glorification of the Lord, women and śūdras, deserve your mercy. SB 11.5.4

The word *ādyaḥ* in the verse indicates those of low birth. In order to remove the objection that the Lord cannot possibility consider all low cases, the word *prabhaviṣṇave* is used. The Lord has natural ability (*prabhutā*). It is not subject to logic.

|| 2.4.19 ||

sa eṣa ātmātmavatām adhīśvaras

trayīmayo dharmamayas tapomayaḥ |

gata-vyalīkair aja-śaṅkarādibhir

vitarkya-liṅgo bhagavān prasīdatām ||

TRANSLATION

He alone is the Supreme Lord. He is worshipped as the *ātmā* by the *jñānīs* and *yogīs*. He is to be worshipped by the knowers of the Vedas, the followers of *dharma* and the performers of austerities. May the Lord whose qualities cannot be known even by those free of deceit such as Brahmā and Śiva be merciful to me!

COMMENTARY

The excellence of those with *bhakti* was shown by negative and positive statements in the last two verses. The Lord is now shown to be worshipped by others for attaining their particular goals. He is the Lord. He is worshipped as the *ātmā* by the *jñānīs* and *yogīs* (*ātmavatām*). He is worshipped by the followers of the Vedas, the followers of *dharma* and the followers of austerity. His qualities cannot be known with certainty

even by those free of deceit such as Brahmā and Śiva. What then to speak of knowing his form which holds those qualities? And what to speak of those *jñānīs* and *yogīs* who are not free of deceit knowing his qualities or form!

|| 2.4.20 ||

śriyaḥ patir yajña-patiḥ prajā-patir

dhiyāṁ patir loka-patir dharā-patiḥ |

patir gatiś cāndhaka-vṛṣṇi-sātvatāṁ

prasīdatāṁ me bhagavān satāṁ patiḥ ||

TRANSLATION

He is the protector of prosperity, sacrifice, the citizens, the intelligent, the planets, and the earth. He is the protector and goal to be attained for the Andhakas, Vṛṣṇis and Yadus. May the Lord, master of the devotees, be pleased with me!

COMMENTARY

The Lord is protector of all. Details are given. He is the master and the goal to be attained, as a Yādava in his *aprakaṭa* form.

|| 2.4.21 ||

yad-aṅghry-abhidhyāna-samādhi-dhautayā

dhiyānupaśyanti hi tattvam ātmanaḥ |

vadanti caitat kavayo yathā-rucaṁ

sa me mukundo bhagavān prasīdatām ||

TRANSLATION

May Mukunda be pleased with me! Purified by meditation on his feet the wise sages see with their intelligence the truth about Paramātmā and while others speak of him according to their impure intelligence.

COMMENTARY

May Kṛṣṇa give me knowledge! Those purified by *samādhi* at the Lord's feet see the true form of Paramātmā. But (*ca*) other learned people speak of him according to their taste, by the power of their learning. Some say he is Paramātmā but others will speak of him as having form, having no form, the *jīva* who is small, or an all-pervading *jīva.* Or others will speak of the universe as false though it appears true and eternal. They speak according to their intelligence, but their intelligence has not been purified. Therefore they do not see the truth about the *ātmā.*

|| 2.4.22 ||

pracoditā yena purā sarasvatī
vitanvatājasya satīṁ smṛtiṁ hṛdi |
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām ||

TRANSLATION

May the Lord, the best of the sages, be pleased with me! Inspired by him, at the beginning of the *kalpa*, Sarasvatī, whose aim is to reveal Kṛṣṇa, appeared from the mouth of Brahmā and revealed proper memory to carry out creation in his heart.

COMMENTARY

"Just as the Lord made the Vedas flow from the mouth of Brahmā, may he let the description of his pastimes flow from my mouth!" That wish is expressed in this verse. Inspired by the Lord, Sarasvatī, the form of the Vedas, appeared (*prādurabhūta*) from Brahmā's mouth (*āsyataḥ*) at the beginning of the *kalpa* (*purā*), and revealed (*vitanvatā*) proper memory in his heart. Sarasvatī shows (*laksaṇā*) Kṛṣṇa (*sva*) as the object of worship. The Lord says:

> *kālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā |*
>
> *mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ* ||

> By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which bhakti is the essence. SB 11.14.3

|| 2.4.23 ||

bhūtair mahadbhir ya imāḥ puro vibhur
nirmāya śete yad amūṣu pūruṣaḥ |
bhuṅkte guṇān ṣoḍaśa ṣoḍaśātmakaḥ
so 'laṅkṛṣīṣṭa bhagavān vacāṁsi me ||

TRANSLATION

May the Lord ornament my words by his presence in them, just as he creates the bodies for the living beings with the material elements and dwells in them, but, as the *puruṣa*, being the life of the sixteen elements, enjoys them without being contaminated.

COMMENTARY

"Now may my words, created by him, by his presence in them, create beauty with literary ornaments and qualities invoking *mādhurya, karauṇa* and other *rasas,* to bring joy to the listeners!" May the Lord ornament my words by being present in them, just as the Lord after creating bodies for humans and others, personally resides in those bodies and makes them successful. Having created the bodies (*imāḥ puraḥ*) *by mahat-tattva* and other elements, he dwells (*śete*) in those bodies (*amūṣu*) as the *antaryāmī.* The meaning of *puruṣa* is then proved. He can to this, because as the *puruṣa* he enjoys the *guṇas* in the form of the eleven senses and five gross elements without contamination, since he enjoys by his glances. May he also enjoy the qualities of my words! *Ṣoḍaśātmakaḥ* means "one who gives life to the sixteen elements." The ending *kaḥ* has the same meaning as the word without *kaḥ.* Those bodies, endowed with ornaments and clothing, but without the Lord's presence, are untouchable by the devotees. May my words not be without your presence!

|| 2.4.24 ||

namas tasmai bhagavate vāsudevāya vedhase |
papur jñānam ayaṁ saumyā yan-mukhāmburuhāsavam ||

TRANSLATION

I offer respects to the *avatāra* of Vāsudeva, Vyāsadeva, the writer of scriptures, whose lotus mouth nectar, topics about Kṛṣṇa, filled with knowledge, the devotees drink.

COMMENTARY

He offers respects to his *guru* Vyāsadeva, who is the *avatāra* of Vāsudeva (*vāsudevāya*), who is the maker of scriptures (*vedhase*), whose lotus mouth nectar, filled with knowledge, the devotees drink. Or Vāsudeva can mean Kṛṣṇa. Then *saumyāḥ* refers to *gopīs* of Kṛṣṇa. *Jñānam* means filled with knowledge. Just by drinking the nectar of his lotus mouth, filled with the most extraordinary knowledge, filled with ornaments, *rasa*, and skill in dancing, singing, music, and art, which they

knew nothing about, the *gopīs* attained full realization of it. Let us, following them, also attain that knowledge. This is the confidential meaning.

|| 2.4.25 ||

etad evātma-bhū rājan nāradāya vipṛcchate |
veda-garbho ’bhyadhāt sākṣād yad āha harir ātmanaḥ ||

TRANSLATION

O King! Brahmā, filled with the Vedas, taught this knowledge, which the Lord had directly spoke to him, to Nārada who asked about it.

COMMENTARY

He praises the conversation between Brahmā and Nārada, which contained questions and answers. Brahmā, who at his birth was filled with the Vedas (*veda-garbhaḥ*), spoke this knowledge which the Lord himself had taught to him (*ātmanaḥ*).

Chapter Five

Primary Creation: Sarga

|| 2.5.1 ||

nārada uvāca—

deva-deva namas te ’stu bhūta-bhāvana pūrvaja |
tad vijānīhi yaj jñānam ātma-tattva-nidarśanam ||

TRANSLATION

Nārada said: O lord of lords! O creator of the living beings! O first born! You know that knowledge which reveals the truth about the *ātmā* and Paramātmā.

COMMENTARY

In the Fifth Chapter Brahmā explains the creation of elements to Nārada and the universal form with the planets as his various limbs.

Bhūta-bhāvanaḥ means he who creates the bodies of the living entities. *Pūrva-jāh* means he is born before Marīci and others, from who appeared my brothers. You know in detail (*vijānīhi*) that knowledge which reveals the truth about *ātmā* and Paramātmā. The imperative here stands for the present tense. Or it can stand for the causative, "Please let me know."

|| 2.5.2 ||

yad rūpaṁ yad adhiṣṭhānaṁ yataḥ sṛṣṭam idaṁ prabho |
yat saṁsthaṁ yat paraṁ yac ca tat tattvaṁ vada tattvataḥ ||

TRANSLATION

Please explain the truth about the characteristics of the universe, its shelter, the process by which it was created, into what it merges at destruction, on what it is dependent, and of what it is composed.

COMMENTARY

Speak the truth about this universe (*idam*) its characteristics (*rūpam*), its shelter (*adhiṣṭhānām*), by what ingredients it is created, in what it merges at destruction (*yat saṁstham*), upon what it depends (*yat param*), what it is made of (*yac ca*).

|| 2.5.3 ||

sarvaṁ hy etad bhavān veda bhūta-bhavya-bhavat-prabhuḥ |
karāmalaka-vad viśvaṁ vijñānāvasitaṁ tava ||

TRANSLATION

You, the master of all living beings in the past, present and future, know this universe; you know everything about the Paramātmā, *jīva* and matter. Thus, you understand this universe with detailed knowledge like an *āmalakī* in your hand.

COMMENTARY

You know everything. You know three things: Paramātmā, *jīvātmā* and the material universe. Because you are the master of all entities born in the past, of all born in the future, and all existing now, you know (*avasitam*) with detailed (*vi*) knowledge (*jñāna*) this universe like an *āmalakī* in your hand.

|| 2.5.4 ||

yad-vijñāno yad-ādhāro yat-paras tvaṁ yad-ātmakaḥ |
ekaḥ sṛjasi bhūtāni bhūtair evātma-māyayā ||

TRANSLATION

You, the source of your own knowledge, your own shelter, dependent on yourself, with your self as your soul, without help create the living beings with the elements coming from your own energy.

COMMENTARY

Let the universe be! Please explain something about yourself. You are your source of knowledge (*yad-vijñānaḥ*), your own shelter (*yad-ādhāraḥ*), dependent on yourself alone (*yat-paraḥ*) and you are your own *ātmā.* I think that you are the independent Supreme Lord. *Ekaḥ* means “without help from anyone.”

|| 2.5.5 ||

ātman bhāvayase tāni na parābhāvayan svayam |
ātma-śaktim avaṣṭabhya ūrṇanābhir ivāklamaḥ ||

TRANSLATION

Situated in your own energy like a spider creating his web, without fatigue, you protect the living beings within yourself, without being destroyed.

COMMENTARY

You protect (*bhāvayase*) in yourself (*ātman*) these living beings. You do not get destroyed, just as a spider, situated in his own energy, creates his web. You are without fatigue (*aklamaḥ*).

|| 2.5.6 ||

nāhaṁ veda paraṁ hy asmin nāparaṁ na samaṁ vibho |
nāma-rūpa-guṇair bhāvyaṁ sad-asat kiñcid anyataḥ ||

TRANSLATION

O Lord! I do not know from where else everything can arise whether it is superior, inferior or medium, produced with name, form and qualities, gross or subtle.

COMMENTARY

Whatever is superior, inferior or medium in this world, created *(bhāvyam*) with names such as human, forms such as two legged forms, and qualities such as white color, whatever is gross and subtle (*sad-asat*), I do not know from where else it can come. I think that everything comes from you alone.

|| 2.5.7 ||

sa bhavān acarad ghoraṁ yat tapaḥ susamāhitaḥ |
tena khedayase nas tvaṁ parā-śaṅkāṁ ca yacchasi ||

TRANSLATION

Though you are like this, you performed great austerities. By this you bewilder us. You produce a doubt that there is some other Lord.

COMMENTARY

Though you are like this, you produce the doubt that there is some other Lord.

|| 2.5.8 ||

etan me pṛcchataḥ sarvaṁ sarva-jña sakaleśvara |
vijānīhi yathaivedam ahaṁ budhye ’nuśāsitaḥ ||

TRANSLATION

O omniscient one! O lord of all things! Please consider and tell me everything that I have asked, so that after being taught, I can understand.

COMMENTARY

Considering carefully, tell me (*vijānīhi*) all the things indicated in my questions. Moreover, say it in such a way that, after being taught, I can comprehend completely. This means “Give the answer without obstructions.”

|| 2.5.9 ||

brahmovāca—

samyak kāruṇikasyedaṁ vatsa te vicikitsitam |
yad ahaṁ coditaḥ saumya bhagavad-vīrya-darśane ||

TRANSLATION

Brahmā said: O auspicious son! You are merciful to me. Your doubt is proper, because I was inspired on seeing the power of the Lord in creating the universe.

COMMENTARY

Brahmā is overjoyed with the question. O son (*vatsa*)! Your doubt (*viciktisitam*) is proper (*samyak*). You, in questioning me, though you have all knowledge, have been merciful (*kāruṇikasya*) to me, your father. Since you told me to consider (*vijānīhi*) and answer, please know that I was inspired by seeing the Lord’s power in creating the universe. For a moment I see that in my mind. In this way he rejoiced.

|| 2.5.10 ||

nānṛtaṁ tava tac cāpi yathā māṁ prabravīṣi bhoḥ |
avijñāya paraṁ matta etāvat tvaṁ yato hi me ||

TRANSLATION

O son! What you say about me is not untrue, because people, not knowing the difference between me and the Lord say that I have that power.

COMMENTARY

Moreover, O son! It is not untrue when you say that I alone create the living beings (*ekaḥ sṛjasi bhūtāni*), because if one does not know the difference between myself and the Lord, it will appear that I am in that position. Using two different subjects for the participle and the main verb is poetic license. Or it can mean "because of not distinguishing the Supreme Lord (*param*) from me (*mattaḥ*), people think me to be that Supreme Lord (e*tāvat*)." Though you are omniscient, you speak as they speak, just in order to educate them. It should not be said that Nārada speaks like this because he does not understand the difference between the Lord and Brahmā. It would be improper for Brahmā to think that Nārada was ignorant.

|| 2.5.11 ||

yena sva-rociṣā viśvaṁ rocitaṁ rocayāmy aham |
yathārko 'gnir yathā somo yatharkṣa-graha-tārakāḥ ||

TRANSLATION

I manifest the universe which is manifested by the self-manifesting Lord, just as the sun, fire, moon, constellations, planets and stars illuminate only what the Lord chooses to illuminate.

COMMENTARY

Actually I am very insignificant. I manifest the universe which is already manifested by the self-manifesting Lord (*sva-rociṣā*), like grinding what is already ground, just as the sun and other luminaries reveal what is already revealed by the Lord. The *śruti* says:

na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto 'yam agniḥ |
tam eva bhāntam anu bhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti ||

> There, the sun, the moon, the stars, fire and lightning do not shine. They all shine only by following the shining Lord. His light illuminates all these. *Kaṭha Upaniṣad* 5.15

|| 2.5.12 ||

tasmai namo bhagavate vāsudevāya dhīmahi |
yan-māyayā durjayayā māṁ vadanti jagad-gurum ||

TRANSLATION

I meditate on the Supreme Lord Vāsudeva, by whose insurmountable *māyā* people call me the *guru* of the universe.

COMMENTARY

But are you not known everywhere as the *guru* of the universe who creates the worlds? With surprise and derision he speaks.

|| 2.5.13 ||

vilajjamānayā yasya sthātum īkṣā-pathe ’muyā |
vimohitā vikatthante mamāham iti durdhiyaḥ ||

TRANSLATION

The ignorant *jīvas,* bewildered by *māyā* who is ashamed to stand in sight of the Lord, boast about “I” and “mine.”

COMMENTARY

Are those who respect you as the *guru* of the universe and its creator bewildered by *māyā*? Yes. Those who give respect and receive respect without reference to the Lord are bewildered by *māyā* who is situated at the back of the Lord, beyond his vision. That is expressed in this verse. Knowing that she deceives, she is ashamed to stand in sight, like a deceitful woman, she stands behind the Lord. Bewildered by her, people boast. Being situated behind the Lord also indicates that she is not facing the Lord. Because she is not facing the Lord her influence does not approach him at all.

|| 2.5.14 ||

dravyaṁ karma ca kālaś ca svabhāvo jīva eva ca |
vāsudevāt paro brahman na cānyo ’rtho ’sti tattvataḥ ||

TRANSLATION

O *brāhmaṇa*! The elements, *karma,* time, *svabhāva* and the *jīva* are not different from Vāsudeva. Nothing but he exists in truth.

COMMENTARY

Ten questions were asked about the universe, starting with its characteristics (*yad-rūpam*). To answer this, first it is explained that nothing exists other than the Lord.

Dravyam means the elements, the substance of matter (*upādāna*). *Karma* is the cause of birth. *Kāla* is the agitator of the *guṇas. Svabhāva* is the cause of the change in the *guṇas. Jīva* is the enjoyer. None of these exist apart from the Lord, because the items, except the j*īva*, are the effects of *māyā*, and *māyā* and the *jīva* are energies of the Lord. The universe is thus a form of Vāsudeva. Thus the answer to the question about the characteristic of the universe (*yad-rūpam*) is given.

|| 2.5.15 ||

nārāyaṇa-parā vedā devā nārāyaṇāṅgajāḥ |
nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ ||

TRANSLATION

The Vedas are dependent on Nārāyaṇa. The *devatās* are the born from the limbs of Nārāyaṇa. The planets and sacrifices are dependent on Nārāyaṇa.

COMMENTARY

Nārāyaṇa is the cause (*paraḥ*) of these. This is proof of the Lord, and also indicates his qualities such as omniscience. This affirms the statement *śāstra-yonitvāt.* Everything is *nārāyaṇa-paraḥ* because everything is situated in Nārāyaṇa and dependent on Nārāyaṇa. This answers the questions about the shelter of the universe and dependence of the universe.

|| 2.5.16 ||

nārāyaṇa-paro yogo nārāyaṇa-paraṁ tapaḥ |
nārāyaṇa-paraṁ jñānaṁ nārāyaṇa-parā gatiḥ ||

TRANSLATION

***Yoga* is dependent on Nārāyaṇa. Austerity is dependent on Nārāyaṇa. Knowledge is dependent on Nārāyaṇa. Liberation is dependent on Nārāyaṇa.**

COMMENTARY

Gatiḥ means liberation.

|| 2.5.17 ||

tasyāpi draṣṭur īśasya kūṭa-sthasyākhilātmanaḥ |
sṛjyaṁ sṛjāmi sṛṣṭo ’ham īkṣayaivābhicoditaḥ ||

TRANSLATION

I am created by him. Inspired by the Lord's glance, I create what is already created by the Lord -- the witness, the soul situated in all beings.

COMMENTARY

Then what do you do? I create what he has already created. Do you do this by your own decision? No, I do it by his glance, by his direction (*īkṣayā*). It cannot be otherwise since he witnesses what I do (*draṣṭuḥ)* and controls it, and he is the soul (*kūṭa-sthasya)* within all beings. This indicates that he is the Lord and Brahmā is a *jīva. Śruti* says:

> *eko devaḥ sarva-bhūteṣu gūḍhaḥ*
> *sarva-vyāpī sarva-bhūtāntarātmā |*
> *karmādhyakṣaḥ sarva-bhūtādhivāsaḥ*
> *sākṣī cetā kevalo nirguṇaś ca ||*
>
> He is the one Lord situated in all beings. He is all-pervading, dwelling within all beings as their soul. He is the controller of action, the abode of all beings, the witness, the consciousness, pure, without any trace of material qualities. *Śvetāśvatara Upaniṣad* 6.11
>
> *eṣa bhūtādhipatir eṣa lokeśvaro loka-pālaḥ*
>
> He is the Lord of all beings, the Lord of all planets and the protector of all planets. *Bṛhad-āraṇyaka Upaniṣad* 4.4.22

Because he is present in the intelligence of all entities, without distinction from Brahmā to the ant, and recognized as such, he is said to be *kūtastha*, uniformly situated.

|| 2.5.18 ||

sattvaṁ rajas tama iti nirguṇasya guṇās trayaḥ |
sthiti-sarga-nirodheṣu gṛhītā māyayā vibhoḥ[116] ||

TRANSLATION

The three *guṇas* of *sattva, rajas* and *tamas,* belonging to the Lord without *guṇas*, are accepted by the *māyā* of the Lord for creation, maintenance and destruction.

COMMENTARY

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How does this distinction between the *jīva* and *īśvara* come about? Is it because you are inspired and he inspires? Three verses explain the cause of distinction. The three *guṇas* belong to the Lord who has no material *guṇas*. How is this? They are accepted by *māyā* of the Lord for creation, maintenance and destruction. They are his *guṇas* since they are the *guṇas* of his *śakti, māyā*. Though *māyā* eternally possesses this form as the *guṇas*, the word "accepts" is used, as if it has a beginning. The usage is the same as *tasyecchayātta-vapuṣaḥ*: Kṛṣṇa accepts a body by his will. (SB 10.33.34) Actually Kṛṣṇa eternally has the form of a human. This simply follows common expression.

|| 2.5.19 ||

kārya-kāraṇa-kartṛtve dravya-jñāna-kriyāśrayāḥ |
badhnanti nityadā muktaṁ māyinaṁ puruṣaṁ guṇāḥ ||

TRANSLATION

The *guṇas* -- the cause of matter, senses and the sense *devatās* -- binds the *jīva* who is associated with *māyā*, but who is actually composed of knowledge, with false identities of body, senses and mind.

COMMENTARY

These *guṇas* bind the *jīva (puruṣam),* a function of the Lord's *taṭastha-śakti,* who associates with *māyā* (*māyinam*). By the logic of the previous statement, it is possible for the *jīvas* who are situated behind the Lord to be influenced independently by *māyā* who is also situated behind the Lord. The *jīva* is called eternally liberated because he has beginningless knowledge just as he has beginningless ignorance. This will be made clear at the end of the seventh chapter. How does he get bound? The states of the *guṇas* are present as *adhibhūta* (*kārya*), *adhyātmā* (*kāraṇa*) and *adhidaiva* (*kartṛtve*). The *guṇas* are the shelter or causes of matter (*dravya*), the senses (*kriyā*) and the *devatās* (*jñāna*). The *guṇas* bind the *jīva* by these identities. The order of *jñāna* and *kriya* in the text should be reversed for proper understanding.

|| 2.5.20 ||

sa eṣa bhagavān liṅgais tribhir etair adhokṣajaḥ |
svalakṣita-gatir brahman sarveṣāṁ mama ceśvaraḥ ||

TRANSLATION

The Lord, who is brahman, who is the controller of me and all beings, is not known because of the covering of the three *guṇas* on the *jīva.*

COMMENTARY

The Lord is the possessor of *māyā-śakti*. His nature (*gatiḥ*) is not known (*su alakṣita*) because of the coverings of the three *guṇas* on the *jīvas*. Or he is not known by the three *guṇas.* However he is known by his devotees with knowledge.

sattvaṁ na ced dhātar idaṁ nijaṁ bhaved

vijñānam ajñāna-bhidāpamārjanam

guṇa-prakāśair anumīyate bhavān

prakāśate yasya ca yena vā guṇaḥ

O Lord, cause of all causes, if your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by your presence can one understand the transcendental nature of your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of your transcendental form. SB 10.2.35

|| 2.5.21 ||

kālaṁ karma svabhāvaṁ ca māyeśo māyayā svayā |
ātman yadṛcchayā prāptaṁ vibubhūṣur upādade ||

TRANSLATION

The Lord of *māyā,* desiring to become many, by his own will, accepts time which was merged in himself, as well as *karma* and *svabhāva* which were merged in the *jīva*, through the agency of *māyā*.

COMMENTARY

It has been stated that the Lord produces the universe by means of his energy *māyā.* Now the process (*yatḥa sṛsṭam idam*) is given. The Lord, desiring to become many (*vibubhūṣuḥ*) by his own will (*yadṛcchayā*), accepts for creation (*upāḍade*) time, which was merged in him (*ātman prāptam kālam*), *karma* (the fate of the *jīvas)* and *svabhāvam* which were merged in the *jīva.* This does not take place spontaneously, but by *māyā.*

|| 2.5.22 ||

kālād guṇa-vyatikaraḥ pariṇāmaḥ svabhāvataḥ |
karmaṇo janma mahataḥ puruṣādhiṣṭhitād abhūt ||

TRANSLATION

The *guṇas* are agitated from a state of equilibrium by time. They are transformed into another form by *svabhāva*. The *mahat-tattva* appears by the *karma* of the *jīvas.* All this is under the direction of the Lord.

COMMENTARY

The functions of time and other factors are discussed. Time is the agitator of the *guṇas.* This means giving up equilibrium. *Pariṇāmaḥ* means attaining another form. *Mahataḥ* is *mahat-tattva. Puruṣādhiṣṭhitād* modifies all the three items.

|| 2.5.23 ||

mahatas tu vikurvāṇād rajaḥ-sattvopabṛṁhitāt |
tamaḥ-pradhānas tv abhavad dravya-jñāna-kriyātmakaḥ ||

TRANSLATION

From the transformation called *mahat-tattva* predominated by *rajas* and *sattva,* a substance predominated by *tama*s, *ahaṅkāra,* arose, composed of *adhibhūta, adhyātma* and*. adhidaiva.*

COMMENTARY

Mahat-tattva has all the three *guṇas* but there is a predominance of *rajas* and *sattva,* because of *kriyā* and *jñāna śaktis.* From this state of transformation, namely, *mahat-tattva* which has a predominance of *rajas* and *sattva* and which is produced by time, *svabhāva* and *karma*, a substance predominated by *tamas* (*ahaṅkāra*) arises. The word *yaḥ* can be added to connect this verse with *saḥ* in the next verse. *Drayva* refers to *adhibhūtam*, *jñānam* to *adhidaivam* and *kriyā* to *adhyātman.* These are three causes of illusion for the living entities.

|| 2.5.24 ||

so ’haṅkāra iti prokto vikurvan samabhūt tridhā |
vaikārikas taijasaś ca tāmasaś ceti yad-bhidā |
dravya-śaktiḥ kriyā-śaktir jñāna-śaktir iti prabho ||

TRANSLATION

That *ahaṅkāra* transforms into three types: derived from *sattva, rajas* and *tamas*, called *jñāna-śakti, kriyā-śakti* and *dravya-śakti*.

COMMENTARY

The three divisions are described: that derived from *sattva-guṇa (vaikārikaḥ*), from *rajoguṇa* (*taijasaḥ)* and from *tamoguṇa* (*tāmasaḥ*). The qualities in verse order are

drayva, kriyā and *jñāna śaktis*. The *dravya-śakti* has the capacity to produce the five gross elements starting with ether. The *kriyā-śakti* has the capacity to produce the senses. The *jñāna-śakti* has the capacity to produce the sense *devatās.* O Nārada (*prabho*)! You know all of this. The state of equilibrium is *pradhāna*. By the agitation of time, the predominance of *sattva* produces the *mahat-tattva.* Predominance of *rajas* produces the *sūtra-tattva*, a type of *mahat-tattva.* Predominance of *tamas* produces *ahaṅkāra.* The effect of *ahaṅkāra,* with predominance of *tamas* and with *rajas* and *sattva* elements in much less amount, produces the five gross elements. In this covering on the *jīva (ahaṅkāra),* there is a predominance of *tamas.*

|| 2.5.25 ||

tāmasād api bhūtāder vikurvāṇād abhūn nabhaḥ |
tasya mātrā guṇaḥ śabdo liṅgaṁ yad draṣṭṛ-dṛśyayoḥ ||

TRANSLATION

From the darkness of false ego, the first of the five elements, namely, ether (sky), is generated. Its subtle form is the quality of sound. This arose before ether. Sound represents objects unseen (or objects from the past) and seen in the present as well.

COMMENTARY

This describes the details of *ahaṅkāra* in *tamas.* Is it not well known that, first, sound arises from this mode? That is true. That is the subtle form (*mātrā*) of ether. That is its distinguishing quality (*guṇa*). By sound, ether is produced. This should be understood for the other verses concerning the elements as well. The quality of sound is described. It represents things unseen in the past and things in the present or future. Because it is modifying *liṅgam, yad* is in the neuter form.

||26 ||

nabhaso ’tha vikurvāṇād abhūt sparśa-guṇo ’nilaḥ |
parānvayāc chabdavāṁś ca prāṇa ojaḥ saho balam ||

TRANSLATION

From ether arose the subtle touch and the element air. Air also holds the previous quality of sound. Air is the cause of *prāṇa*, which gives strength to the senses, mind and body.

COMMENTARY

Ether is the cause of air. Air contains the previous quality of sound. The character of air is the *prāṇa*, which supports the body. *Ojas* is sharpness of the

senses. *Saha*s is sharpness of the mind, and *balam* is health of the body. *Prāṇa* is the cause of these.

|| 2.5.27 ||

vāyor api vikurvāṇāt kāla-karma-svabhāvataḥ |
udapadyata tejo vai rūpavat sparśa-śabdavat ||

TRANSLATION

Under the influence of time, *karma* and *svabhāva*, by a transformation of air, arose the subtle aspect called form and fire. Touch and sound also exist in fire.

COMMENTARY

Fire, as well as form, possesses sound and touch, the causes of ether and air respectively. Water and earth also possess the subtle forms of the previous elements in them.

|| 2.5.28 ||

tejasas tu vikurvāṇād āsīd ambho rasātmakam |
rūpavat sparśavac cāmbho ghoṣavac ca parānvayāt ||

TRANSLATION

From the transformation of fire arose taste and water. Water contains form, as well as touch and sound from the previous elements.

COMMENTARY

Ghoṣaḥ means sound.

|| 2.5.29 ||

viśeṣas tu[117] *vikurvāṇād ambhaso gandhavān abhūt |*
parānvayād rasa-sparśa- śabda-rūpa-guṇānvitaḥ ||

TRANSLATION

From the transformation of water arose smell and earth. Earth contains the subtle aspects -- taste, touch, form and sound -- of the previous elements.

COMMENTARY

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Viśeṣaḥ means earth.

|| 2.5.30 ||

vaikārikān[118] *mano jajñe devā vaikārikā daśa |*
dig-vātārka-praceto ’śvi- vahnīndropendra-mitra-kāḥ ||

TRANSLATION

From *ahaṅkāra* in *sattva* arose the mind and it deity as well as the ten presiding deities of the senses: the directions, Vāyu, the sun, Varuṇa, the two Aśvini-kumāras, Agni, Indra, Upendra, Mitra and Prajāpati Dakṣa.

COMMENTARY

From *ahaṅkāra* in *sattva* arose mind, and its *devatā* the moon. The other sense *devatās* are mentioned: directions for ear, Vāyu for the skin, the sun for the eyes, Varuṇa for the tongue and the two Aśvinis for the nose, Agni for the voice, Indra for the hands, Upendra for the feet, Mitra for the anus and Prajāpati for the penis.[119]

|| 2.5.31 ||

taijasāt tu vikurvāṇād indriyāṇi daśābhavan |
jñāna-śaktiḥ kriyā-śaktir buddhiḥ prāṇaś ca taijasau |
śrotraṁ tvag-ghrāṇa-dṛg-jihvā vāg-dor-meḍhrāṅghri-pāyavaḥ ||

TRANSLATION

From *ahaṅkāra* in *rajas* arose the intelligence (the *śakti* of the five knowledge senses), *prāṇa* (the *śakti* of the five action senses), and the ten senses. The ten senses are the ear, skin, nose, eye, tongue, voice, hands, feet, anus and penis.

COMMENTARY

From the transformation of *ahaṅkāra* in *rajas* arose the ten senses. The *śakti* of the five knowledge senses is intelligence (*buddhiḥ*).[120] The *śakti* of the five action senses is *prāṇa*. *Buddhi* and *prāṇa* arise from *ahaṅkāra* in *rajas*, and *buddhi* becomes particularized as the five knowledge senses. *Prāṇa* becomes particularized as the five action senses. It should be understood that air in the form of *prāṇa* arising from the *ahaṅkāra* in *tamas* is also an effect of *ahaṅkāra* in *rajas. Doḥ* means hands. *Meḍhra* is the penis. *Pāyuḥ* is the anus. They are not in proper order.

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119 Jīva Gosvāmī says that Upendra is not Viṣṇu but a d*evatā* with some powers of the Lord. Vijayadvaja-tīrtha says *kaḥ* is Dakṣa Prajāpati.

120 *Jñāna-śakti* comes from *sattva. Kriyā-śakti* comes from *rajas.*

|| 2.5.32-33 ||

yadaite 'saṅgatā[121] *bhāvā bhūtendriya-mano-guṇāḥ |*
yadāyatana-nirmāṇe na śekur brahma-vittama ||

tadā saṁhatya cānyonyaṁ bhagavac-chakti-coditāḥ |
sad-asattvam upādāya cobhayaṁ sasṛjur hy adaḥ ||

TRANSLATION

O best of the *brāhmaṇas*! As long as the gross elements, senses and mind were not mixed together, it was not possible for them to produce material bodies. Coming together by the impulse of the Lord's energy, accepting primary and secondary forms, they created the body of the whole universe and the individual bodies in it.

COMMENTARY

The *kāraṇa-sṛṣṭi* has been described. Now the *kārya-sṛṣṭi* is described. When these ingredients were unmixed (*asaṅgatā*), and when it was not possible for them to make the bodies (*āyatana*), then the Lord entered them. They became combined by his compacting energy, and taking primary and secondary forms, created the body of the universe as a whole and the individual bodies.

|| 2.5.34 ||

varṣa-pūga-sahasrānte tad aṇḍam udake śayam |
kāla-karma-svabhāva-stho jīvo 'jīvam ajīvayat ||

TRANSLATION

After a thousand years, the Lord, situated in time, *karma* and *svabhāva*, brought to life the non-living universe which was lying in the water.

COMMENTARY

After a thousand years, the *purusaḥ* (*jīvaḥ*), the soul of the mass of *jīvas* (Hiraṇyagarbha), one who gives life, brought to life (*ajīvayat)* the non-living universe (*ajīvam*). This shows the connection of the universe with the Lord.

|| 2.5.35 ||

sa eva puruṣas tasmād aṇḍaṁ nirbhidya nirgataḥ |
sahasrorv-aṅghri-bāhv-akṣaḥ sahasrānana-śīrṣavān ||

TRANSLATION

121

That *puruṣa* pierced the universe and went outside. There he resides with a thousand legs, feet, arms, eyes, faces and heads.

COMMENTARY

Everything is pervaded by the Lord. This *puruṣa* is the *antaryāmī* of the totality of *jīvas* (*hiraṇyagarbha*). *Tasmād* represents a missing verb participle "having entered the universe." He, entering into the total *jīvas*, and being situated there (*tasmād*), pierced the universe, and became situated outside. How is he situated outside? His form without material *guṇas* lying on the Kāraṇa Ocean is described.

|| 2.5.36 ||

yasyehāvayavair lokān kalpayanti manīṣiṇaḥ |
kaṭy-ādibhir adhaḥ sapta saptordhvaṁ jaghanādibhiḥ ||

TRANSLATION

Within the universe, the wise imagine the planets as his limbs. The buttocks and below are the lower seven planets starting with Atala, and hips and above are the seven upper planets starting with earth.

COMMENTARY

Within the universe (*iha)* is the *puruṣa* made of the planets (*loka-maya-puruṣaḥ*) whose limbs the wise imagine to be the planets. This sentence continues until verse 41. *Kaṭi* means buttocks. J*aghanam* means the hips. The lower seven planets start with Atala. Upwards are Bhū and the other planets.

|| 2.5.37 ||

puruṣasya[122] *mukhaṁ brahma kṣatram etasya bāhavaḥ |*
ūrvor vaiśyo bhagavataḥ padbhyāṁ śūdro vyajāyata ||

TRANSLATION

The *brāhmaṇas* arose from the *puruṣa's* head, the *kṣatriyas* arose from his arms, the *vaiśyas* arose from his thighs and the *śūdras* arose from his feet.

COMMENTARY

Incidentally, the *varṇas* also arose from his limbs. Literally the *brāhmaṇas* are his face. The cause, the face and the effect, the *brāhmaṇas*, are taken as non-different.

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Kṣatram means *kṣatriyas.* The *śruti* says *brāhmaṇo 'sya mukham āsīd bāhū rājanyaḥ kṛtaḥ*: the *brāhmaṇas* were his face, and the *kṣatriyas* acted as his arms.

|| 2.5.38 ||

bhūr-lokaḥ[123] *kalpitaḥ padbhyāṁ bhuvar-loko*[124] *'sya nābhitaḥ |*
hṛdā svarloka urasā maharloko mahātmanaḥ ||

TRANSLATION

From the feet to the hips the planets from Pātala to earth are imagined. Bhuvarloka extends from the navel. Svarga is situated at the heart, and Maharloka is at the chest.

COMMENTARY

Showing the differences in imagining the planets for purposes of worship, two verses describe the body composed of seven planets. The planets from Pātala to earth are imagined to extend from the two feet to the two hips.

|| 2.5.39 ||

grīvāyāṁ janaloko 'sya tapolokaḥ stana-dvayāt |
mūrdhabhiḥ satyalokas tu brahmalokaḥ sanātanaḥ ||

TRANSLATION

Janaloka is on the neck, Tapaloka is on the breast and Satyaloka is on the heads of that form. Above this is the Lord's planet which is eternal.

COMMENTARY

For the purpose of worship it is not a fault to reverse the limbs (breast after neck). However, *stana* (nipple) can also mean the lips. Above Satyaloka is the planet of the Lord, Vaikuṇṭha. But this is not the object of meditation as a limb of the universal form because it is eternal. Though it exists within the universe it is like the Lord, eternal.

|| 2.5.40-41 ||

tat-kaṭyāṁ cātalaṁ kŷptam ūrubhyāṁ vitalaṁ vibhoḥ |

[123] bhuvar ity avyayaṁ antarīkṣa-lokasya nāma |

[124]|

jānubhyāṁ sutalaṁ śuddhaṁ jaṅghābhyāṁ tu talātalam ||
mahātalaṁ tu gulphābhyāṁ prapadābhyāṁ rasātalam |
pātālaṁ pāda-talata iti lokamayaḥ pumān ||

TRANSLATION

Atala is the buttocks of the Lord. Vitala is his thighs. Pure Sutala is his knees. Talātala is his shanks. Mahātala is his ankles, Rasātala is the top of his feet, and Pātāla is the soles of his feet.

COMMENTARY

Now the method of meditation on fourteen planets is described. The seven upper planets were already described. The seven lower planets are now described in two verses. Sutalam is considered pure because Prahlāda, Bali and other devotees reside there.

|| 2.5.42 ||

bhūr-lokaḥ kalpitaḥ padbhyāṁ bhuvar-loko 'sya nābhitaḥ |
svar-lokaḥ[125] *kalpito mūrdhnā iti vā loka-kalpanā ||*

TRANSLATION

Earth and the lower planets are imagined extend from the feet. Bhuvarloka is at the navel. Svarga-loka is imaged to be the head. This is how others imagine the planets on the universal form.

COMMENTARY

Now the universal form is described in three parts. Bhūloka is considered with all the lower planets.

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Chapter Six

Second Description of the Universal Form: Vibhūtis of the Lord

|| 2.6.1 ||

brahmovāca—

vācāṁ vahner[126] *mukhaṁ kṣetraṁ chandasāṁ sapta dhātavaḥ |*
havya-kavyāmṛtānnānāṁ jihvā sarva-rasasya ca ||

TRANSLATION

Brahmā said: From the mouth of the Lord arose speech, the speech organ, and Agni in the universal form. From his seven *dhātus* arose the seven Vedic meters. From the Lord's tongue arose the remnants of offerings to *devatās* and Pitṛs, the six tastes, and from the Lord's place of tasting arose the tongue and Varuṇa.

COMMENTARY

In the sixth chapter the speech and other elements arising from the universal form's limbs and the three fourths and one quarter powers are described.

From the Lord, who was accompanied by *māyā-śakti*, the universal form arose. This is explained.

Akrūra says:

bhūs toyam agniḥ pavanaṁ kham ādir
mahān ajādir mana indriyāṇi |
sarvendriyārthā vibudhāś ca sarve
ye hetavas te jagato 'ṅga-bhūtāḥ ||

Earth; water; fire; air; ether and its source, false ego; the *mahat-tattva*, the total material nature and her source, the Supreme Lord's *puruṣa* expansion; the mind; the senses; the sense objects; and the senses' presiding deities—all these

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causes of the cosmic manifestation are born from your transcendental body. SB 10.40.2

Which limbs of the universal form arose from which limbs of the Supreme Lord? Speech of the universal form and the individual living beings, their organs of speaking, and the presiding deity of the voice organ, namely fire, arose from the mouth of the Lord. The words are modifying the word *hareḥ* in the seventh verse. *Kṣetram* means the place of origination. Though speech and fire etc. arise from material *ahaṅkāra*, they are said to arise from the mouth and other bodily parts of the Lord because they are *vibhūtis* of the Lord's various limbs such as the mouth. *Māyā* is also the *śakti* of the Lord and therefore non-different from him. *śakti-śaktimator abhedāt śakteḥ kāryaṁ śaktimato 'pi bhavati*: because of non-difference between the *śakti* and the possessor of the *śakti*, the effect of the *śakti* becomes non-different from the possessor of the *śakti*. Speech, fire etc. and all their expansions in the spiritual world are eternal and full of consciousness since they are part of the spiritual pastimes. But their *vibhūtis* in the material world are *māyā* and temporary.

There are seven meters such as *gāyatrī.* The seven *dhātus* of the Lord such as skin, being the places of origination, became the seven meters. The place of origination is in the nominative case and the items arising are in the possessive case. The meaning is "From the place of origination arose that particular *devatā* and sense organ." This should be understood for all the items listed. *Havyam* is food for the *devatās*. *Kavyam* is food for the Pitṛs. *Amṛtam* is the remnants of food from both, which becomes food for men. From the organ of taste of the Supreme Lord arose the six types of taste in the universal form (and water). *Ca* indicates that Varuṇa, the *devatā* of the tongue (and the tongue of the universal form) arose from the palate, place of tasting on the Lord.[127]

|| 2.6.2 ||

sarvāsūnāṁ ca vāyoś ca tan-nāse paramāyaṇe |
aśvinor oṣadhīnāṁ[128] *ca ghrāṇo moda-pramodayoḥ ||*

TRANSLATION

From the Lord's place of smelling, the best location, arose all life airs, Vāyu, the Aśvini-kumāras, and fragrant herbs. From his organ of smell arose the sense object called fragrance in the form smells and perfumes.

[127] There is a distinction between the sense organ, which is subtle, and the place of the sense organ, or the gross manifestation of the organ made of the gross elements. This distinction is applied to the Supreme Lord and his organs as well. From his sense organ, if it is a knowledge sense, arises the gross element and the sense object (*tan-mātrā*). From the place of the organ, or the form of the organ, arises the sense *devatā* and the sense organ of the universal form and the individual living entities. All factors are not always listed in the following verses but should be understood.

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COMMENTARY

Tan-nāse refers to the Lord's nostrils. *Aśvinis* and herbs are connected to the nostrils. *Moda* and *pramoda* are general and special perfumes. *Ghṛāṇaḥ* refers to the sense organ of the Lord.[129]

|| 2.6.3 ||

rūpāṇāṁ tejasāṁ cakṣur divaḥ[130] *sūryasya cākṣiṇī |*
karṇau diśāṁ ca tīrthānāṁ śrotram ākāśa-śabdayoḥ ||

TRANSLATION

From the Lord's seeing organ arose form and fire. From his place of seeing, the eye-balls, arose the divine sun deity (and the sense organ of seeing in the universal form). From his place of hearing arose the direction *devatās* (and the sense organ of hearing in the universal form) and from his organ of hearing arose ether and sound.

COMMENTARY

Cakṣus refers to the Lord's seeing organ. *Akṣinī* refers to his eye-balls. *Karṇau* refers to the Lord's place of hearing, and *śrotram* refers to his hearing organ.

|| 2.6.4 ||

tad-gātraṁ vastu-sārāṇāṁ saubhagasya ca bhājanam |
tvag asya sparśa-vāyoś ca sarva-medhasya caiva hi ||

TRANSLATION

From his body, the place of auspiciousness, arose the *śaktis* of things. From the Lord's touch organ arose the sense object touch and all sacrifices, and from the place of his organ of touch arose its deity Vāyu.

COMMENTARY

With mention of the skin, the place of the organ should be understood as well as the sense organ. (From the sense organ of touch of the Lord arose the touch sensation and air, and from the place of the smelling organ arose Vāyu *devatā* and the smelling

[129] From the Lord's sense organ of smell the earth element also arises. From the place of smelling (*tan-nāse*) arises the sense *devatās*, the Aśvini-kumāras, and the senses organ of the universal form (not mentioned).

[130]

organ of the universal form.) The actual dual form should be *sparśa-vāyvoḥ*, but for metrical reasons the “v” is dropped. *Medhasya* means “of sacrifice.” *Vastu-sārāṇām* means “of the powers of things.”

|| 2.6.5 ||

romāṇy udbhijja-jātīnāṁ yair vā yajñas tu sambhṛtaḥ |
keśa-śmaśru-nakhāny asya śilā-lohābhra-vidyutām ||

TRANSLATION

From his body hairs arose all trees by which sacrifice is performed. From his hair and beard arose clouds and from his nails arose lightning, minerals and metals.

COMMENTARY

From his hair arose all trees (*udbhijja-jātīnām*) by which sacrifice is undertaken and not other trees. From his hair arose clouds. It has already been said *īśasya keśān vidur ambuvāhān*: they know the Lord’s hair is the clouds. (SB 2.1.34) His beard is also the clouds because of similar color. His nails, shining brightly are said to be lightning, white and red minerals, and metals, because of similarity.

|| 2.6.6 ||

bāhavo loka-pālānāṁ prāyaśaḥ kṣema-karmaṇām ||[131]

TRANSLATION

From his arms arose the Loka-palas, who protect the people.[132]

COMMENTARY

ṣema-kārmaṇām means “those who protect.”

|| 2.6.7 ||

[131] Śrīdhara breaks up the verses differently from this point. Jīva and Viśvanātha see this as a half-verse. I have adjusted Śrīdhara’s commentary in accordance with Jīva’s numbering.
[132] Indra is the deity of the arms. The activity of the arms is protection.

vikramo bhūr bhuvaḥ svaś ca kṣemasya śaraṇasya ca |
sarva-kāma-varasyāpi hareś caraṇa āspadam ||

TRANSLATION

From his steps arose Bhūr-loka, Bhuvar-loka and Svarga-loka. From the abode of the Lord's feet arose auspiciousness, items which give protection, and bestowal of all desires.

COMMENTARY

From his footsteps (*vikramaḥ*) arose Bhūr, Bhuvar and Svarga. Because they are indeclinables, they are not put in the possessive case. From his feet arose auspiciousness, protective items (*śaraṇasya*) and fulfillment of all desires.[133]

|| 2.6.8 ||

apāṁ vīryasya sargasya parjanyasya prajāpateḥ |
puṁsaḥ śiśna upasthas tu prajāty-ānanda-nirvṛteḥ ||

TRANSLATION

From the location of his penis arose water, semen, creation, showers and Prajāpati Dakṣa, its presiding deity. From his sense organ of generation arose the destruction of pain (production of bliss) through sexual union for producing offspring.

COMMENTARY

Vīryasya means of semen. From the place of the penis (*śiṣnaḥ*) arose rain showers (*parjanyasya*). From the organ of generation (*upasthaḥ*) arose destruction of pain (*nirvṛteḥ*) through union for producing offspring (the action of this organ).

|| 2.6.9 ||

pāyur yamasya mitrasya parimokṣasya nārada |
hiṁsāyā nirṛter mṛtyor nirayasya gudaṁ smṛtaḥ ||

TRANSLATION

O Nārada! From the Lord's evacuation organ arose Yama, Mitra and evacuation. From the place of evacuation arose violence, poverty, its presiding deity Mṛtyu and hell.

COMMENTARY

[133] Not mentioned is the deity of the feet sense organ Upendra, unless *hareḥ caraṇa aspadam* is taken to indicate "from the place of feet arose Upendra." Mention of the various planets indicates movement, which is the function of the feet.

Pāyuḥ is the sense organ of evacuation. *Guḍam* is the place of evacuation. *Parimokṣasya* means evacuation. *Niṛṛteḥ* means of poverty. *Mṛtyoḥ* indicates the presiding deity of the place of evacuation. However, from a previous verse (SB 2.5.30) it was indicated that Mitra was the presiding deity of the anus. In support of the present verse, later it is said *gudaṁ mṛtyur apānena nodatiṣṭhet tato virāṭ (*SB 3.26.66*)*: Mṛtyu entered with *apāṇa* but the Lord did not arise. In the present verse Mitra is also mentioned, but it should be understood that he is an assistant to Mṛtyu. To say that Mitra is the presiding deity of the evacuating organ (whereas Mṛtyu is the presiding deity of the place of evacuation) is not accepted since it will break the regularity of presentation in the descriptions (by introducing a second deity for an organ).

|| 2.6.10 ||

parābhūter adharmasya tamasaś cāpi paścimaḥ |
nāḍyo nada-nadīnāṁ ca gotrāṇām asthi-saṁhatiḥ ||

TRANSLATION

From the Lord's back arose destruction, irreligion, and ignorance. From his veins arose the rivers and streams. From his bones arose mountains.

COMMENTARY

Tamasaḥ means ignorance. It arose from his back (*paścimaḥ*). *Gotrānām* means mountains.

|| 2.6.11 ||

avyakta-rasa-sindhūnāṁ bhūtānāṁ nidhanasya ca |
udaraṁ viditaṁ puṁso hṛdayaṁ manasaḥ padam ||

TRANSLATION

From his belly arose oceans, juice in food, *pradhāna*, and destruction of all entities. From his heart arose the mind of man.

COMMENTARY

Avyakta indicates *pradhāna. Rasa* means the juice in food. *Bhūtānāṁ nidhānasya* means the destruction of all living beings.

|| 2.6.12 ||

dharmasya mama tubhyaṁ ca kumārāṇāṁ bhavasya ca |
vijñānasya ca sattvasya parasyātmā parāyaṇam ||

TRANSLATION

His *antaḥkaraṇa* is the shelter of *dharma*, me, you, the Kumāras, Śiva, intelligence and *citta.*

COMMENTARY

Tubhyam means of you. K*umārāṇām* means Sanaka and his brothers. *Bhavasya* means Śiva. *Vijñānasya* means intelligence. *Sattvasya* means *citta. Ātmā* means the *antaḥkaraṇa.*

|| 2.6.13-16 ||

ahaṁ bhavān bhavaś caiva ta ime munayo 'grajāḥ |
surāsura-narā nāgāḥ[134] *khagā mṛga-sarīsṛpāḥ ||*
gandharvāpsaraso yakṣā rakṣo-bhūta-gaṇoragāḥ |
paśavaḥ pitaraḥ siddhā vidyādharāś cāraṇā drumāḥ ||
anye ca vividhā jīvājala-sthala-nabhaukasaḥ |
graharkṣa[135]*-ketavas tārās taḍitaḥ stanayitnavaḥ ||*
sarvaṁ puruṣa evedaṁ bhūtaṁ bhavyaṁ bhavac ca yat |
tenedam āvṛtaṁ viśvaṁ vitastim adhitiṣṭhati ||

TRANSLATION

I, you, Śiva, the sages, the Kumāras, the *devatās, asuras*, humans, Nāgas, birds, beasts, reptiles, Gandharvas, Apsaras, Yakṣas, Rakṣas, Bhūtas, Uragas, cows, Pitṛs, Siddhas, Vidyādharas, Cāraṇas, trees, planets, constellations, comets, stars, lightning, clouds--all these are only the Lord. Whatever existed in the past, whatever exists in the present and whatever will exist in the future, is covered by the Lord. He extends beyond the universe by ten fingers.

COMMENTARY

Because the Supreme Lord is the possessor of the *māyā-śakti*, everything in this world is non-different from him. This confirms the meaning of the *Puruṣa-sūkta*. The line starting *sahasra-śīrṣā* and three verses starting with *brāhmaṇo 'sya mukham āsīt* in the *Puruṣa-sūkta* were described in the previous chapter. (SB 2.5.37) Now *puruṣa evedaṁ sarvam* (the Lord is everything in the universe) from the *Puruṣa-sūkta* is illustrated in three and half verses. After showing that the Supreme Lord is the cause of the material world, Brahmā states that the Lord is beyond the material world, and limits the whole world: this world is covered by the Supreme Lord, because he exists (*tiṣṭhati*) greater than (*adhi*) this world. He remains, exceeding it by ten fingers (*vitastim*). This is stated to express his superiority to the universe, not to express his dimension, since he cannot be measured, being unlimited. This illustrates the *Puruṣa-sūkta* line *sa bhūmiṁ sarvataḥ spṛṣṭvā atyatiṣṭhad daśāṅgulam*: touching the earth (universe), he extended himself beyond it by ten fingers. *Bhūmin* means *viśvam* in the context, and *daśāṅgulam* means *vitastim. Atyatiṣṭhad* means *adhitiṣṭhati.*

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|| 2.6.17 ||

sva-dhiṣṇyaṁ pratapan prāṇo bahiś ca pratapaty asau |
evaṁ virājaṁ pratapaṁs tapaty antar bahiḥ pumān ||

TRANSLATION

Just as the life air energizes the body inside and spreads its influence outside as well, the Lord energizes the universe inside and outside as well.

COMMENTARY

An example is given. The life air energizes the interior of the body, and spreads its heat outside as well. The Lord situated in the universal form as the *antaryāmī,* energizes in the sense of empowering it with his *jñāna, kriyā* and *dravya śaktis*, and thus spreads his influence inside and outside as well.

|| 2.6.18 ||

so 'mṛtasyābhayasyeśo martyam annaṁ yad atyagāt |
mahimaiṣa tato brahman puruṣasya duratyayaḥ ||

TRANSLATION

O *brāhmaṇa*! He is the Lord of spiritual bliss, beyond material existence, because he surpasses material happiness. The power of the Supreme Lord is unlimited.

COMMENTARY

The Supreme Lord is the lord of bliss—the enjoyer and the giver of enjoyment. The nectar of Svarga is excluded from the meaning by saying that the *amṛta* is devoid of fear of *saṁsāra* (*abhayasya*). Why is he the Lord of *amṛta?* He surpasses material happiness which ends in death (*martyam annam*). In partaking of *amṛta* there is no chewing the chewed. If he sometimes chews it, then he does so without attachment. Thus as *antaryāmī* he chews: *aham hi sarva-yajñānām bhoktā ca prabhur eva ca*: I am the enjoyer and the master of all sacrifices. (BG 9.24) Though he is sometimes designated as the enjoyer, he surpasses material enjoyment (*annam*). *Ekas tayoḥ khādati pippalānnam anyo niranno 'pi balena bhūyān* (SB 11.11.6): one of the two eats the fruit of the Pippala tree, and the other, though he does not eat, remains strong. *Nirannaḥ* means that he is not attached at all to material enjoyment. This verse explains the *Puruṣa-sūkta* verse *utāmṛtatvasyeśāno yad annenātirohati*: he is the master of *amṛta,* who surpasses material enjoyment. *Amṛtatvasya* means the same as *amṛtasya. Annena* means *annam,* according to the rule that other case endings can substitute for the accusative endings but retain the same meaning. *Atirohati* means *atyakrāmat.* The reason is given. The glory of the Supreme Lord is unlimited (*duratyayaḥ*). This explains the meaning of the *Puruṣa-sūkta* line *etāvān asya mahimāto jyāyāṁś ca pūruṣaḥ*: such are the powers of the Supreme Person.

|| 2.6.19 ||

pādeṣu sarva-bhūtāni puṁsaḥ sthiti-pado viduḥ |
amṛtaṁ kṣemam abhayaṁ tri-mūrdhno 'dhāyi mūrdhasu ||

TRANSLATION

The wise know that the living beings are situated within the portions designated by the Lord, whose feet protect all places. Eternity, absence of sickness, and absence of fear of committing offense are fixed in the spiritual world situated above the three *guṇas*.

COMMENTARY

Two verses distinguish the material and spiritual *vibhūtis.* The wise know that all living beings, whether conditioned or liberated, reside within either the material or spiritual portions (*pādeṣu)* of the Lord, whose feet (*padaḥ*) act as the protector (*sthiti*) of all planets. In the places in the spiritual sky, situated above (*mūrdhasu*) the topmost places of the three *guṇas*, above the coverings of the universe (*tri-mūdhnoḥ*), there is no death (*amṛtam*), no sickness (*kṣemam*), and no fear arising from offenses to the Lord among the persons there. Absence of fear from time is already covered in the word *amṛtam.* This is established (*adhāyi*) there. In the place of the three *guṇas,* death, sickness and fear of offense are well established. One should understand that the material world is temporary and the spiritual world is eternal. The spiritual world will be described later. *Na ca kāla-vikramaḥ na yatra māyā:* in the spiritual world there is no influence of time or *māyā*. (SB 2.9.10)

This verse explains the *Puruṣa-sūkta* phrases *pādo 'sya viśvā-bhūtāni tripādasyāmṛtaṁ divi:* the living entities of the universe are one quarter and in the spiritual world of three parts everything is eternal. *Pādo 'sya,* the place and the living entities are linked with a copula verb because of non-difference between the place and the person residing. *Tripādasya* is in the singular to express the whole. In the spiritual place (*divi*) there is eternity situated in his place of three *vibhūtis.*

|| 2.6.20 ||

pādās trayo bahiś cāsann aprajānāṁ ya āśramāḥ |
antas tri-lokyās tv aparo gṛha-medho 'bṛhad-vrataḥ ||

TRANSLATION

Beyond the material realm lies the spiritual realm with the abodes of the liberated souls. In the material realm of the three *guṇas* the materialists devoid of *bhakti* to the Lord reside.

COMMENTARY

This verse explains the previous verse. Beyond the coverings of *prakṛti* (*bahiḥ*) described by the words *trimūdha* (top of the three *guṇas),* exists spiritual world described as three parts (*trayo pādāḥ*). The word *ca* after *bahiḥ* indicates that sometimes that the three parts exist within the material world in places like Mathurā. Here are the places (*āśṛamāḥ*) of those who do not take birth at all (*aprajānām*), those liberated from *saṁsāra.* The places and the inhabitants are eternal, since the previous verse said that the place was without death and sickness. But within *prakṛti* made of the worlds of three *guṇas* (*trilokyāḥ*) exists the fourth part (*aparaḥ*), where the *karmīs* live, without being devotees of the Lord (*abṛhad-vrataḥ*). But if they become devotees, then they exist in the other three parts. This verse explains the *Puruṣa-sūkta* line *tripād-ūrdhva udait puruṣaḥ pādo 'syehābhavat punaḥ*: tthe three quarters portion of the Lord transcended the material portion; the Lord in the one quarter portion manifested the universe again, as he had done repeatedly before. The *smṛti* also says:

tripād-vibhūter lokās tu asaṅkhyāḥ parikīrtitāḥ |

śuddha-sattva-mayāḥ sarve brahmānanda-sukhāhvayāḥ ||

sarve nityā nirvikārā heya-rāga-vivarjitāḥ |

sarve hiraṇmayāḥ śuddhāḥ koṭi-sūrya-sama-prabhāḥ ||

sarve vedamayā divyāḥ kāma-krodhādi-varjitāḥ |

nārāyaṇa-padāmbhoja-bhakty-eka-rasa-sevinaḥ ||

nirantaraṁ sāma-gāna-paripūrṇa-sukhaṁ śritāḥ |

sarve pañcopaniṣada-svarūpayā veda-varcasaḥ || ity ādi ||

The spiritual worlds are unlimited in number. They are all *śuddha-sattva,* filled with spiritual bliss, eternal, without change, and devoid of low passions. They are pure gold, shining like millions of suns, personifying Vedic knowledge, filled with pastimes and devoid of lust and anger. These places exclusively serve the lotus feet of Nārāyaṇa, and are always blissfully singing verses. They are the essence of the Vedas, embodying the five Upaniṣads.

The word *tripad-vibhūti* means the spiritual world and *pāda-vibhūti* means the material world. The *Sandarbha* quotes *Padma Purāṇa* in this regard:

tripād-vyāptiḥ paraṁ dhāmni pādo syehābhavat punaḥ |

tripād-vibhūter nityaṁ syāt anityaṁ pādam aiśvaram ||

nityaṁ tad-rūpam īśasya paraṁ dhāmni sthitaṁ śubham |

acyutaṁ śāśvataṁ divyaṁ sadā yauvanam āśritam ||

nityaṁ sambhogam īśvaryā śriyā bhūmyā ca saṁvṛttam ||

The spiritual realm is spread over three parts. One part is this world. The three part spiritual world is eternal. The power of one part is temporary. The eternal form of the Supreme Lord is situated in that glorious place. That form of the Lord is undecaying, eternal, full of pastimes, eternally young, eternally enjoying and surrounded by Srī, Bhūmī and Īśvarī.

|| 2.6.21 ||

sṛtī vicakrame viśvaṅ sāśanānaśane ubhe |
yad avidyā ca vidyā ca puruṣas tūbhayāśrayaḥ ||

TRANSLATION

The *jīva,* qualified by ignorance and knowledge, wanders on two paths--for attaining enjoyment and liberation. The Lord is the shelter of both paths.

COMMENTARY

The *jīva* attains these two places by specific qualities. He who wanders in the universe is called *viśvaṅ*, the *jīv*a. The *jīva* wanders on these two paths (*sṛtī*). The perfect tense is used to mean the present. These paths are followed to attain enjoyment and liberation (*sāśanānaśane*). The qualification is mentioned. He who has *avidyā* attains the material realm and he who has *vidyā* attains the spiritual world. However, the spiritual world is actually attained by accepting *bhakti* after giving up *vidyā* also. *Bhaktyāham ekayā grāhyaḥ:* I am only attained by *bhakti.* (SB 11.14.21) The Supreme Lord however is the shelter of both paths. He is the shelter of *māyā* who has functions of *avidyā* and *vidyā*. Thus the two paths are dependent on the Lord. This verse describes the *Puruṣa-sūkta* line *tato viśvaṅ vyakrāmat sāśanāśanaśane ubhe*: the *jīva* traverses the two paths of enjoyment and liberation.

|| 2.6.22 ||

yasmād aṇḍaṁ virāḍ jajñe bhūtendriya-guṇātmakaḥ |
tad dravyam atyagād viśvaṁ gobhiḥ sūrya ivātapan ||

TRANSLATION

From the Lord the universe was born. The Lord, possessing elements, senses and *guṇas*, after entering the universe, surpassed that material universe, and remained in the spiritual world, just as the sun illuminates the universe with its rays while remaining in his planet.

COMMENTARY

The spiritual world of three parts is a display of the *cit-śakti*. The Supreme Lord is attached to this place. The material world of one part is a display of the *māyā-śakti*. The Lord is not attached to this place, and merely assists it. From that *puruṣa* this material realm (*aṇḍam virāḍ*) was born.

The Lord endowed with matter, senses and *guṇas*, entering the universal form (*dravyam),* manifesting it, surpassed it (*atyagāt*) since he is unattached to it. This means, having gone there, he still remains eternally in his spiritual abode of three parts. An example is given. He is like the sun, which, situated in its globe, illuminates the universe.

|| 2.6.23 ||

yadāsya nābhyān nalinād aham āsaṁ mahātmanaḥ |
nāvidaṁ yajña-sambhārān puruṣāvayavān ṛte ||

TRANSLATION

When I appeared from the lotus in the Lord's navel, I could not see any ingredients for sacrifice other than the limbs of the Lord.

COMMENTARY

If the Lord is everything, then how can I serve him with a method to attaining him since there is no differentiation of materials, articles of worship and even his worshippers? That is true. Because it is necessary to worship him, and because there is nothing except him, one should perform worship of him with articles which are also him, just as one worships earth with scent and flowers made of earth. His order alone is the authority. To show this he gives himself as an example. When I appeared from the Lotus in his navel, there were no ingredients for sacrifice.

|| 2.6.24-26 ||

teṣu yajñasya paśavaḥ savanaspatayaḥ kuśāḥ |
idaṁ ca deva-yajanaṁ kālaś coru-guṇānvitaḥ ||

vastūny oṣadhayaḥ snehā rasa-loha-mṛdo jalam |
ṛco yajūṁṣi sāmāni cātur-hotraṁ ca sattama ||

nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca |
devatānukramaḥ kalpaḥ saṅkalpas tantram eva ca ||

TRANSLATION

By using the limbs of the Lord, I assembled the following ingredients: animals, the sacrificial posts, the *kuśa* grass, the proper place and the proper time such as spring; plates and other utensils, plants like rice, ghee, honey, metals like gold, earth, water, verses of the Ṛg, Yajur and Sāma Vedas, the various offerings of oblations; the names of the sacrifices like *jyostiṣṭoma,* the *mantras*, gifts, vows, assigning the regions of the *devatās*, the sacrificial manuals, ritual vows, and the modes of performance.

COMMENTARY

This sentence continues for four verses. In order to make ingredients (*teṣu*) for sacrifice, I produced the ingredients from the Lord's limbs (*saṁbharāḥ sambhṛtāḥ*). The end of the sentence is in verse 28. *Vanaspatayaḥ* means sacrificial posts. *Deva-yajanam* is a sacrificial ground, for it is said that one should sit in a place worthy of sacrifice. *Bahu-guṇānvitaḥ* means times like spring. *Vastūni* means plates and other utensils. *Oṣadhayaḥ* means plants like rice. *Snehā* means oils like ghee. *Rasa* means liquids like honey. *Loha* means metals like gold. *Cātur-hotram* means acts like offering oblations.

Nāmadheyāni means the names of the sacrifices such as *jyotiṣṭoma. Devatānukrama* means assigning the locations of the *devatās*. *Kalpa* means a practical guide to the actions such as *Baudhāyana-śrauta-sūtras. Saṁkalpa* means the utterance of a ritual vow, such as "Now I perform this ceremony." *Tantram* means the method of performance.

|| 2.6.27 ||

gatayo matayaś caiva prāyaścittaṁ samarpaṇam |
puruṣāvayavair ete sambhārāḥ sambhṛtā mayā ||

TRANSLATION

By using the limbs of the Lord, I assembled the movements, the prayers, the atonements and the final offering.

COMMENTARY

Gatayaḥ means movements like the three steps taken by the sacrificer. *Matayaḥ* means meditation verses for *devatās. Samarpaṇam* means offering of the sacrifice to the Lord.

|| 2.6.28 ||

iti sambhṛta-sambhāraḥ puruṣāvayavair aham |
tam eva puruṣaṁ yajñaṁ tenaivāyajam īśvaram ||

TRANSLATION

By these ingredients assembled through the limbs of the Lord, I performed sacrifice to the Lord.

COMMENTARY

Concerning sacrifice the *śruti* says *yajño vai viṣṇuḥ*: sacrifice is Viṣṇu. This verse refers to the *Puruṣa-sūkta* lines *yat puruṣeṇa haviṣā deva yajnam atanvata*: the *devatās* performed sacrifice using the Lord as the oblations; and *yajñena yajñam ayajanta*: they performed sacrifice using the Lord.

|| 2.6.29 ||

tatas te bhrātara ime prajānāṁ patayo nava |
ayajan vyaktam avyaktaṁ puruṣaṁ su-samāhitāḥ ||

TRANSLATION

Then your brothers, the nine Prajāpatis, with concentrated minds, worshipped visible persons like Indra and the invisible Lord.

COMMENTARY

Vyaktam means persons like Indra, and *avyaktam* indicates the Lord. This verse illustrates the meaning of *puruṣaṁ jātam agrataḥ tena devā ayajanta*: placing the Lord in front of them, the *devatās* worshipped him by the sacrifice.

|| 2.6.30 ||

tataś ca manavaḥ kāle ījire ṛṣayo 'pare |
pitaro vibudhā daityā manuṣyāḥ kratubhir vibhum ||

TRANSLATION

Then the Manus, sages, Pitṛs, the *devatās*, the Daityas and humans, on different occasions worshipped the Lord using sacrifice.

COMMENTARY

*K**ā**le* means "when they had the opportunity."

|| 2.6.31 ||

nārāyaṇe bhagavati tad idaṁ viśvam āhitam |
gṛhīta-māyoru-guṇaḥ sargādāv aguṇaḥ svataḥ ||

TRANSLATION

The universe is situated in Nārāyaṇa, the Supreme Lord. By nature the Lord is beyond the *guṇas* of *prakṛti*, but for creation, maintenance and

destruction of the universe, he has many *guṇas* by accepting *māyā* through the forms of the *devatās.*

COMMENTARY

This verse summarizes the answer to the question given in SB 2.5.2 *yad adhiṣṭhānam*: what is shelter of the universe. *Āhitam* means situated. The Lord naturally has no *guṇas* but has many *guṇas* by accepting *māyā* in the form of *devatās* like Brahmā and Śiva.

|| 2.6.32 ||

sṛjāmi tan-niyukto 'haṁ haro harati tad-vaśaḥ |
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk ||

TRANSLATION

I create under his order, and Śiva destroys under his order. Holding his three energies, he protects the universe as the Paramātmā.

COMMENTARY

This verse elaborates the creation, maintenance and destruction mentioned in the previous verse. It also answers the question *yat paras tvam*: on whom do you, Brahmā, depend? Brahmā and Śiva are different from Viṣṇu because of their contact with *rajas* and *tamas,* since they are under the control of Viṣṇu. Though Viṣṇu is connected with *sattva-guṇa,* he is *śuddha-sattva.*, He is not actually in contact with *sattva-guṇa* since he is indifferent to it and since *sattva* does not have a harmful nature. Because he is thus beyond the *guṇas*, he is shown to be the Lord, Paramātmā, who holds *māyā-śakti* having three *guṇas* (*tri-śakti-dhṛk*). Or this can mean he holds the internal, external and *taṭastha śaktis.*

|| 2.6.33 ||

iti te 'bhihitaṁ tāta yathedam anupṛcchasi |
nānyad bhagavataḥ kiñcid bhāvyaṁ sad-asad-ātmakam ||

TRANSLATION

O son! I have answered according to your questions. You should not think that there is anything, either as effect or as cause, other than the Supreme Lord.

COMMENTARY

This summarizes the section. *Sad-asad-ātmakam* means composed of effect and cause, and also the spiritual world and material world. You should not think (*na bhāvyam*) that there is anything except the Lord.

|| 2.6.34 ||

na bhāratī me ’ṅga mṛṣopalakṣyate
na vai kvacin me manaso mṛṣā gatiḥ |
na me hṛṣīkāṇi patanty asat-pathe
yan me hṛdautkaṇṭhyavatā dhṛto hariḥ ||

TRANSLATION

O Nārada! My words are never false. The working of the mind is never false. My senses do not fall onto the wrong path. This is because I hold the Lord in my heart, filled great zeal.

COMMENTARY

“You say that the spiritual world is eternal, beyond the three *guṇas* in such verses as *amṛtaṁ kṣemam abhayaṁ tri-mūrdhno’dhāyi mūrdhasu.* (SB 2.6.19) You have also said that the one quarter portion, the material world of three *guṇas,* is not false, though it is temporary, being the effect of the external energy *māyā* in such verses as *vilajjamānayā.* (SB 2.5.13) You also imply that the objects of the material world are real since they are used in *sādhana.* But others learned in scripture say that this whole universe is illusory, since it is a play of the mind, and that the existence of the Lord is temporary since it has only secondary qualities of existence. What to speak of his abode of three portions! Should I believe your words or theirs?”

The words I have spoken to you are not false. The reason is that the Lord, the cause of everything, is held in my zealous mind. Where there is the Lord, there is truth. Believe my words. Others learned in scriptures do not hold the Lord in their minds. Thus the working of their minds is false, and their words are false. Do not accept the opinions of such liars!

|| 2.6.35 ||

so ’haṁ samāmnāya-mayas tapo-mayaḥ
prajāpatīnām abhivanditaḥ patiḥ |
āsthāya yogaṁ nipuṇaṁ samāhitas
taṁ nādhyagacchaṁ yata ātma-sambhavaḥ ||

TRANSLATION

I, being of this nature, and being filled with the Vedas, filled with austerity, a master worshipped by the Prajāpatis, performing *yoga* with fixed mind, did not know the Lord, since I was created by him.

COMMENTARY

“Those learned in the conclusions of all the Vedas think that they know the form of the Supreme Lord. Do they understand other things by their reasoning?”

I, as described in the previous verse, holding the Lord in my zealous heart (*so ’ham*), am filled with the Vedas (*samāmnāya-mayaḥ*). The Vedas came out of my mouths at the beginning. Others ask the meaning of these Vedas even today. I am the first to perform austerity.

> *sa cintayan dvy-akṣaram ekadāmbhasy*
>
> *upāśṛṇod dvir-gaditaṁ vaco vibhuḥ*
>
> *sparśeṣu yat ṣoḍaśam ekaviṁśaṁ*
> *niṣkiñcanānāṁ nṛpa yad dhanaṁ viduḥ*
>
> While Brahmā was contemplating how to carry out the creation of the universe, he heard close by in the water a word of two syllables *tapa* composed of the sixteenth and twenty-first sounds of the alphabet, which is known as the wealth of the devotees with no material desire. SB 2.9.6

I performed austerity first, ordered by the Lord. Having gained knowledge of the Lord, I received powers from the Lord. I am worshipped by the Prajāpatis. Do not say that I do not have powers of *yoga*. With concentrated mind I practiced skilful *yoga.* But I did not know the Lord, because he is my creator. Oh! Then how can those created by me, though they think they know something, know him? Those who say that the existence of the Lord is secondary are blind.

|| 2.6.36 ||

nato ’smy ahaṁ tac-caraṇaṁ samīyuṣāṁ
bhavac-chidaṁ svasty-ayanaṁ sumaṅgalam |
yo hy ātma-māyā-vibhavaṁ sma paryagād
yathā nabhaḥ svāntam athāpare kutaḥ ||

TRANSLATION

I offer my respects to lotus feet of the Lord, which destroy material existence for the devotees and bestow the bliss of *prema*, and which deliver the goals of other *sādhanas.* Even that Lord does not know the extent of his *yoga-māyā*, just as space does not know its limits. What then can others know about the Lord?

COMMENTARY

The inexperienced fools prattle when they speak about the Supreme Lord, because even the Lord cannot know about himself. Brahmā offers him respect with great devotion. I offer respects to the Lord's feet which cut the suffering of material life for the devotees (*samīyuṣām*). This is an unsought result for the devotees. Those feet give the happiness of *prema* (*svastyayanam*). This is the sought result. Those feet cause most auspiciousness (s*umaṅgalam*), because without some mixture of *bhakti* the *karmīs, jñānīs* and *yogīs* get no results from their practice. He also does not know (*paryāgat*) the extent of his *yoga-māyā* (*ātmā-māyā-vibhavam*). *Pari* here is a negative. Thus *pariyāgat* means he cannot know. How then can others understand?

But how can the omniscient Lord not know? It is because he has no limits. An example is given. Space does not know its own end. Not being able to see a sky flower does not destroy omniscience. Thus it is said:

> *dyupataya eva te na yayur antam anantatayā*
> *tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ*
>
> Because you are unlimited, neither the lords of heaven nor even you yourself can ever reach the end of your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within you, like particles of dust blowing about in the sky. SB 10.87.41

The *śruti* says:

> *yo 'syādhyakṣaḥ parame vyoman so 'ṅga veda yadi vā na veda*
>
> If a person says he knows that Supreme Lord in the spiritual sky, he does not know him.

|| 2.6.37 ||

nāhaṁ[136] *na yūyaṁ yad-ṛtāṁ gatiṁ vidur*
na vāmadevaḥ kim utāpare surāḥ |
tan-māyayā mohita-buddhayas tv idaṁ
vinirmitaṁ cātma-samaṁ vicakṣmahe ||

TRANSLATION

I, you, and Śiva do not know the three part spiritual world and the one part material world, what to speak of others. Bewildered in intelligence, we speak about the material realm only, and do that according to our limited knowledge.

COMMENTARY

Brahmā expresses his low position in two verses. *Vāmadevaḥ* is Śiva. I, you and Śiva do not know the truth about the spiritual and material worlds. What then to speak of others knowing? With confused intelligence, we speak of the one

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quarter portion made of *māyā*, but only according to our own knowledge (*ātmā-samam*). We do not know everything.

|| 2.6.38 ||

yasyāvatāra-karmāṇi gāyanti hy asmad-ādayaḥ |
na yaṁ vidanti tattvena tasmai bhagavate namaḥ ||

TRANSLATION

I and others offer respects to the Supreme Lord, whom we do not know but whose activities we glorify when he appears as various *avatāras*.

COMMENTARY

Even if we do not know about these things in truth we can still practice *bhakti* with processes like chanting. We speak about the activities of his *avatāras*. Please listen.

|| 2.6.39 ||

sa eṣa ādyaḥ puruṣaḥ kalpe kalpe sṛjaty ajaḥ |
ātmātmany ātmanātmānaṁ sa saṁyacchati pāti ca ||

TRANSLATION

Mahā-viṣṇu, without birth, the soul of all beings, creates, maintains and destroys himself (the universe) by himself in himself.

COMMENTARY

Brahmā summarizes the activities of the first *puruṣāvatāra.* The *puruṣāvatara* (*ādhyaḥ puruṣaḥ*), the unborn self, creates himself by himself in himself, at the beginning of every *mahā-kalpa* (*kalpe kalpe*). He, the subject, creates the object, himself (the universe).

|| 2.6.40 ||

viśuddhaṁ kevalaṁ jñānaṁ pratyak samyag avasthitam |
satyaṁ pūrṇam anādy-antaṁ nirguṇaṁ nityam advayam ||

TRANSLATION

The Lord is that knowledge which is full of bliss, *śuddha-sattva*, beyond subject, object and instrument, distinguished from all else, situated everywhere in its true form, complete at all times, without beginning or end, without material *guṇas*, eternal and without comparison.

COMMENTARY

"But you have said you do not know the Lord in verse 38. Is it the impersonal form that you do not know?" This verse answers. *Jñānam* is the word modified by the other words. It means a form of bliss, since the *śruti* says *vijñānam ānandam brahma*: the Lord is knowledge and bliss. (*Bṛhad-āraṇyaka Upaniṣad* 3.9.28) This *jñānam* is *kevala* because it lacks subject, object and instrument since knowledge simply knows (or simply is). (It does not need another object to carry out recognition, and has no object other than itself.) It is without coverings (*viśuddham*). It is separate from everything else (*pratyak*). But it is situated properly because it pervades everywhere. Though it pervades everywhere, it is still in its same excellent form (*satyam*). It is without lesser degrees (*pūrṇam*). It is without birth and change (*anādi-anantam*). It is not mixed with the material guṇas *(nirguṇam*). It remains in one form throughout all time (*nityam*). Nothing else can compare to it (*advayam*).

|| 2.6.41 ||

ṛṣe vidanti munayaḥ praśāntātmendriyāśayāḥ |
yadā tad evāsat-tarkais tirodhīyeta viplutam ||

TRANSLATION

O sage! The contemplative sages know that impersonal form of the Lord when they have controlled their mind, senses and body. That form disappears when assailed by false logic.

COMMENTARY

O sage! O Nārada! The contemplative sages (*munayaḥ*), when their minds, senses and bodies become peaceful, know him as described above. That Lord as knowledge disappears when troubled by false logic. This form as knowledge refers to his impersonal aspect. They know him to a certain degree, but not in his personal form. This is explained in the Tenth Canto:

> *athāpi bhūman mahimāguṇasya te*
> *viboddhum arhaty amalāntar-ātmabhiḥ*
> *avikriyāt svānubhavād arūpato*
> *hy ananya-bodhyātmatayā na cānyathā*
>
> Nondevotees, however, cannot realize you in your full personal feature. Nevertheless, it may be possible for them to realize your expansion as the impersonal Supreme by cultivating direct perception of the self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will your impersonal feature manifest itself to them. SB 10.14.6

|| 2.6.42 ||

ādyo 'vatāraḥ puruṣaḥ parasya

kālaḥ svabhāvaḥ sad-asan manaś ca |
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ ||

TRANSLATION

Mahā-viṣṇu, an expansion of the Lord of Vaikuṇṭha, is time, *svabhāva*, effect and cause, *mahat-tattva*, the five gross elements, false ego, the three *guṇas*, the senses, the universal form, the totality of *jīvas,* the individual j*īvas* as non-moving and moving beings. All of these are related to the Supreme Lord.

COMMENTARY

In four and half verses the first *puruṣāvatāra* mentioned in verse 38 is described in more detail. That first *puruṣāvatāra,* who lies on the Kāraṇa Ocean and glances at *prakṛti,* is expanded from the Lord residing in the spiritual sky (*parasya*). That was explained in the First Canto with *jagṛhe pauruṣaṁ rūpaṁ bhagavān*: the Lord accepted the form of the first *puruṣa*. (SB 1.3.1) Time and *svabhāva* are his products. They are identified with the Lord as in the previous statement *kalpe kalpe sṛjaty ajaḥ ātmātmany ātmanātmānam*: the Lord creates himself by himself in himself in every *mahā-kalpa.* (SB 2.6.39) This means that by his *māyā-śakti* he becomes many. He is the whole universe composed of effect and cause (*sad-asat*). This aspect is then detailed. He is *mahat-tattva* (*manaḥ*).[137] The exact sequence of creation is not followed here. He is the five gross elements (*dravyam*). He is the false ego (*vikāraḥ*). He is the three *guṇas.* He is the universal form, consisting of Pātāla and other planets. He is the total of all *jīvas,* called Hiraṇyagarbha. He is all non-moving beings *(sthāsnu*) and moving beings (*cariṣṇu*), the individual bodies. These are all related to the Supreme Lord (*bhūmnaḥ*).

|| 2.6.43-45 ||

ahaṁ bhavo yajña ime prajeśā
dakṣādayo ye bhavad-ādayaś ca |
svarloka-pālāḥ khaga-loka-pālā[138]
nṛloka-pālās talaloka-pālāḥ ||

gandharva-vidyādhara-cāraṇeśā
ye yakṣa-rakṣoraga-nāga-nāthāḥ |
ye vā ṛṣīṇāṁ ṛṣabhāḥ pitṝṇāṁ
daityendra[139]*-siddheśvara-dānavendrāḥ |*
anye ca ye preta-piśāca[140]*-bhūta-*
kūṣmāṇḍa-yādo-mṛga-pakṣy-adhīśāḥ ||

yat kiṁ ca loke bhagavan mahasvad
ojaḥ-sahasvad balavat kṣamāvat |
śrī-hrī-vibhūty-ātmavad adbhutārṇaṁ

[137] Viśvanātha does not give the meaning of *manas.* Śrīdhara Svāmī says it is *mahat-tattva.*
[138]
[139]
[140]

tattvaṁ paraṁ rūpavad asva-rūpam ||

TRANSLATION

I, Śiva, Viṣṇu, the Prajāpatis such as Dakṣa, you, Nārada, and others like the Kumāras, the protectors of Svarga, Bhuvar-loka, Bhū-loka and the lower planets, leaders of the Gandharvas, Vidyādharas, and Cāraṇas,[141] the leaders of the Yakṣas, Rakṣas, Uragas and Nāgas,[142] the best of the sages and Pitṛs, the leaders of the Daityas, Dānavas[143] and Siddhas, the leaders of the Pretas, Piśācas, Bhūtas, Kūṣmāṇḍas, aquatics, beasts and birds[144]— whatever in this universe possesses glory, influence, strength of mind, senses and body; whatever is endowed with patience, beauty, shame at doing the sinful, excellence, intelligence, or astonishing syllables: whatever has form or no form—none of these are the *svarūpa* of the Lord.

COMMENTARY

Āham means Brahmā. *Tad-ādayaḥ* means the three *guṇāvatāras. Khaga-loka-pālaḥ* means the protectors within (*ga*) *bhuvar-loka (kha*). *Tala-loka-pālāḥ* means the lords of Pātāla and other lower planets. The *sandhi* in *rakṣoraga* is poetic license.

What more can be said? *Amara-koṣa* says *bhagaṁ śrī-kāma-māhātmya-vīrya-yatnārka-kīrtiṣu: bhaga* means prosperity, love, glory, potency, effort, the sun, and fame. Thus *bhagavat* means whatever possesses glory. *Mahasvat* means endowed with *tejas* or influence. *Ojasvat, sahasvat, balavat* mean possessor of fitness of senses, mind and body. *Hṛīḥ* means disgust with sinful acts. *Atmā* means intelligence. *Adbhutārṇam* means astonishing syllable. All these things (*tattvam*), with form like us (*rūpavat*), and the formless as well *(param*), such as time, these two types of things, though forms of the Supreme Lord, do not arise from his *svarūpa*. That is because they do not have the functions of the *svarūpa-śakti*. Though time and other factors are the effects of the *puruṣāvatāra*, they are his *śaktis.* Brahmā and Śiva are his *guṇāvataras*, the Prajāpatis and others are his *vibhūtis.* All these, and the *jñānīs, yogīs, karmīs*, the fools, the moving and non-moving beings, should be understood to be the entourage for the creation, maintenance and destruction pastimes of the *purusāvatāra.*

|| 2.6.46 ||

prādhānyato yān ṛṣa āmananti
līlāvatārān puruṣasya bhūmnaḥ |
āpīyatāṁ karṇa-kaṣāya-śoṣān

---

[141] Leader of the Gandharvas is Viśvāvasu. Leader of the Cāraṇas is Puṣpadanta.

[142] Kuvera is head of the Yakṣas. Nirṛti is head of the Rakṣas. Vāsuki is head of the Uragas and Ananta is head of the Nāgas. Head of the sages is Vasiṣṭha. Head of the Pitṛs is Yama. Head of the Daityas is Prāhlada. Head of the Siddhas is Sanaka. Head of the Dānavas is Vṛṣaparva.

[143] Dānavas are the sons of Danu and Kaśyapa. Daityas are sons of Diti and Kāśyapa.

[144] Pretas and Piśācas are type of Bhūtas or ghosts. The leader of the Piśācas is Ghaṇṭākarṇa. The leader of the Bhūtas is Bhairava. The leader of the Kūṣmāṇḍas is Bhṛṅgi. The leader of the aquatics is the *timiṅgila.* Head of the beasts is the lion. This is list is taken from Vijayadhvaja-tīrtha's commentary.

anukramiṣye ta imān supeśān[145] ||

TRANSLATION

I will now speak in order about the beautiful *līlāvatāras* of the Supreme Lord, whose topics dry up the desire to hear anything else and which the sages glorify for their valuable content.

COMMENTARY

The *puruṣāvatāra* has been described but this topic is predominantly concerning *māyā-śakti.* Now the *līlāvatāras* who are composed of the *cit-śakti* are described. I will speak about the *līlāvatāras* whom the sages glorify prominently for their worshippable aspects (*prādhānyataḥ*). These topics dry up the desire to hear other topics (*karṇa-kaśāya-śoṣān*). O Nārada! I will speak the topics in order (*anukramiṣye*). You should drink the nectar of these topics (*āpīyatām*).

Chapter Seven

brahma-nārada-saṁvādaḥ

|| 2.7.1 ||

brahmovāca—

yatrodyataḥ kṣiti-taloddharaṇāya bibhrat

krauḍīṁ tanuṁ sakala-yajña-mayīm anantaḥ |

antar-mahārṇava upāgatam ādi-daityaṁ

taṁ daṁṣṭrayādrim iva vajra-dharo dadāra ||

TRANSLATION

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Brahmā said: In the great ocean where he strove to lift up the earth, the infinite Lord took the form of a boar, the form of all sacrifice, and pierced Hiraṇyākṣa who had come there with his tusks, just as Indra pierces a mountain with his thunderbolt.

COMMENTARY

In the seventh chapter, the *avatāras* starting with Varāha, along with their activities, *vibhūtis* and their devotees, are described in summary.

This verse describes Varāha. In the great ocean where he strove (*udayataḥ*) to lift up the earth, the Lord took the form of a boar and pierced Hiraṇyākṣa who had come there with his tusks (*daṁṣṭrayā*). First he used his hands, then his tusks, according to a later description.

> *taṁ muṣṭibhir vinighnantaṁ vajra-sārair adhokṣajaḥ*
>
> *kareṇa karṇa-mūle ’han yathā tvāṣṭraṁ marut-patiḥ*
>
> The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, just as Indra, the lord of the Maruts, had hit the demon Vṛtra. SB 3.19.25

|| 2.7.2 ||

jāto rucer ajanayat suyamān suyajña

ākūti-sūnur amarān atha dakṣiṇāyām |

loka-trayasya mahatīm aharad yad ārtiṁ

svāyambhuvena manunā harir ity anūktaḥ ||

TRANSLATION

The Lord called Suyajña, the son of Ākūti and Ruci, gave birth to the *devatās* called Suyamās in his wife Dakṣiṇā. When he relieved the three worlds of great suffering, Svāyambhuva named him Hari.

COMMENTARY

This verse describes Yajña. He was born from Prajāpati Ruci and gave birth to the *devatās* called Suyamās. He was called Suyajña. His mother was Ākūti, the daughter of Svāyambhuva. His wife was Dakṣiṇā. He became Indra. When he relieved *(aharat*) the three worlds of suffering, he was named Hari by Manu, his grandfather. Previously he was named Suyajña. In the following descriptions the birth, activities, parents, and name of each *avatāra* is mentioned**.**

|| 2.7.3 ||

jajñe ca kardama-gṛhe dvija devahūtyāṁ
strībhiḥ samaṁ navabhir ātma-gatiṁ sva-mātre |
ūce yayātma-śamalaṁ guṇa-saṅga-paṅkam
asmin vidhūya kapilasya gatiṁ prapede ||

TRANSLATION

O Nārada! The Lord was born in the house of Kardama to Devahūtī along with nine sisters, and spoke spiritual knowledge to his mother, by which people of this world became purified of the mud of material association which contaminates the soul and were able to attain the planet of Kapila in the spiritual world.

COMMENTARY

This describes Kapila. O Nārada (*dvije*)! He was born (*jajñe*) in the house of Kardama from Devahūtī, along with *(samam*) nine sisters. He taught her spiritual knowledge by which people in this world (*asmin*), purified of the mud of material association which contaminates (*śamalam*) the soul, attained the planet of Kapila in the spiritual world.

|| 2.7.4 ||

atrer[146] *apatyam abhikāṅkṣata āha tuṣṭo*
datto mayāham iti yad bhagavān sa dattaḥ |
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim[147] *āpur ubhayīṁ yadu-haihayādyāḥ ||*

TRANSLATION

The Lord, satisfied, said to Atri who desired a son, "I have given myself to you." Thus he was called Datta. Those purified by the dust of Dattātreya's feet, such as Yadu and Haihaya, attained perfection of *yoga* for enjoyment and liberation.

COMMENTARY

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This verse describes Dattātreya. The possessive case of *atreḥ* indicates the dative case. He said to Atri who wanted a son, "I have given (*dattaḥ*) myself to you." Therefore he was named Datta, son of Atri (*atreya*). Those who purified their bodies by the dust of his lotus feet attained perfection of *yoga* in order to enjoy in this world or the next world or in order to gain enjoyment or liberation. Among those persons (who were thus purified), Paraśurāma killed Haihaya in anger because of his great offense, even though Haihaya had attained an elevated status in *yoga.*

|| 2.7.5 ||

taptaṁ tapo vividha-loka-sisṛkṣayā me[148]
ādau sanāt sva-tapasaḥ sa catuḥ-sano 'bhūt |
prāk-kalpa-samplava-vinaṣṭam ihātma-tattvaṁ
samyag jagāda munayo yad acakṣatātman ||

TRANSLATION

I performed austerities for creation of the various planets in the beginning. From that austerity, which continued for a long time, the Lord became the four Kumāras. In this day of Brahmā, they thoroughly explained knowledge of the soul which was lost during the inundation at the end of the previous day (of Brahmā) and which sages saw directly in their minds.

COMMENTARY

This describes the Kumāras. Because of the austerity that I performed in the beginning, lasting for a long time (*sanāt*) for creating the worlds, the Lord became the four Sanas. *Sana* means the four Kumāras, Sanaka, Sanandana, Sanātana and Sanatkumāra. *Sana* means to spread out. In the *sahasra-nāma-stotra* the Lord is called Sanātana-tamaḥ, the most ancient. In this *kalpa* of Brahmā (*asmin*), they spoke spiritual knowledge which had been lost during the devastation of the previous *kalpa*. Sages saw directly (realized) in their minds (*ātman*) what they had spoken.

|| 2.7.6 ||

dharmasya dakṣa-duhitary ajaniṣṭa mūrtyāṁ
nārāyaṇo nara iti sva-tapaḥ-prabhāvaḥ |
dṛṣṭvātmano bhagavato niyamāvalopaṁ
devyas tv anaṅga-pṛtanā ghaṭituṁ na śekuḥ ||

TRANSLATION

The Lord was born to Mūrti, daughter of Dakṣa, and wife of Dharma, as Nārāyaṇa and Nara, having extraordinary powers of austerity. The army of Cupid composed of Apsarās seeing that they could not break their vow,

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because they were the Supreme Lord, became stunned out of fear of getting cursed for their offense.

COMMENTARY

This describes Nara-nārāyaṇa. The Lord appeared as Nārāyaṇa and Nara in Mūrti, the wife of Dharma. Two forms were born. Thes forms possessed extraordinary (*sva*) power of austerity. The army of Cupid, consisting of many Apsarās, came to break their austerity. Seeing the impossibility of breaking their austerity because they were the two Supreme Lords, they could not move. They became paralyzed with the fear of getting cursed. *Atmanaḥ* is in the singular instead of dual to express one type—they are both the Supreme Lord. According to Bhāṇḍari, the syllable *ava* indicates a negation, instead of using the syllable *a.* Thus *avalopa* means “not breaking.” Or the verse can mean “Seeing the replica forms of the Apsarās and Urvasī emanating from the Lord (*atmanaḥ*) and seeing that they could not break their vow, they became stunned in astonishment.”

|| 2.7.7 ||

kāmaṁ dahanti kṛtino nanu roṣa-dṛṣṭyā
roṣaṁ dahantam uta te na dahanty asahyam |
so ’yaṁ yad antaram alaṁ praviśan bibheti
kāmaḥ kathaṁ nu punar asya manaḥ śrayeta ||

TRANSLATION

Rudra burns Cupid by his angry glance, but he cannot destroy the intolerable anger which burns even himself. But anger fears to enter the Lord’s pure mind. How can lust then take shelter of his mind?

COMMENTARY

It is not astonishing that the Lord conquers Cupid, because he does not become angry. He conquers anger which is difficult for others to conquer. Accomplished persons, headed by Rudra, burn up Cupid by angry glances. But they do not burn up the anger by which they themselves are consumed. This means that they cannot control that anger. Oh (*nu*)! That anger (*so ’yam*) is afraid of entering within (*antaram*) the Lord. Or it fears to enter his mind (*antar*). Why? His mind is pure (*amalam*).

|| 2.7.8 ||

viddhaḥ sapatny-udita-patribhir anti rājño
bālo ’pi sann upagatas tapase vanāni |
tasmā adād dhruva-gatiṁ gṛṇate prasanno
divyāḥ stuvanti munayo yad upary-adhastāt ||

TRANSLATION

Pierced by the arrows of the words of his step-mother, Dhruva, only a boy, left the King and went to the forest to perform penance. Being pleased with Dhruva who offered prayers, the Lord gave him Dhurva-loka, which the seven sages situated above and below in the sky praise.

COMMENTARY

This verse described Pṛṣnigarbha. Pierced by the arrows of words of Suruci, the co-wife of his mother, Dhruva left the presence (*anti*) of King Uttānapada and went to the forest for performing austerity (*tapase*). Pleased with Dhruva who offered him prayers (*gṛṇate*), the Lord gave him Dhurva-loka, an eternal planet, which the seven sages, situated in the sky (*divyāḥ*) above and below, praise. Or it can mean, "Bhṛgu, who is situated above, and the seven sages, who are situated below, praise that planet."

This form is called Pṛśnigarbha, an *avatāra* of Vāsudeva. He is mentioned in the Tenth Canto:

> *tvam eva pūrva-sarge 'bhūḥ pṛśniḥ svāyambhuve sati*
> *tadāyaṁ sutapā nāma prajāpatir akalmaṣaḥ*
>
> My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā. SB 10.3.32
>
> *adṛṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam*
> *ahaṁ suto vām abhavaṁ pṛśnigarbha iti śrutaḥ*
>
> Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni. SB 10.3.41

His birth but not his activities are mentioned in the Tenth Canto.. His activities but not his birth are mentioned in the present verse. By comparing the birth and activities, both can be combined consistently. *Laghu-bhāgavatamṛta* says:

> *asyātra caritānuktyā nāmānuktyā ca tatra vai |*
>
> *parasparam apekṣitvād yuktā caikatra saṅgatiḥ ||*
>
> Since the activities of the son of Pṛśni are not mentioned in the quotation from the Tenth Canto and Pṛśni's name is not mentioned in the Second Canto quote, the two can be taken as the same person because of the need for both name and activities for *avatāra* descriptions. *Laghu-bhāgavatāmṛta* 1.3.56

One should not say that this verse describes how Nārāyaṇa came from Vaikuṇṭha for Dhruva, and thus this is a separate *avatāra* called Dhruva-priya. The same scripture also says:

atrāgamana-mātreṇa yadi syād avatāratā |

anyatrāpi prasajyeta yatheṣṭaṁ tat-prakalpanā ||57||

If one were to argue that the Lord could be considered a separate *avatāra* for just approaching Dhruva, this should apply to other forms of the Lord also. *Laghu-bhāgavatāmṛta* 1.3.57

|| 2.7.9 ||

yad venam utpatha-gataṁ dvija-vākya-vajra-
niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam |
trātvārthito jagati putra-padaṁ ca lebhe
dugdhā vasūni vasudhā sakalāni yena ||

TRANSLATION

When the *brāhmaṇas* prayed for his appearance, Pṛthu appeared and delivered his father Vena who had fallen to hell and whose powers had been burned up by the thunderbolt words of the *brāhmaṇas*. Thus he was worthy of the name *putra* (son). He milked the earth of food and other items.

COMMENTARY

This described Pṛthu. When (*yad*) prayed for (*arthitaḥ*) by the sages, the Lord appeared, and having delivered Vena, who had fallen to hell, he got the name *putra.* The word *putra* is derived as follows:

puṁ-nāmno narakādy asmāt pitaraṁ trāyate sutaḥ |

tasmāt putra iti proktaḥ svayam eva svayaṁbhuvā ||

The son delivers (*trāyate*) his father from the hell called *put*. Thus he is called *putra.*

How did he do this? It is described in the *Vāmana Purāṇa* that Prthu heard from Nārada that his father, whose powers had been burned up by the thunderbolt curse of the *brāhmaṇa*s, after suffering in hell, had attained a low body of a leper. Pṛthu brought him to Pṛthu lake at Kurukṣetra and, by bathing him there, delivered him from his unremitting suffering. After that, he milked the earth for food and other items (*vūsuni*).

|| 2.7.10 ||

nābher asāv ṛṣabha āsa sudevi-sūnur
yo vai cacāra sama-dṛg jaḍa-yoga-caryām |
yat pāramahaṁsyam ṛṣayaḥ padam āmananti
svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ ||

TRANSLATION

Ṛṣabha, who performed *jaḍa-yoga*, and whose renunciation is practiced by other sages, was the son of Sudevī and King Nābhi. He was situated in himself, had controlled senses, and gave up all material association.

COMMENTARY

This verse describes Ṛṣabhadeva. He appeared as the son of Sudevi and Nābhi. He practiced *yoga* as if he was inanimate (j*aḍa*). The sages practice the characteristics of his renunciation. What type of person was he? He was situated in himself (*svasthaḥ*).

One may object that after renouncing everything he again attained worldy connection by gaining worshippers. He gave up completely the association of those sages who followed his renunciation. He had no affection for them, thinking that they did not understand his type of renunciation. Thus they became dried up. One should see the story (in the Fifth Canto) for the details.

|| 2.7.11 ||

satre mamāsa bhagavān haya-śīraṣātho

sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ |

chandomayo makhamayo 'khila-devatātmā

vāco babhūvur uśatīḥ śvasato 'sya nastaḥ ||

TRANSLATION

At my sacrifice the Lord, the very form of sacrifice, golden in color, appeared as Hayagrīva. From the breathing of his nostrils the charming Vedas, complete with meters, sacrifices and prayers to the *devatās*, appeared.

COMMENTARY

Hayagrīva is described. At my sacrifice *(satre*), the Lord appeared as Hayagrīva. From the exhaling (*śvasataḥ*) of Hayagrīva (*asya*) through his nostrils (*nastaḥ*) the pleasant (*uśatīh)* words of the Vedas appeared. The three words *chandomayo makhamayo 'khila-devatātmā* describe *karma-kāṇḍā, jñāna-kāṇḍā* and *devatā kāṇḍā śrutis.* Instead of *makhamaya* sometimes *amṛtamaya* is seen.

|| 2.7.12 ||

matsyo yugānta-samaye manunopalabdhaḥ

kṣoṇī-mayo nikhila-jīva-nikāya-ketaḥ |

visraṁsitān uru-bhaye salile mukhān me

ādāya tatra vijahāra ha veda-mārgān ||

TRANSLATION

Matsya, appearing at the end of the *manvantara*, seen by the future Vaivasvata Manu, acted as the shelter for the earth and all the living beings, and taking up the Vedas which has slipped from my (Brahmā's) mouth into the water, played in the frightening waters.

COMMENTARY

Matsya is described. He was seen by the future Vaivasvata Manu at the end of the *Yuga*. He became the shelter of the earth and others as well as the four types of *jīvas.* He took up the Vedas which has dropped from my mouth into the frightening waters and played in that water.

|| 2.7.13 ||

kṣīrodadhāv amara-dānava-yūthapānām

unmathnatām amṛta-labdhaya ādi-devaḥ |

pṛṣṭhena kacchapa-vapur vidadhāra gotraṁ

nidrākṣaṇo 'dri-parivarta-kaṣāṇa-kaṇḍūḥ ||

TRANSLATION

In the form of a turtle, the Lord held up Mandara Mountain on his back so that the *devatās* and Dānavas could obtain nectar from churning the milk ocean, while he took the opportunity to sleep and relieve himself of itching by the turning of the mountain on his back.

COMMENTARY

This describes Kūrma. The lord, who took the opportunity to sleep, or was joyfully sleeping, held up the Mandara Mountain (*gotram*) for attaining nectar from the milk ocean, to relieve his itching by the turning of the mountain. The verb *kaṣ* means to destroy. The form *kaṣāṇa* is poetic license**.**

|| 2.7.14 ||

traipiṣṭaporu-bhaya-hā sa nṛsiṁha-rūpaṁ

kṛtvā bhramad-bhrukuṭi-daṁṣṭra-karāla-vaktram |

daityendram āśu gadayābhipatantam ārād

ūrau nipātya vidadāra nakhaiḥ sphurantam ||

TRANSLATION

To remove the *devatās'* great fears, taking the form of Nṛsiṁha, with frightening face, fangs and frowns, the Lord, after placing Hiraṇyakaśipu on his thighs, using his claws, tore apart the king of the Daityas, who had suddenly appeared and rushed towards him with his club.

COMMENTARY

This verse describes Nṛsiṁha. This form destroyed the great fears of the *devatās* (*traipiṣṭapa*). With his club, the king of the Daityas, Hiraṇyakaśipu, rushed close (*ārāt*) to the Lord, who had a frightening face with fangs and frowns.

|| 2.7.15 ||

antaḥ-sarasy uru-balena pade gṛhīto

grāheṇa yūtha-patir ambuja-hasta ārtaḥ |

āhedam ādi-puruṣākhila-loka-nātha

tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya ||

TRANSLATION

When the king of the elephants was bitten on his foot by a powerful crocodile while in the water and suffering because of that, taking a lotus in his trunk, he cried out, "O first person, master of all people, famous for purifying, auspicious to the ear!"

COMMENTARY

Two verses describe the *avatāra* Hari. The elephant calls out four names of the Lord. "You possess a human form from the beginning (*ādi-puruṣa*) but I, because of being a *jīva*, had a human form previously but now have an elephant form. You are the master of all people (*akhila-loka-nātha*). You can also be my master. You are famous for purifying (*tīrtha-śravaḥ*), and, therefore, you should purify me of the sin of this low birth. I have heard your auspicious name (*śravaṇa-maṅgala*) from the mouth of my *guru.* How, then, can I be in this inauspicious position now?"

|| 2.7.16 ||

śrutvā haris tam araṇārthinam aprameyaś

cakrāyudhaḥ patagarāja-bhujādhirūḍhaḥ |

cakreṇa nakra-vadanaṁ vinipāṭya tasmād

dhaste pragṛhya bhagavān kṛpayojjahāra ||

TRANSLATION

The immeasurable Hari, hearing his desire to surrender, holding the *cakra* in his hand and mounted on Garuḍa, attacked the mouth of the crocodile, grabbed the elephant by his trunk and mercifully delivered him.

COMMENTARY

Araṇārthinam means longing for surrender.

|| 2.7.17 ||

jyāyān guṇair avarajo 'py aditeḥ sutānāṁ

lokān vicakrama imān yad athādhiyajñaḥ |

kṣmāṁ vāmanena jagṛhe tripada-cchalena

yācñām ṛte pathi caran prabhubhir na cālyaḥ ||

TRANSLATION

The Lord of sacrifice, though younger than the other sons of Aditi, taking the form of Vāmana, surpassing all the worlds by his step, took the whole earth on the pretext of begging three steps. Without Vāmana begging from him, Bali who followed the path of *dharma,* could not be made to give up his wealth.

COMMENTARY

Though the controller of sacrifices, in the form of Vāmana, was younger than the other sons of Aditi (the twelve Ādityas), he was the best in qualities.

How can the Lord practice deception and beg land? Without begging, he who follows *dharma* could not be induced to give up his wealth.

|| 2.7.18 ||

nārtho baler ayam urukrama-pāda-śaucam

āpaḥ śikhā[149]*-dhṛtavato vibudhādhipatyam |*

yo vai pratiśrutam ṛte na cikīrṣad anyad

ātmānam aṅga manasā haraye ’ bhimene ||

TRANSLATION

O Nārada! Bali did not want the kingdom of heaven he had previously gained by force, for he held tightly to his head the water from the feet of Vāmana. He did not want to do anything except fulfill his promise and offered his body to the Lord with faith.

COMMENTARY

One may worry that it is improper to remove Bali’s wealth by begging. But the Lord takes away with the intention of giving much more, such as his own planet. The kingdom of heaven, which was previously taken by force, was not Bali’s objective now, even if it were to be given. Why? He held completely (*ā*) the water (*apaḥ*) from the feet of Vāmana on his head, even though he was cursed by Śukrācārya. O Nārada (*aṅga*)! He did not want to do anything except fulfill his promise. *Acikīrṣat* is the proper form. *Cikīrṣad* is poetic license. He agreed to give his body, his identity, to the Lord for fulfilling the third step.

149

|| 2.7.19 ||

tubhyaṁ ca nārada bhṛśaṁ bhagavān vivṛddha-

bhāvena sādhu parituṣṭa uvāca yogam |

jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ

yad vāsudeva-śaraṇā vidur añjasaiva ||

TRANSLATION

O Nārada! The Lord as Hamṣa, greatly pleased with your *prema,* spoke about *bhakti-yoga,* knowledge about himself and also that knowledge which removes ignorance in the *jīva,* both of which the pure devotees understand with joy.

COMMENTARY

This verse describes Haṁsa. The Lord as Haṁsa, satisfied by your *prema* (*vivṛddha-bhāvena*) spoke *bhakti-yoga (yogam)* and *jñāna* to you. There are two types of knowledge; one that has Kṛṣṇa, who is the object of devotion, as the subject, and two, that which has the *jīva,* who is the shelter of *bhakti*, as the subject. These are defined by two descriptive terms in the verse. *Bhāgavatam* refers to information for understanding about the Lord's beauty, fragrance, voice, young age, sweetness and attractive qualities in order to attain *prema*. The other type is that which removes the covering of ignorance and reveals (*pradīpam)* the nature of the *jīva* (such as knowledge and bliss), who is the shelter of *bhakti*. These are the two types of knowledge. The pure devotees joyfully (*añjasā*) understand this knowledge. Everywhere in the scriptures, words such as knowledge are used without distinguishing whether they are used to describe another element, or as the main element, with conventional meaning (*rūḍha*), such as in the word *brahma-jñāna.* Similarly *pañhkaja* refers to lotus (the common usage) and other things (anything growing from mud). In other places, however, the words are used according to strict derivation (*yaugika*) as in the following examples:

purā mayā proktam ajāya nābhye

padme niṣaṇṇāya mamādi-sarge

jñānaṁ paraṁ man-mahimāvabhāsaṁ

yat sūrayo bhāgavataṁ vadanti

Previously at the beginning of creation, I spoke to Brahmā sitting on his lotus in lake of my navel the highest knowledge which reveals my pastimes, and which the devotees call the four essential verses of Bhāgavatam. SB 3.4.13

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ

janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam

2.7

Bhakti dedicated to Lord Kṛṣṇa, endowed with special moods, quickly produces detachment from material goals and knowledge of the Lord devoid of the desire for liberation. SB 1.2.7

aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām

yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend. SB 10.14.32

Other examples are *pañkajam vartma durgamam*: the road which has become muddy (*pañkajam*---instead of meaning a lotus) is difficult to pass. *Maṇḍapaṁ bhojayej janam*: the man should enjoy the hall. *Bhojayet* also means “should eat”.

In *Viṣṇu-dharmottara* it is said that the Lord as Haṁsa spoke *bhakti-yoga* to Nārada, not impersonal *jñāna.* However it is also said:

yadā tvaṁ sanakādibhyo yena rūpeṇa keśava |
yogam ādiṣṭavān etad rūpam icchāmi veditum ||

O Keśava! I desire to know that form of *yoga* which you taught to the Kumāras.

That Haṁsa taught *jñāna* to the Kumāṛas. It should be understood to be a different Haṁṣa. *Tubhyaṁ ca* (unto you also) in the verse indicates that the Lord spoke *bhakti-yoga* to Nārada who was also an *avatāra.* Thus Brahmā indicates that Nārada is also an *avatāra.*

|| 2.7.20 ||

cakraṁ ca dikṣv avihataṁ daśasu sva-tejo

manvantareṣu manu-vaṁśa-dharo bibharti |

duṣṭeṣu rājasu damaṁ vyadadhāt sva-kīrtiṁ

satye tri-pṛṣṭha uśatīṁ prathayaṁś caritraiḥ ||

TRANSLATION

During the *manvantara*, the Lord, as the protector of the dynasty of Manu, assumed great power like the Sudarśana-cakra, which is unimpeded in ten directions. He punished the evil kings and spread his attractive glories up to Satya-loka by his qualities.

COMMENTARY

This verse describes the *manvantara-avatāra.*[150] The Lord, as the protector of Manu's family, assumed great power like the Sudarśana-cakra which is unimpeded in the ten directions, He punished the evil kings. He spread his attractive glories even up to Satya-loka which is above the three worlds.

|| 2.7.21 ||

dhanvantariś ca bhagavān svayam eva kīrtir

nāmnā nṛṇāṁ puru-rujāṁ ruja āśu hanti |

yajñe ca bhāgam amṛtāyur avāvarundha[151]

āyuṣya-vedam anuśāsty avatīrya loke ||

TRANSLATION

The Lord by the name Dhanvantari, personified fame, quickly destroyed the diseases of the seriously ill. At the sacrifice, empowered to give people long life by making them free of disease, he obtained the portion of nectar taken by the demons, and, appearing in this world as *avatāra*, founded Ayurveda.

COMMENTARY

[150] Foureen *manvantara avatāras* appear in one day of Brahmā.

[151]

This verse describes Dhanvantari. The Lord by the name Dhanvantari is the embodiment of fame (*svayam kīrtiḥ*). He was the cause of making people live as if immortally, by making them free of disease (*amṛtāyuḥ*). He took the portion previously taken by the demons (if the version reads *avāpa ruddham*). He obtained the portion taken from the demons (*avāvarundha*). He propagated the Veda concerning healthy life.

|| 2.7.22 ||

kṣatraṁ kṣayāya vidhinopabhṛtaṁ mahātmā
brahma-dhrug ujjhita-pathaṁ narakārti-lipsu |
uddhanty asāv avani-kaṇṭakam ugra-vīryas[152]
triḥ-sapta-kṛtva urudhāra-paraśvadhena ||

TRANSLATION

With his sharp axe, the greatly powerful Lord twenty-one times killed the *kṣatriyas*, thorns in the earth, who had committed violence against the *brāhmaṇas,* had strayed from the path of the Vedas, had desired suffering in hell, and thus became an offering to death according to the rules.

COMMENTARY

This verse describes Paraśurāma. He killed the *kṣatriyas*, who were an offering (*upabhṛtam*) to death *(kṣayāya*) according to the rules. This means that they were offered up as a gift to Paraśurāma who was filled with *raudra-rasa*. The *kṣatriyas* committed violence against the *brāhmaṇas.* That was the reason why he killed them.

|| 2.7.23 ||

asmat-prasāda-sumukhaḥ kalayā kaleśa
ikṣvāku-vaṁśa avatīrya guror nideśe |
tiṣṭhan vanaṁ sa-dayitānuja āviveśa
yasmin virudhya daśa-kandhara ārtim ārcchat ||

TRANSLATION

The kind Lord, merciful to all of us, the Llord of all parts, appeared in the Ikṣvāku dynasty along with his brothers, and, following the order of his *guru,* lived in the forest with Lakṣmaṇa. By opposing Rāma, Rāvaṇa lost his life.

COMMENTARY

152

Rāma is described in three verses. Rāma was kind *(sumukhaḥ*), showing mercy (*prasāda*) to all of us, from Brahmā to the non-moving entities. This indicates Rāma's very merciful nature. He appeared in the Ikṣvāku dynasty along with Lakṣmaṇa and his brothers *(kalayā).* He was the Lord of parts (*kaleśaḥ*) and he was perfect. *Śruti* says *cinmaye 'smin mahā-viṣṇau jāte dāśarathe harau*: the Lord, Mahā-viṣṇu, was born as Rāma, and was fully spiritual. (*Rāma-tāpaṇi Upaniṣad*) *Smṛti* says: *nṛsiṁha-rāma-kṛṣṇeṣu ṣāḍguṇyaṁ paripūritam*: Nṛsiṁha, Rāma and Kṛṣṇa are complete with all good qualities. (*Padma Purāṇa*) Rāvaṇa achieved destruction (*ārtim ārcchat*) by Rāma.

|| 2.7.24 ||

yasmā adād udadhir ūḍha-bhayāṅga-vepo
mārgaṁ sapady ari-puraṁ haravad didhakṣoḥ |
dūre suhṛn-mathita-roṣa-suśoṇa-dṛṣṭyā
tātapyamāna-makaroraga-nakra-cakraḥ ||

TRANSLATION

The ocean, trembling in fear, filled with groups of crocodiles, snakes and *makaras* burning from his hot glances caused by his rising anger which was due to separation from Sītā who was far away, immediately gave a path to Rāma, who desired to burn Laṅka, just as Śiva burned Tripura.

COMMENTARY

The ocean, trembling in fear, gave a path to Rāma, who desired to burn Laṅka, just as Śiva burned Tripura. The possessive case (*didhakṣoḥ*) here represents the dative case. That ocean was filled with groups of crocodiles, snakes and *makaras* which were scorched by his red glances, caused by his frightening anger, which was due to separation from Sītā (*suhṛn*) who was far away.

|| 2.7.25 ||

vakṣaḥ-sthala-sparśa-rugna-mahendra-vāha-
dantair viḍambita-kakubjuṣa ūḍha-hāsam |
sadyo 'subhiḥ saha vineṣyati dāra-hartur
visphūrjitair dhanuṣa uccarato 'dhisainye ||

TRANSLATION

Rāma would immediately remove the loud laugh of Rāvaṇa, who turned the directions white with the fragments of Airāvata's tusk which broke when it collided with his chest, just by the twang of his bow which moved wonderfully through the battlefield.

COMMENTARY

Rāvaṇa had turned the directions white with the tusks of Indra's elephant, which broke on contacting his chest. The pieces of broken tusk fled in all directions or served all directions (*kakub juṣaḥ*). Rāvaṇa, who stole his wife (*dāra-hartuḥ*), gave a loud laugh. Rāma would immediately remove the pride of Rāvaṇa, who thought "There is no one equal to me" along with his life airs, by the twang of his bow, which moved wonderfully among the troops of both sides. There is another version with *kakub-jaya-rūḍha-hāsam*: pride which increased his victory in all directions.

|| 2.7.26 ||

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni ||

TRANSLATION

Kṛṣṇa, with skillfully bound up hair, whose method of attainment is unknown to men, having made his appearance to relieve the earth of the suffering caused by the armies of demons, and to relieve the devotees of their pain of separation, will perform activities whose sweetness will hide his powers.

COMMENTARY

Now Kṛṣṇa is described in ten verses. He made his appearance to remove the suffering of the earth and the suffering due to *saṁsāra*, and to relieve the devotees, on this earth, of suffering caused by separation from the Lord. When the earth is afflicted by the troops of kings who are demons (*suretara*), he, who has a course that cannot be detected by us, will appear.

"Though an object is known, a person can fix its nature by giving it a name and form according to his intelligence. For instance, one can say, 'This Kaustubha jewel is actually a ruby.' Or 'Though this is a ruby, actually it is coral.' Thus though this *avatāra* remains unknown in s*varūpa*, that *svarūpa* is described in the Purāṇas, is it not? This person who is very ancient has white and black hair appeared in his portion as Kṛṣṇa. *Viṣṇu Purāṇa* (5.1.59) says *ujjahārātmanaḥ keśau sita-kṛṣṇau mahāmune*: O great sage, he pulled out black and white hairs from himself. *Mahābhārata* 1.189.31-32 also says:

sa cāpi keśau harir udbabarha

śuklam ekam aparaṁ cāpi kṛṣṇam |

tau cāpi keśāvāviśetāṁ yadūnāṁ

kule striyau rohiṇīṁ devakīṁ ca ||

tayor eko balabhadro babhūva

yo 'sau śvetas tasya devasya keśaḥ |

kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva

keśo yo 'sau varṇataḥ kṛṣṇa uktaḥ ||

Viṣṇu took two hairs, one white and black. These two hairs entered the wombs of Rohiṇī and Devakī in the Yadu family. The white hair became Balarāma and the black hair became Kṛṣṇa."

If one examines the superficial meanings of these statements, they are contradictory and therefore should be rejected. Though Nārāyaṇa has a body of bliss and knowledge, totally unaffected by the three *guṇas*, he is described as having white and black hair, because of getting old. However he is described as being eternally young in statements such as *santaṁ vayasi kaiśore:* he has a young age. (SB 3.28.17) And Kṛṣṇa is stated to be the original form of Bhagavān with the statement *kṛṣṇas tu bhagavān svayam* whereas here it says he arose from Viṣṇu's hair*.* Therefore the wise will explain these verses differently.

Sīta-kṛṣṇa-keśa does not mean white and black hair but only expresses its beauty. How does one explain the quotation from *Mahābhārata*? With the idea of "Let my two hairs become successful" Viṣṇu pulled out two hairs, to indicate the colors of Balarāma and Kṛṣṇa (the hairs were not actually black and white). If this explanation is not accepted, the contradiction mentioned above exists about Viṣṇu's age and as well the contradiction to the statement *kṛṣṇas tu bhagavān svayam*. Śrīdhara Svāmī says *kalayā rāmeṇa saha svayaṁ sita-kṛṣṇa-keśo bhagavān eva* j*ātaḥ*: the Llord with beautiful black hair appeared with Balarāma (*kalayā).*

kalayā śilpa-naipuṇya-viśeṣa-vidhinā sitāḥ |

baddhāḥ kṛṣṇā atiśyāmāḥ keśā yeneti vigrahaḥ |

sa evetyasya vaidagdhī-viśeṣotkarṣa īritaḥ //157//

kiṁ vā yaḥ kalayāṁśena syāt sita-śyāma-keśakaḥ |

sa evātrāvatīrṇo 'bhūt śrī-līlā-puruṣottamaḥ //158//

Kṛṣṇa is described as having a form with black hair (*kṛṣṇa*) bound up (*sitāḥ*) with skill (*kalayā*). This is a description of his excellent beauty. Kṛṣṇa, called *līlā-puruṣottama*, with bound up, black hair then appeared along with Lord Kṣīrodakaśāyī as his *aṁśa*. *Laghu-bhāgavatāmṛta* 1.157-158

Jīva Gosvāmī says:

> *aṁśavo ye prakāśante mama te keśa-saṁjñitāḥ iti smṛter mac-chiro-dhāryau sita-kṛṣṇa-kiraṇau dvau prabhū avatariṣyata iti sūcanārthaṁ keśa-dvayoddharaṇam*
>
> *Smṛti* says "*Keśa* means the rays which emanate from me." Thus, when Viṣṇu pulled out two hairs he indicated, "The two Lords whose two rays, black and white, maintain my head, will appear." *Kṛṣṇa-sandarbha*

Not using the word *keśa* to indicate hair (which is the conventional meaning) is an indication that the sages who wrote the scriptures are following the *Bhāgavatam* statement *parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam:* the Vedic seers and *mantras* deal in esoteric terms, and I also am pleased by such confidential descriptions. (SB 11.21.35)

The *Viṣṇu Purāṇa* quotation can be explained as follows. From the *antaḥ-karaṇa,* the two Lords, white and black, forms of happiness (*ka* means happiness *īśa* means lord), being pleased with many prayers, became visible (*ujjahāra*). O great sage! By contemplation the meaning should be understood. (*Muni* means "one who contemplates.") According to *Nāmārtha-varga* the word *ka* means happiness, the head and water. The two verses from *Mahābhārata* should be explained in the same way.

For relieving the earth's suffering with (*sita*) just one his one parts, Kṛṣṇa, the form of happiness (*ka)* and the controller (*īśa*), having both sweetness and power, appeared along with Balarāma. Another meaning of *sīta* is Śiva, another meaning of *kṛṣṇa* is Viṣṇu, and another meaning of *ka* is Brahmā. Thus *sita-krsna-keśaḥ* means "lord of Ṣiva, Viṣṇu and Brahmā." Later it will be said *sa yāvad urvyā bharam īśvareśvaraḥ*: the Lord of lords will move about on earth as long as there is suffering (SB 10.1.22)

What type of activities does Kṛṣṇa perform? These activities completely cover up his great powers. That means that his great powers exist but are covered by the sweetness of his activities. Or the activities cause complete bondage to his glory. This means that his activities bind up everyone's minds by their sweetness. The path unseen by men (*janānupalakṣya-mārga*) indicates the confidential path of *rāgānuga-bhakti.*

|| 2.7.27 ||

tokena jīva-haraṇaṁ yad ulūki-kāyās

trai-māsikasya ca padā śakaṭo 'pavṛttaḥ |
yad riṅgatāntara-gatena divi-spṛśor vā
unmūlanaṁ tv itarathārjunayor na bhāvyam ||

TRANSLATION

He killed Pūtanā when he was just an infant; he overturned the cart with his three- month-old foot; simply by his crawling between the two Arjuna trees which touched the heavens, he uprooted them. Such activities are not possible for other forms of the Lord.

COMMENTARY

Here his activities are described. He killed Pūtanā when he was a small baby (*tokena*), not when he was bigger in body, but when he was very small, and could be killed easily. He did not show a form like Vāmana, who had great power and was very strong and large, extending over the universe, and therefore a more suitable target for being killed. By his foot, which was very tender at three months, he overturned the cart. He was not like Nṛsiṁha who showed huge, tough feet for killing Hiraṇyakaśipu. He uprooted the Arjuna trees by crawling between them while being tied to a mortar, unlike Varāha, who took great care to lift up the earth. These examples of his activities are given to illustrate how Kṛṣṇa's activities cover his powers with their sweetness. These activities are not possible (*na bhāvyam*) for the other *avatāras.*

|| 2.7.28 ||

yad[153] *vai vraje vraja-paśūn viṣa-toya-pītān*[154]
pālāṁs tv ajīvayad anugraha-dṛṣṭi-vṛṣṭyā |
tac-chuddhaye 'ti-viṣa-vīrya-vilola-jihvam
uccāṭayiṣyad uragaṁ viharan hradinyām ||

TRANSLATION

He will bring to life the cows and cowherds who drank the poisonous water by the shower of his merciful, sweet glance. He will drive the snake, whose trembling tongue was full of poison, from the Yamunā, so that he can play in its waters to purify it of the poison.

COMMENTARY

By the shower of his sweet glance of mercy, he brought back to life the cows and the cowherd boys who had drunk poisonous water. This activity also shows his sweetness hiding his powers. He drove the snake from the Yamunā so that he could play in her waters to purify it of the poison.

|| 2.7.29 ||

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tat karma divyam iva[155] *yan niśi niḥśayānaṁ*
dāvāgninā śuci-vane paridahyamāne |
unneṣyati vrajam ato 'vasitānta-kālaṁ
netre pidhāpya sa-balo 'nadhigamya-vīryaḥ ||

TRANSLATION

When that same night, a fire burns up the forest of reeds dry from the summer heat, he whose strength cannot be understood, along with Balarāma, will rescue the dozing inhabitants of Vraja for whom death is certain, by having them close their eyes.

COMMENTARY

To mention that his activities appear to be transcendental is customary speech. Actually all his activities are spiritual. The Lord says *janma karma ca me divyam.* (BG 4.9) On the night that Kāliya was killed, when the forest, dry from the summer heat (*śuci*), is burning due to a forest fire, he will deliver (*unneṣyati*) the inhabitants who are certain (*avasita*) to die. The forest was composed of dry reeds. He made them close their eyes.

|| 2.7.30 ||

gṛhṇīta yad yad upabandham amuṣya mātā
śulbaṁ sutasya na tu tat tad amuṣya māti |
yaj jṛmbhato 'sya vadane bhuvanāni gopī
saṁvīkṣya śaṅkita-manāḥ pratibodhitāsīt ||

TRANSLATION

Yaśodā took rope to bind him up but the rope was not sufficient to tie him. She also saw in his gaping mouth the universe, and then, with a worried mind, recovered her affection for him as her son.

COMMENTARY

Mother Yaśoḍā took a rope (*śulbam*) to tie him up, but it was not big (*na māti)* enough to tie him. Yaśoḍā (*gopī*), seeing all the worlds in his open mouth, was first astonished. *Kiṁ svapna etad uta deva-māyā*: was this a dream or some illusion of the *devatās*? (SB 10.8.40) Then she understood that her child had great powers*. atho amuṣyaiva mamārbhakasya yaḥ kaścanautpattika ātma-yogaḥ*: has this been manifested by my own intelligence, or is it some mystic power exhibited by my child? (SB 10.8.40) Did Kṛṣṇa do this? Then after that, she recovered (*pratibodhitā*). She realized the sweetness of her affection for her child, which counteracted her realization of his powers. She had previously thought "He is Nārāyaṇa. Let him destroy my materialistic affection for him, seeing him as my child" with such words as *praṇatāsmi tat-padam (*SB 10.8.40): I pay respects to his lotus feet.

|| 2.7.31 ||

155

nandaṁ ca mokṣyati bhayād varuṇasya pāśād
gopān bileṣu pihitān maya-sūnunā ca |
ahny āpṛtaṁ niśi śayānam atiśrameṇa
lokaṁ[156] *vikuṇṭham upaneṣyati gokulaṁ sma ||*

TRANSLATION

He will deliver Nanda from the fearful ropes of Varuṇa and deliver the cowherd boys hidden in caves by Vyoma. He will take the inhabitants of Vraja, who will be busy looking for Nanda and Kṛṣṇa all day, and fall asleep exhausted at night, to Vaikuṇṭha-loka.

COMMENTARY

He will deliver Nanda from the fearful ropes of Varuṇa. Nanda will fear that Varuṇa, binding him with ropes, will keep him in his planet because he had bathed at a forbidden time. But actually Nanda would not be bound up by Varuṇa, but would be taken to his planet for a few moments, so that Varuṇa could see Kṛṣṇa. And he delivered the cowherd boys hidden in the caves by Vyoma (*maya-sūnunā*). He will take the inhabitants of Vraja, who will be engaged all day long in looking for Kṛṣṇa and Nanda (who will be with Varuṇa) and fall asleep at night exhausted, to Vaikuṇṭha.[157]

|| 2.7.32 ||

gopair makhe pratihate vraja-viplavāya
deve 'bhivarṣati paśūn kṛpayā rirakṣuḥ |
dhartocchilīndhram iva sapta-dināni sapta-
varṣo mahīdhram anaghaika-kare salīlam ||

TRANSLATION

When Indra, deprived of sacrifice by the cowherds, showered rain to flood Vraja, Kṛṣṇa, only seven years old, desiring to protect the cows by his mercy, will effortlessly hold up Govardhana like an open umbrella for seven days with one hand, without getting tired.

COMMENTARY

Deve means Indra. Kṛṣṇa desired to protect them (*rirakṣuḥ* should be *rirakṣiṣuḥ*). *Ucchilīndhram* means "like an open umbrella." *Anaghaika-kare* means "with one hand without getting tired."

|| 2.7.33 ||

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157 This is actually Aiśvarya-goloka according his comments on SB 10.28.

krīḍan vane niśi niśākara-raśmi-gauryāṁ
rāsonmukhaḥ[158] *kala-padāyata-mūrcchitena |*
uddīpita-smara-rujāṁ vraja-bhṛd-vadhūnāṁ
hartur hariṣyati śiro dhanadānugasya ||

TRANSLATION

Inclined to perform the *rāsa* dance, Kṛṣṇa will sport in the night made white by the rays of the moon, and will cut off the head of Śaṅkhacūḍa, follower of Kuvera, who will attempt to steal the cowherd men's wives whose love for Kṛṣṇa was incited by the modulations coming from the sweet, low melodies of his flute.

COMMENTARY

What kind of night will it be? It will be made white by the rays of the moon. Inclined to perform the *rāsa* dance, he will sport. On another day in the future, the killing of Śaṅkhacūḍa will take place. It is mentioned together with the *rāsa* dance because it will take place near the place of the *rāsa* dance on another day. He will cut off the head of Śaṅkhacūḍa who will steal the wives of the cowherd men (*vraja-bhṛt*), whose love for Kṛṣṇa will be excited by the modulations coming from low, sweet songs. Or, he will perform *rāsa* dance in the middle of the night, after killing Śaṅkhacūḍa, since it is first mentioned that he will become inclined to the *rāsa* dance (*rasonmukhaḥ*).

|| 2.7.34-35 ||

ye ca pralamba-khara-dardura-keśy-ariṣṭa-
mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ |
anye ca śālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ ||

ye vā mṛdhe samiti-śālina ātta-cāpāḥ
kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ |
yāsyanty adarśanam alaṁ[159] *bala-pārtha-bhīma-*
vyājāhvayena hariṇā nilayaṁ tadīyam ||

TRANSLATION

The demons headed by Pralambha, Dhenuka, Baka, Keśī, Ariṣṭa, the wrestlers, Kuvalayāpīḍa, Kaṁṣa, Kālayavana, Dvivida, Pauṇḍraka, Śālva, Narakāsura, Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmi, as well as those with bow in hand glorious in fighting on the battlefield, such as the Kāmbojas, Matsyas, Kurus, Sṛñjayas, and Kaikayas will attain *sāyujya* or Vaikuṇṭha by the Lord or through his instruments Balarāma, Arjuna, Bhīma and others.

COMMENTARY

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Vyāsa, having described somewhat the Vṛndāvana pastimes because of their extreme sweetness, indicates in summary the other pastimes -- the killing of demons -- in two verses. Some of these demons will attain *sāyujya* and some will attain Vaikuṇṭha. *Kharaḥ* refers to Dhenuka, *Darduraḥ* refers to Baka. *Ibha* refers to Kuvalayāpīḍa. *Kuja* means Narakāsura. *Kapi* means Dvivida. *Samiti-śālinaḥ* means those who shine in battle. Pralamba, Dhenuka, Dvivida, Balvala, and Rukmi were killed by Balarāma. Bhīma and Arjuna killed the Kāmbojas and others. Pradyumna killed Śambara. Mucukunda killed Yavana. The Lord did not kill them. Thus their names are also mentioned in the phrase *bala-pārtha-bhīma-vyājāhvayena*: they will attain liberation by the Lord who is also called Balarāma, Arjuna and Bhīma. Subdued by him, the seven bulls will attain liberation at another time (since they were animals). Among the demons Pralamba, Dhenuka and others will get *sāyujya* and Pauṇḍraka, Dantavakra and others will get Vaikuṇṭha. This will be understood from later statements.

|| 2.7.36 ||

kālena mīlita-dhiyām avamṛśya nṝṇāṁ
stokāyuṣāṁ sva-nigamo bata dūra-pāraḥ |
āvirhitas tv anuyugaṁ sa hi satyavatyāṁ
veda-drumaṁ viṭa-paśo vibhajiṣyati sma ||

TRANSLATION

The Lord, seeing that the ocean of the Vedas composed by himself will be difficult to cross by people whose lives are short and whose intelligence has been limited by time, will appear in every *kalpa* as the son of Satyavatī and divide the tree of the Vedas into branches.

COMMENTARY

This verse describes Vyāsadeva. Considering that the ocean of the Vedas written by himself was difficult to cross (*dūra-pāraḥ*) for the men with short lives and whose intelligence has been reduced by time, Vyāsa appears in every *kalpa* to Satyavatī and divides the Vedas into branches. *Anuyugam* means every *kalpa* or day of Brahmā.[160]

|| 2.7.37 ||

deva-dviṣāṁ nigama-vartmani niṣṭhitānāṁ
pūrbhir mayena vihitābhir adṛśya-tūrbhiḥ |
lokān ghnatāṁ mati-vimoham atipralobhaṁ
veṣaṁ vidhāya bahu bhāṣyata aupadharmyam ||

TRANSLATION

[160] This implies that he actually appears only once in a day of Brahmā. The other forms mentioned in Viṣṇu Purāṇa and *Mahābharata* are therefore *aṁśa* forms only.

When the demons, fixed in Vedic learning,[161] kill people using fortresses traveling at great speeds so that they are not seen by the enemy, built by Maya, the Lord will take the dress of a non-believer and will speak many alluring heretical doctrines to bewilder their minds.

COMMENTARY

This verse describes Buddha. When the demons fixed in the path of the Vedas kill people from fortresses made by Maya and travel at speeds so that they cannot be seen by the enemy, the Lord, wearing the dress of a non-believer, will speak many heretical teachings (*aupadharmyam*) which will bewilder them, being very alluring to their minds. *Aupadharmyam* means related to *upadharma.*

|| 2.7.38 ||

yarhy ālayeṣv api satāṁ na hareḥ kathāḥ syuḥ
pāṣaṇḍino dvija-janā vṛṣalā[162] nṛ-devāḥ |
svāhā svadhā vaṣaḍ iti sma giro na yatra
śāstā bhaviṣyati kaler bhagavān yugānte ||

TRANSLATION

When the topics of the Lord are not heard in the houses of the devotees, when the *brāhmaṇas* are heretical, the kings are *śūdras* and the words of sacrifice *svāhā, svadhā* and *vaṣaṭ* are not uttered, the Lord will appear as Kalki at the end of Kali-yuga as the punisher.

COMMENTARY

This verse describes Kalki. *Vṛṣalāḥ* means *śūdras. Nṛ-devāḥ* means kings. At the end of Kali-yuga (*kaler yugānte*) the Lord will appear. The particular *avatāras* should be seen in proper perspective. In the conversation between Brahmā and Nārada, Varāha and others had already appeared in the past. Some of the *Manvantara-avatāras* had appeared in the past and some will appear in the future. Dhanvantari and Paraśurāma existed then. Rāma and others are in the future. In the verses, sometimes the tenses do not reflect this, because of necessities of meter.

|| 2.7.39 ||

sarge tapo ’ham ṛṣayo nava ye prajeśāḥ
sthāne ’tha dharma-makha-manv-amarāvanīśāḥ |
ante tv adharma-hara-manyu-vaśāsurādyā[163]
māyā-vibhūtaya imāḥ puru-śakti-bhājaḥ ||

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[161] Śrīdhara Svāmī says by the strength of their learning they build the weapons. Other commentators take “learned in the Vedas” to modify the people who get killed by the demons. Jīva Gosvāmī says because they do not hear the proper conclusions of the Vedas, they act as demons.

[162]

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TRANSLATION

The *vibhūtis* of *māyā*, filled with great *śakti,* are austerity, myself, the sages and the nine Prajāpatis for creation; *dharma*, sacrifice, the Manus, the *devatās*, and kings for maintenance; and *adharma*, Śiva, the snakes, and demons for destruction.

COMMENTARY

This verse describes the *vibhūtis* of the *guṇāvatāras* within the material world according to divisions. For maintenance (*sthāne*) there are *dharma,* sacrifices, the Manus, the *devatās,* and kings. *Ante* means destruction. *Manyu-vaśāḥ* means snakes and others who are controlled by anger.

|| 2.7.40 ||

viṣṇor nu vīrya-gaṇanāṁ katamo ’rhatīha
yaḥ pārthivāny api kavir vimame rajāṁsi |
caskambha yaḥ sva-raṁhasāskhalatā[164] *tri-pṛṣṭhaṁ*
yasmāt tri-sāmya-sadanād uru-kampayānam ||

TRANSLATION

Can even a person who is able to count the particles of dust on earth estimate the glories of Viṣṇu, who paralyzed the universe by his swift, firm step, which caused trembling starting from the outermost layer of *prakṛti?*

COMMENTARY

It is not possible to explain completely the *līlāvatāras* of the Lord. Is it possible to estimate the power of Viṣṇu? The word *kartum* is missing. He paralyzed the universe with the swiftness of his foot as Trivikrama, which caused tremendous trembling starting from the outermost layer of *prakṛti* (*tri-sāmya-sadanād*). There is the Vedic *mantra*:

> *viṣṇor vīryāṇi kiṁ prāvocaṁ yaḥ pārthivāny api vimane rajāṁsi*
> *yo ’skambhayad uttaraṁ sadhasthaṁ vicakramāṇas tredhorugāya*
>
> Can even he, who measures the dust of the earth, describe the powers of much praised Viṣṇu who took three steps and paralyzed the upper worlds along with the *devatās*?

Here is the meaning. Can even he, who measures the dust of the earth, describe the powers of much praised Viṣṇu who took three steps and paralyzed

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the upper worlds (*uttaram*) along with the *devatās* (*sadhastham*)? *Stham* means *devatās* and *sadha* means “with.”

|| 2.7.41 ||

nāntaṁ vidāmy aham amī munayo ’gra-jās te
māyā-balasya puruṣasya kuto ’varā ye |
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo ’dhunāpi samavasyati nāsya pāram ||

TRANSLATION

I and the sages such as the Kumāras, who are your elder brothers, do not know the limit of the strength of the Lord’s material energy, what to speak of others. Even Śeṣa, who has been singing the glories of the Lord till the present with his thousand heads, has not been able to find an end to them.

COMMENTARY

This is further explained. I do not know the end of the strength of his *māyā-śakti*, what to speak of his spiritual energy. Śeśa does not attain an end to singing his qualities pertaining to the material and spiritual worlds.

|| 2.7.42 ||

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam |
te dustarām atitaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye ||

TRANSLATION

Those to whom the infinite Lord shows mercy -- when they attain devotees who are surrendered completely to the lotus feet of the Lord and who have no material desires -- cross the insurmountable ocean of *māyā* and understand the Lord. They are devoid of the intelligence which thinks in terms of “my body” and the “bodies of my family members” which are worthy food for dogs and jackals.

COMMENTARY

“If you cannot know the Lord then realization of him is without foundation.” That is answered in this verse. Only those person to whom the Lord shows mercy saying, “Let these persons know me,” cross the ocean of *māyā* and know the Lord. The *śruti* says:

nāyām ātmā pravacanena labhyo na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhās tasyaiṣa ātmā vivṛṇute tanuṁ svām

> The Lord is not attained by speaking or intelligence or much hearing. The Lord is attained by that person alone whom the Lord chooses. He reveals his own form to that person. *Muṇḍaka Upaniṣad* 3.2.3

What are the symptoms of his mercy? There should be persons without material desires (*nirvyalīkam*), who take shelter of the Lord's feet with indifference to *karma* and *jñāna* (*sarvātmanā*). The principal function of his *śakti* of mercy is to manifest pure *bhakti*. That pure *bhakti* is manifested in people by his devotees. (Thus mercy is obtained by getting association of devotees.) If they attain that association then they cross *māyā* and attain knowledge of the Lord. Gaining knowledge of the Lord is indicated by the word *ca.* By what symptoms should *māyā's* affliction and freedom from that affliction (knowledge) be known? One thinks of "me" and "mine," -- of one's own body and the bodies of children and others, which are worthy food for dogs and jackals. Those who attain mercy are free from this conception.

|| 2.7.43-45 ||

vedāham aṅga paramasya hi yoga-māyāṁ
yūyaṁ bhavaś ca bhagavān atha daitya-varyaḥ |
patnī manoḥ sa ca manuś ca tad-ātmajāś ca
prācīnabarhir ṛbhur aṅga uta dhruvaś ca ||

ikṣvākur aila-mucukunda-videha-gādhi-
raghv-ambarīṣa-sagarā gaya-nāhuṣādyāḥ |
māndhātr-alarka-śatadhanv-anu-rantidevā
devavrato balir amūrttarayo dilīpaḥ ||

saubhary-utaṅka[165]*-śibi-devala-pippalāda-*
sārasvatoddhava[166]*-parāśara-bhūriṣeṇāḥ |*
ye 'nye vibhīṣaṇa-hanūmad-upendradatta-
pārthārṣṭiṣeṇa-vidura-śrutadeva-varyāḥ ||

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TRANSLATION

O Nārada! I, you, Śiva, Prahlāda, Śatarūpā, Svāyambhuva, his sons, Prācīnabarhi, Ṛbhu, Aṅga, Dhruva, Ikṣvaku, Aila, Mucukunda, Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Mandhātā, Alarka, Śatadhanvā, Anu, Rantidevā, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Dadhīci, Uddhava, Parāśara, Bhūriśeṇa, Vibhīṣaṇa, Hanumān, Śuka, Arjuna, Ārṣṭiṣeṇa, Vidura, and Śrutadeva know the power of the Lord.

COMMENTARY

"Who has attained identity without me and mine? Where can we see the symptoms of the Lord's mercy?" Because the Lord has shown mercy to me, I know. I speak with the agreement of the knowledgeable devotees. I know according to my realization. I do not know the end of his glories. That was revealed by me previously. *Daitya-varyāḥ* is Prahlāda. *Patnī* is Śatarūpā. *Manu* is Svāyambhuva. His children are Priyavrata, Uttānapāda, Devahūtī and others. Prācīnabarhiṣaḥ drops the *visargas* for metrical reasons. Sometimes Rantidevā and Devavrata are reversed. The loss of *ā* in Śatadhanvā is poetic license. *Devavrata* is Bhīṣma. *Upendradatta* is Śuka.

|| 2.7.46 ||

te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ |
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kim u śruta-dhāraṇā ye ||

TRANSLATION

Women, *śūdras*, Hūṇas, Śabaras and other sinfully born persons also certainly cross over the material world and know the Lord if they learn about the qualities of the devotees of the Lord. If even animals can understand, how much more quickly can humans, who hear from the mouth of *guru,* understand the Lord?

COMMENTARY

Not only those great persons but even lower persons have realized his powers. If they learn about the qualities of those devotees who have surrendered to the Supreme Lord, who takes great steps; if they learn about devotees who do not discriminate between high and low, they also know the powers of the Lord, even if they are swans, elephants, parrots or cranes (*tiryag-janā*). What then to speak of how quickly humans, who hear the name and form of the Lord from the mouth of a *guru*, can know the Lord?

|| 2.7.47 ||

śaśvat praśāntam abhayaṁ pratibodha-mātraṁ

śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam |
śabdo na yatra puru-kārakavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā ||

tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukhaṁ viśokam |

TRANSLATION

Paramātmā is eternally peaceful and fearless, bestows knowledge, is pure, and equal to all. Brahman which is known as unlimited happiness and freedom from grief is one aspect of the Supreme Lord, which words with action as their object and words with many case relations cannot describe. *Māyā,* being ashamed*,* cannot stand before the Lord.

COMMENTARY

"The Lord is revealed in three forms according to the person's qualification as mentioned in the statement *brahmeti paramātmeti bhagavān iti śabdyate* (SB 1.2.11). From SB 2.6.45 until SB 2.7.42, ending with the description of Kalki, the unlimited qualities of Bhagavān have been described. The worshippers of Bhagavān have been described from SB 2.6.42-46. Is it necessary then to speak about Paramātmā and *brahman* now?" This verse answers.

Paramātmā in all the *jīvas* from high to low (*sad-asataḥ*), from Brahmā to the plants, has an impartial disposition (*samam*). He is always (*śaśvat*) extremely (*pra*) peaceful (*śāntam*). This word (having the same meaning as *sama*) is used to describe his control of *sattva-guṇa* as in the following:

> *guṇāḥ sattvādayaḥ śānta-ghora-mūḍhāḥ svabhāvataḥ*
>
> *viṣṇu-brahma-śivānāṁ ca guṇa-yantṛ-svarūpiṇām*
>
> The modes of goodness, passion and ignorance, whose individual natures are peaceful, violent and foolish, are personally regulated by Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively.

The words *śaśvat* (always) and *pra* (extremely) further distinguish *sama*, the effect *of sattva-guṇa.* He is fearless, presiding over the fearful *jīva.* Though he possesses knowledge, he is described by the words *pratibodha-mātram.* This means that he reveals awareness (*bodha*), an effect of *sattva-guṇa.*[167] This is emphasized by the words *prati* (in regard to) and *mātra (*fully). He is pure, presiding over the impure *jīva.*

[167] In BG 14.6 *sattva-guṇa* is characterized by *anāmayam*, meaning peacefulness of the senses, and *prakāśakam*, knowledge.

Paramātmā has been described. Now *brahman* is described. Words indicating objects and implying relationship along with action cannot describe *brahman*.[168] "But you talk about *brahman* in this way. If you say *na yatra puru-kārakavān*, does this not contradict your own words?" The answer is given. *Brahman* is one aspect (*pada*) of the Lord, behind whom stands bashful *māyā*. It is the aspect without qualities, the initial phase of realization of the Lord -- who has spiritual variety, form and qualities. The Lord says *madīyaṁ mahimānaṁ ca paraṁ brahmeti śabditam*: that which is my greatness is called *brahman*. (SB 8.24.38) This means that *brahman* is the greatness of the Lord and is characterized by all-pervasion.

This is the meaning. Words cannot define Bhagavān who possess non-material form and qualities, since sound is a quality of material ether. Thus *māyā* cannot stand before the Lord. However, there are descriptions such as *megha-śyāmaḥ kanaka-paridhiḥ*: he has a dark complexion like a cloud and yellow garments (SB 8.7.17); *paṅkajākṣo 'yam ātmā*: he has lotus eyes. To some degree such words can convey about the Lord to people's minds, by comparison to material objects such as clouds and gold. And people become joyful thinking that they are meditating on the Lord though they, in fact, possess only a semblance of the Lord by their concentration. The Lord, however, under the control of waves of unprecedented mercy, thinks "That devotee is meditating on me". Then he brings that devotee to his feet so that the devotee can serve the Lord. The Lord's *svarūpa* being inexpressible by words becomes accomplished by the Lord's mercy. But how can the *svarūpa* of *brahman* be expressed by words, since it is devoid of material and spiritual qualities? That is the meaning of *śabdo na yatra*. Because *brahman* lacks quality and classification and hence lacks meaningful use of words to correspond to the object (*brahman*), words indicating actions and relationships cannot describe it. Thus the word *brahman* is used simply to denote that object. Though *brahman* is beyond words, it is the formless aspect of Bhagavān who can be described. Since it can be expressed in relation to the Lord for common understanding, even *brahman* becomes expressible through words. This will be explained in SB 10.87. From realization of this *brahman* one attains unrestricted happiness and dissipation of grief (*viśokam*). How much more can the form of B*h*agavā*n* give happiness and dissipation of grief!

|| 2.7.48 ||

sadhryaṅ niyamya yatayo yam akarta-hetiṁ
jahyuḥ svarāḍ iva nipāna-khanitram indraḥ ||

TRANSLATION

The *yogīs* and *sannyāsīs,* who concentrated their mind on *brahman* and Paramātmā, finally give up the *sādhana* of seeing non-difference, being indifferent to that practice, as much as Indra is indifferent to digging a well.

[168] Words do not stand alone. They are related to action, supplied by a verb, and then are expressed in grammatical relationships, such as "in brahman, from brahman, unto brahman, by brahman, of brahman."

COMMENTARY

The worshippers of Paramātmā and *brahman* are described as having the same general form. *Sadhryak* means "that which accompanies," the mind. Masculine gender of *yam* is poetic license. The *yogīs* and *sannyāsis* (*yatayaḥ*), concentrating their minds (*sadhṛyak*) on Paramātmā and *brahman*, should give up the practice (*hetim*) of no distinctions (*akarta*). They do not respect it because it is considered unsuitable. An example is given of losing interest in a process because it is no longer useful. It is like Indra who is the very form of rain (*svarāṭ*), having no interest in digging a well (*nipāna*). Or *svarāṭ* can mean who exists by himself, with wealth. A poor man who becomes wealthy like Indra gives up his shovel which he used when he was a laborer. The devotees of the Lord however respect their *sādhana* twice as much when they attain *prema.* The devotees cannot be included in above statement at all.

|| 2.7.49 ||

sa śreyasām api vibhur bhagavān yato 'sya
bhāva-svabhāva-vihitasya sataḥ prasiddhiḥ |
dehe sva-dhātu-vigame 'nu viśīryamāṇe
vyomeva tatra puruṣo na viśīryate 'jaḥ ||

TRANSLATION

Bhagavān is the bestower of results for all processes, and from him alone the highest perfection of *sādhana* prescribed by the nature of one's *bhāva* appears. When the body dissolves after the departure of the *dhātus,* the *jīva,* being unborn, is not dissolved, like the ether in the body.

COMMENTARY

Without worship of the Supreme Lord, worshippers of Paramātmā and *brahman* cannot attain results. The Lord is the giver (*vibhuḥ*) of liberation, Svarga and other goals (*śreyasām*). Therefore *yogīs, jñānīs* and *karmīs* must worship the Lord in order to attain their respective results. From *Bh*agavān, not from *brahman* or Paramātmā, comes the highest perfection (p*rasiddhiḥ*) of the highest *sādhana* (hearing, chanting, etc.) prescribed by the nature of the devotee's *bhāva* (*dāsya, sakhya* etc.). This means that the devotees of the Lord should not perform *yoga* or *jñāna* for attaining their result, namely, *prema* for the Lord.

If a devotee gives up his body before attaining perfection of his *sādhana* of *bhakti, yoga* or j*ñāna*, what happens? When he is separated from his *dhātus,* and after that (*anu*), the body is dissolved, the *jīva (puruṣaḥ),* like the ether in the body, is not dissolved, because it is actually unborn (*ajaḥ*). It is not born with the body. Taking a suitable body again in a suitable place coming from the impressions of *bhakti, jñāna* or *yoga*, he will perfect himself by performing *sādhana.* It is said *yatate ca tato bhūyaḥ saṁsiddhau kurunandana*: O son of the Kurus, that person born again will try for perfection. (BG 6.43)

|| 2.7.50 ||

so 'yaṁ te 'bhihitas tāta bhagavān viśva-bhāvanaḥ |
samāsena harer nānyad anyasmāt sad-asac ca yat ||

TRANSLATION

Bhagavān, maintainer of the universe, has thus been described in summary. The universe and *jīvas* are none other than the Lord, but arise from the Lord who is different from them.

COMMENTARY

This summarizes the meaning of three chapters. Bhagavān has been described in summary. How is he described? *Sat* means the effect: the universe in totality and in its parts. *Asat* means the cause: the *jīvas.* All of this is none other than the Lord, since the *śaktis* of *māyā* and *jīva* are non-different from the possessor of the *śakti* and the effects of the *śakti* are none other than the *śakti* itself. How do they arise from the Lord? The Lord is different from them (*anyasmāt*). Because the Lord is indifferent to these two *śaktis* – *taṭasthā* and *bahiraṅga* -- the Lord has no fault in his relationship to them. Their non-difference will be shown later in the *Bhāgavatam.*

|| 2.7.51 ||

idaṁ bhāgavataṁ nāma yan me bhagavatoditam |
saṅgraho 'yaṁ vibhūtīnāṁ tvam etad vipulī kuru ||

TRANSLATION

This work called *Bhāgavatam*, spoken to me by the Lord, is a collection of the Lord's *vibhūtis*. You should distribute it everywhere.

COMMENTARY

Are you reciting something astonishing, never heard before? Yes, but I alone do not speak it. The Lord spoke to me this work called the *Bhāgavatam.* Do not consider it just a scripture. It is a collection of *vibhūtis* or powers of the Lord, because in the *Gītā* and other works the word *vibhūti* means a partial *avatāra* of the Lord. The Lord directly remains in this form of scripture. Therefore you should distribute it everywhere. That is Nārada's service.

|| 2.7.52 ||

yathā harau bhagavati nṛṇāṁ bhaktir bhaviṣyati |
sarvātmany akhilādhāre iti saṅkalpya varṇaya ||

TRANSLATION

After making a *saṅkalpa*, you should speak the *Bhāgavatam* in such a way that devotion to Hari, attractor of the mind, Bhagavān, the blissful

object of worship, the essence of all worship and the fulfiller of all desires, will appear in the people of Kali-yuga.

COMMENTARY

But in front of me, the *guru*, you should follow one rule in distributing it. You should speak it so that there will arise devotion in men who will be born in Kali-yuga,. *Bhaviṣyati* stands for *bhavet* (potential form). It is directed to the people of Kali-yuga because it has been said *naṣṭa-dṛśām eṣa purāṇārko 'dhunoditaḥ*: this Purāṇa has now risen for those who have lost sight. (SB 1.3.43) The word *harau*, meaning "to Hari," indicates that the Lord attracts the mind by *prema* and the Lord takes away material life. *Bhagavati* "to Bhagavān," indicates that this form is easy to worship or is blissfully worshipped (since he possesses all wonderful qualities). The Lord is the essence of all forms (*sarvātmani*). By devotion to him, all types of worship are perfected. By devotion to him, all desires are achieved, even material desires *(akhilādhāre*). He should utter a statement of *saṅkalpa*, "Starting from today, I will describe devotion to the Lord."

|| 2.7.53 ||

māyāṁ[169] *varṇayato 'muṣya īśvarasyānumodataḥ*
śṛṇvataḥ śraddhayā nityaṁ māyayātmā na muhyati

TRANSLATION

If the *jīva* constantly describes *māyā* in relation to the Lord, remembers *māyā* or hears about *māya* with proper faith, he will not be bewildered by *māyā.*

COMMENTARY

"*Bhakti* characterized by hearing and chanting the pastimes and whose subjects are the names and pastimes of the Lord -- such as lifting Govardhana -- and his *līlāvatāras* are all spiritual and full of bliss. But the pastimes of the *puruṣāvatāras* dealing with *māyā-śakti* predominantly, with his glance over *prakṛti*, the production of *mahat-tattva* and then *ahaṅkāra,* are all related to *māyā*. Should one describe *māyā* or not?" This verse answers. The description of *māyā* as an assistance to the processes of chanting (*varṇatyaḥ*), remembering (*anumodataḥ*) and hearing (*śṛnvataḥ*) is also *bhakti.* He should have faith that even *māyā-śakti* of the Lord, along with her expansion as *mahat-tattva* and other elements, is a devotee with the greatest devotion. This will be explained in the Third Canto in the verses recited by the elements. Thus the pure devotees should hear about *māyā* and *mahat-tattva* with this way of thinking. The *jīva* (*ātmā*) is not bewildered by *māyā.* Pastimes of the Lord related to *māy*ā are not *māyā.*

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Rather they are transcendental. *Man-niketaṁ tu nirguṇam*: residence in a place where I reside is transcendental. (SB 11.25.25)

Chapter Eight

Parīkṣit’s Questions

|| 2.8.1-2 ||

rājovāca—

brahmaṇā codito brahman guṇākhyāne ’guṇasya ca |
yasmai yasmai yathā prāha nārado deva-darśanaḥ ||
etad veditum icchāmi tattvaṁ tattva-vidāṁ vara |
harer adbhuta-vīryasya kathā loka-sumaṅgalāḥ ||

TRANSLATION

The King said: O *brāhmaṇa*! O best of knowers of truth! I desire to know exactly the truth that Nārada -- seer of Kṛṣṇa and taught by Brahmā -- spoke to others while explaining the qualities of the Lord who is without material qualities. Topics of the Lord who has astonishing powers are all-auspicious for the world.

COMMENTARY

In the eighth chapter, Parīkṣit, revealing clearly his enthusiasm for topics about Kṛṣṇa, asks Śukadeva, who destroys all doubts, about various topics.

Aguṇasya means “devoid of material *guṇas*.” *Deva* refers to Kṛṣṇa.

|| 2.8.3 ||

kathayasva mahābhāga yathāham akhilātmani |
kṛṣṇe niveśya niḥsaṅgaṁ manas tyakṣye kalevaram ||

TRANSLATION

O great soul! Please speak so that I can give up the body absorbing my mind, devoid of material desires, in Kṛṣṇa who is the soul of all beings.

COMMENTARY

Here Parīkṣit indicates that his objects of attachment such as kingdom have been given up. Whatever attachment is left for the body, he wishes to give up by concentrating his mind on Kṛṣṇa. This shows his efforts to remember Kṛṣṇa**.**

|| 2.8.4 ||

śṛṇvataḥ śraddhayā nityaṁ gṛṇataś ca sva-ceṣṭitam |
kālena nātidīrgheṇa bhagavān viśate hṛdi ||

TRANSLATION

The Lord quickly enters the heart of the devotee who with faith continually hears and chants about the Lord's activities.

COMMENTARY

Effort in remembering Kṛṣṇa is not necessary for the devotee who hears and chants. Even without great effort, the Lord spontaneously enters into the heart. Hearing and chanting here indicates remembering.

|| 2.8.5 ||

praviṣṭaḥ karṇa-randhreṇa svānāṁ bhāva-saroruham |
dhunoti śamalaṁ kṛṣṇaḥ salilasya yathā śarat ||

TRANSLATION

Kṛṣṇa, entering the lotus of the heart through the ears of the devotees, washes away all contamination until it is completely pure like the pools of water in the autumn seasons.

COMMENTARY

Kṛṣṇa in the form of topics enters the lotus of the heart (*bhāva-saroruham*) through the ears. Though Paramātmā is always situated in the heart, he is neutral. This implies that Kṛṣṇa, entering though the ears, attaches the *jīva* to himself. *Bhāva* indicates relationships like *dāsya* and *sakhya.* Thus *bhāva-saroruham* can also mean the lotus of various sentiments for the Lord. Kṛṣṇa washes way the faults (*śamalam*) such as lust and anger.

“But this is not so remarkable, because *jñāna* and *yoga* can do this also.” By mixing a substance in a jar of water, that water alone is purified, but not all the water in rivers or ponds. The contamination also remains in the jar and is not completely destroyed. By shaking the jar, the dirt becomes disturbed again. *Jñāna* and *yoga* purify some people but not all, and even then not completely. They purify the heart to some degree. It is said:

yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ |
mukunda-sevayā yadvat tathātmāddhā na śāmyati ||

The *ātmā* constantly afflicted by lust and greed will not be satisifed by *aṣṭaṅga-yoga* and other paths as much as by direct service to Mukunda. SB 1.6.35

But Kṛṣṇa, just by entering, purifies everything with no impurities remaining. That is the meaning of the example.

|| 2.8.6 ||

dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlaṁ na muñcati |
mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṁ yathā ||

TRANSLATION

The person with a pure heart does not give up the root of the feet of Kṛṣṇa. He is like a traveler, who, giving up all sufferings after earning wealth, does not leave his house.

COMMENTARY

This verse describes the person with a purified heart. He does not give up the root of the feet of Kṛṣṇa.

evaṁ harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

The unfortunate yogī who has developed love for the Lord, full of all sweet qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form. SB 3.28.34

This verse describes a *yogī* who thinks he has a pure heart, not a person with a pure heart. It is just as the traveler returning from a journey does not give up his house. “But do we not see that the traveler after some time leaves his house to go out and earn wealth?” The traveler is further described. He is freed from all suffering, having earned wealth.

|| 2.8.7 ||

yad adhātu-mato brahman dehārambho ’sya dhātubhiḥ |
yadṛcchayā hetunā vā bhavanto jānate yathā

TRANSLATION

O *brāhmaṇa*! Please explain whether the body of the *jīva* made of elements takes place by chance or by any specific cause as you understand it.

COMMENTARY

Having expressed his enthusiasm for hearing about Kṛṣṇa, the first *aṅga* of pure *bhakti* that he cherishes, Parīkṣit inquires about subjects to the extent that they may contribute to the accomplishment of the goals of pure or mixed *bhakti.* These questions continue till the end of the chapter. Wherever even a trace of *bhakti* appears, it should be established without *aparādha*, otherwise Bhakti-devī will not show mercy. It is shown here that one should desire to know about examples and more examples of *bhakti* performed by pure devotees who are fixed in, and cherish, hearing and chanting about the sweetness of the Lord for the purpose of producing *prema.*

The *jīva* who does not have a relationship with the material elements (*adhātu-mataḥ*) takes up a body made of material elements. Is this body produced by chance or for some reason? These topics should be explained by you as you have understood them. Persons other than you do not know this. Why should I ask them?

|| 2.8.8 ||

āsīd yad-udarāt padmaṁ loka-saṁsthāna-lakṣaṇam |
yāvān ayaṁ vai puruṣa iyattāvayavaiḥ pṛthak |
tāvān asāv iti proktaḥ saṁsthāvayavavān iva ||

TRANSLATION

The *puruṣa* from whose belly a lotus appears has been described as having planets as his limbs. Though different from the material human form which is endowed with limited limbs, he seems similar since he also has limbs. What is the difference between these two?

COMMENTARY

It has been explained that the Lord of the *jīva* has a body similar to the *jīva*. How is the Lord then different from the *jīva*? Three lines ask this question. The Lord from whose navel a lotus appears has been described as being composed of the planets. But this Lord has been described as different from the material person endowed with limited limbs, though the Lord is endowed with limbs such as hands and feet which are suitably thick, thin, long and short similar to the *jīvas.* Though the Lord's hands and feet are different from those of the *jīva*, they are described as similar. What is the actual difference?

|| 2.8.9 ||

ajaḥ sṛjati bhūtāni bhūtātmā yad-anugrahāt |
dadṛśe yena tad-rūpaṁ nābhi-padma-samudbhavaḥ ||

TRANSLATION

By the mercy of the Lord, Brahmā, the controller of the bodies within this universe, arising from the lotus in the Lord's navel, created those bodies and saw that form.

COMMENTARY

Certainly you should explain the difference. Brahmā (*ajaḥ*) is the controller of the individual bodies (*bhūtāmā*) since he represents the totality of bodies. Since he has come from the lotus in the navel of the Lord, by the Lord's mercy alone he creates. And the Lord is not without form, because Brahmā saw that form. Though Brahmā is unborn, he appeared from the lotus in the Lord's navel. Is the form of the Lord similar to that of the material body of Brahmā, or is it different? That you should explain.

|| 2.8.10 ||

sa cāpi yatra puruṣo viśva-sthity-udbhavāpyayaḥ |
muktvātma-māyāṁ māyeśaḥ śete sarva-guhāśayaḥ ||

TRANSLATION

Please describe where this *puruṣa*, the creator, maintainer and destroyer of the universe, the Lord of *māyā*, dwelling within all beings, but untouched by his *māyā*, lies down.

COMMENTARY

Now he asks a different question. Please describe the place where the Lord, who glances over *prakṛti*, lies. Though he is the Lord of *māyā*, the master of *māyā*, he does not touch her since she is his external energy?

|| 2.8.11 ||

puruṣāvayavair lokāḥ sapālāḥ pūrva-kalpitāḥ |
lokair amuṣyāvayavāḥ sa-pālair iti śuśruma ||

TRANSLATION

The planets and their protectors were previously identified with limbs of the *puruṣa* and the limbs of the *puruṣa* were identified with the planets. This I have heard. If there are more details please explain them.

COMMENTARY

Now Parīkṣit asks another question. The planets were previously imagined as limbs of the *puruṣa* starting in SB 2.5.36. The limbs of the *puruṣa* were equated with the planets starting in SB 2.1.26. I have heard this from your mouth. If there are some other details concerning this, please tell that. I asked about the *jīva* controlled by the Lord and the second *puruṣa* situated in the universe (SB 2.8.8). I have asked about the first *puruṣa*, creator of the *mahat-tattva* (SB 2.8.10) and the third *puruṣa* situated in all living entities (SB 2.8.10)**.** It is said in the *smṛti*:

> *viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ |*
> *ekaṁ tu mahataḥ sraṣṭṛ dvitīyaṁ tantu-saṁsthitam |*
> *tṛtīyaṁ sarva-bhūtasthaṁ tāni jñātvā vimucyate ||*
>
> The three forms of Viṣṇu are called *puruṣas.* The first is the creator of the *mahat-tattva*. The second is situated in the universe, and the third is situated in all living entities. One who knows them becomes liberated.

I have also asked about the totality of *jīvas* in the present question about the limbs of the *puruṣa.* These five questions are suitable for *śānta* and *dāsya bhakti*. These questions indicate that Śukadeva should tell how the form of the Lord, that Brahmā saw, is distinct from the *jīva.* This is desired in *prīti-bhakti* or *dāsya-bhakti*.

|| 2.8.12 ||

yāvān[170] *kalpo vikalpo vā yathā kālo 'numīyate |*
bhūta-bhavya-bhavac-chabda āyur-mānaṁ ca yat sataḥ ||

TRANSLATION

Speak of the *kalpas* and their subdivisions, how time is perceived in the past present and future and about the life spans of the humans, *devatās* and Pitṛs.

170

COMMENTARY

Speak also about the great time spans (*kalpaḥ*) and their divisions (*vikalpaḥ*), how time in past, future and present is perceived, and the life spans of the humans, Pitṛs and *devatās*, who think they are their bodies (*sataḥ*)

|| 2.8.13 ||

kālasyānugatir yā tu lakṣyate ’ṇvī bṛhaty api |
yāvatyaḥ karma-gatayo yādṛśīr dvija-sattama ||

TRANSLATION

O *brāhmaṇa*! Speak about the progress of time with large and small divisions and the number and types of destinations achieved by *karma*.

COMMENTARY

The progress (*anugatiḥ*) of time has very small divisions *(anvī)* like the *paramāṇu* and large divisions (*bṛhati*) like years. *Karma-gatayaḥ* refers to the destinations achieved by sinful or pious acts. *Yādṛśīḥ* stands for *yadṛśyaḥ* (what type). All of the places achieved by *karma* are ultimately devoured by the small and large divisions of time. These two questions are suitable for pure *bhakti* in order to become indifferent to all *karma.* The Lord says *jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu*: he who has developed faith in my topics and is indifferent to all *karmas.* (SB 11.20.27)

|| 2.8.14 ||

yasmin karma-samāvāyo yathā yenopagṛhyate |
guṇānāṁ guṇināṁ caiva pariṇāmam abhīpsatām ||

TRANSLATION

Speak about the bodies desired by the *jīvas,* in which topic you should explain which *jīva,* by which actions, receives various results.

COMMENTARY

The transformation of the *guṇas* refers to the bodies of *devatās* and others desired by the particular *jīva* (*guṇinām*). Speak about the all the activities of sin and piety, *yoga, jñāna* and *bhakti*, which are transformation of the *guṇas.* This refers particularly to the human bodies. And speak about the particular actions that should be performed by the particular *jīva* (*yena*) for receiving that body. In the human form, through activities of *karma, jñāna* or *bhakti,* what type of person performs what activities and receives what results. This question is suitable for *karma-miśra, jñāna-miśra, yoga-miśra* and pure *bhakti.*

|| 2.8.15 ||

bhū-pātāla-kakub-vyoma-graha-nakṣatra-bhūbhṛtām |
sarit-samudra-dvīpānāṁ sambhavaś caitad-okasām ||

TRANSLATION

Speak also about the creation of the earth, Pātala-loka, the directions, the sky, the planets, constellations, mountains, rivers, oceans and islands, the creation of the various inhabitants and what *jīvas* attain those places.

COMMENTARY

Yathā from the previous verse should be understood in this verse also. Speak also about the creation of the various planets and who lives there and how the inhabitants achieve those planets. This question is suitable for all devotees, since all planets are the shelter of various types of devotees and devotees are in charge of those planets.

|| 2.8.16 ||

pramāṇam aṇḍa-kośasya bāhyābhyantara-bhedataḥ |
mahatāṁ cānucaritaṁ varṇāśrama-viniścayaḥ ||

TRANSLATION

Speak about the dimensions of universe outside and inside, the activities of great souls and the definition of *varṇāśrama.*

COMMENTARY

The question about dimensions of the universe is for *bhakti* with predominance of *aiśvarya*. What types of universes exist in the Lord's belly? *Varṇāśrama* rules are applicable to mixed devotees. Also describe the condition without these rules. This question is suitable for *karma-miśra* and *jñāna-miśra-bhakti.*

|| 2.8.17 ||

yugāni yuga-mānaṁ ca dharmo yaś ca yuge yuge |
avatārānucaritaṁ yad āścaryatamaṁ hareḥ ||

TRANSLATION

Please describe the various *yugas,* their durations, their d*harmas*, and the astonishing activities of the *yugāvatāras* of the Lord.

COMMENTARY

This question includes not only the *yugāvatāras* but also the type of *bhakti* that they institute.

|| 2.8.18 ||

nṛṇāṁ sādhāraṇo dharmaḥ saviśeṣaś ca yādṛśaḥ |
śreṇīnāṁ rājarṣīṇāṁ ca dharmaḥ kṛcchreṣu jīvatām ||

TRANSLATION

Speak about the general *dharma* for all men, *bhakti*, and the various *dharmas* according to birth. Speak of the *dharmas* of the *vaiśya* and kings, and the *dharma* when it is impossible to perform one's regular occupation.

COMMENTARY

Please describe about *bhakti* (*sādhāraṇaḥ dharmaḥ*) for men, including even the outcastes. *Saviśeṣaḥ* refers to *dharmas* according to birth. Even these persons become devotees. This is illustrated in the verse *kirāta-hūṇāndhra-pulinda-pulkaśā*. (SB 2.4.18) Also describe the *dharma* of the *vaiśyas* (*śreṇīnām*) and kings. These people should also take up *bhakti* without offense. What is the *dharma* in emergency situations when it is difficult to act according to *varṇa?* This question is suitable for all types of *bhakti.*

|| 2.8.19 ||

tattvānāṁ parisaṅkhyānaṁ lakṣaṇaṁ hetu-lakṣaṇam |
puruṣārādhana-vidhir yogasyādhyātmikasya ca ||

TRANSLATION

Please enumerate the elements and describe their principal qualities as well as their effects. Describe the rules for worshipping the *puruṣāvatāras.* Describe their activities, and the rules for *aṣṭāṅga-yoga* mixed with *bhakti.*

COMMENTARY

Enumerate the elements (*tattvānām*) and their *svarūpas* (*lakṣaṇam*), and how they give rise to various effects (*hetu-lakṣaṇam*). *Puruṣa* here refers to the *puruṣāvatāras* and their activities. *Yoga* indicates *yoga-miśra-bhakti.*

|| 2.8.20 ||

yogeśvaraiśvarya-gatir liṅga-bhaṅgas tu yoginām |
vedopaveda-dharmāṇām itihāsa-purāṇayoḥ ||

TRANSLATION

Speak about the position of power achieved by great devotees, about the destruction of the subtle bodies of the *yogīs,* and about the conclusions of Vedas, Upavedas, *itihāsas* and Purāṇas.

COMMENTARY

Yogeśvara refers to great devotees like Śiva. They have attained positions of great power. The description of the destruction of the subtle bodies is suitable for *śānta-bhakti*. The word *tātparyam* should be supplied in the last line for the words in possessive case. That conclusion (of Vedas, etc.), of course, is only *bhakti,* and is a suitable question for all types of *bhakti.*

|| 2.8.21 ||

samplavaḥ sarva-bhūtānāṁ vikramaḥ pratisaṅkramaḥ |
iṣṭā-pūrtasya kāmyānāṁ tri-vargasya ca yo vidhiḥ ||

TRANSLATION

Please describe the deliverance from *saṁsāra* (*bhakti*), what is favorable and unfavorable for *bhakti,* and the rules for *vedic, smārta* and *kāmya* activities as well as for *artha, dharma and kāma.*

COMMENTARY

What is the deliverance of the living beings from the ocean of *saṁsāra* (*samplavaḥ*)? What is the prowess (*vikramaḥ*) necessary for that? What destroys it? This is a question about what is favorable and unfavorable for *bhakti.* Or *samplava-vikrama-pratisaṅkramaḥ* can refer to creation, maintenance and destruction. Speak also about the Vedic (*iṣṭā*), *smārta* (*pūrtasya*) and *kāmya-karmas*.

> *vāpī-kūpa-taḍāgādi devatā-yatanāni ca |*
>
> *anna-pradānam ārāmaḥ pūrtam ity abhidhīyate ||*
>
> *Pūrta* refers to making ponds, wells and tanks, worship of *devatās*, giving food and pleasure.

And speak of *dharma, artha* and *kāma* (*trivargasya*). *Vidhiḥ* refers to those rules without contradiction to *bhakti.* These questions are suitable for *karma-miśra-bhakti*.

|| 2.8.22 ||

yo vānuśāyināṁ sargaḥ pāṣaṇḍasya ca sambhavaḥ |
ātmano bandha-mokṣau ca vyavasthānaṁ sva-rūpataḥ ||

TRANSLATION

Please describe the appearance of the *jīvas* who were merged in the Lord at devastation and the creation of the imposters. Describe bondage and liberation of the conditioned *jīvas* and the condition of the eternally liberated *jīvas*.

COMMENTARY

Also describe the appearance (*sargaḥ*) of *jīvas* (*anuśāyinām*) who were merged in the Lord at *mahā-pralaya*. This is a question about the *sādhaka-bhaktas* who want to attain perfection of their *sādhana.* The question about the heretics (*pāṣaṇḍasya*) concerns those without *bhakti*. The question about bondage and liberation of the *jīvas* touched by *māyā* (*ātmanaḥ*) concerns *jñāna* mixed with *bhakti* or *bhakti* mixed with *jñāna. Vyavasthānām svarūpataḥ* means the condition of the eternally liberated souls, untouched by *māyā.* This concerns the eternal *bhakti* of *jīva* associates of the Lord such as Viśvaksena.

|| 2.8.23 ||

yathātma-tantro bhagavān vikrīḍaty ātma-māyayā |
visṛjya vā yathā māyām udāste sākṣivad vibhuḥ ||

TRANSLATION

Describe how the supremely independent Kṛṣṇa carries out pastimes using his *yoga-māyā* potency, and after creating special pastimes of disappearance, remains indifferent to them, like a superficial witness.

COMMENTARY

Describe how the Lord carries out pastimes of creation, having given up the universe at the time of destruction. Or describe how independent (*ātma-tantraḥ*) Kṛṣṇa, Bhagavān, the source of all *avatāras*, performs pastimes starting with killing Pūtanā using his *yoga-māyā* potency. His supreme position is shown when Mahā-viṣṇu steals the sons of the *brāhmaṇa i*n order to see Kṛṣṇa. And describe how, after creating special pastimes of disappearance (*visṛjya*), he remains indifferent to them, making pretence of being a witness only to those pastimes.

|| 2.8.24 ||

sarvam etac ca bhagavan pṛcchato me ’nupūrvaśaḥ |
tattvato ’rhasy udāhartuṁ prapannāya mahā-mune ||

TRANSLATION

O great sage! O lord! You should truthfully declare all of this and even what I have not asked in sequence to me, who have asked, as a soul surrendered to you.

COMMENTARY

The word *ca* indicates what was not asked.

|| 2.8.25 ||

atra pramāṇaṁ hi bhavān parameṣṭhī yathātma-bhūḥ |
apare cānutiṣṭhanti pūrveṣāṁ pūrva-jaiḥ kṛtam ||

TRANSLATION

Among all sages, you are the authority like Brahmā, while others among the previous sages perform actions in accordance to what was done by previous knowers.

COMMENTARY

“Previously you have understood all of this from other great sages directly. Why do you ask me again?” Among all the sages (*atra*), definitely (*hi*), you are authoritative. Though I know these subjects, I ask out of longing for the answers coming from your lotus mouth. You are like Brahmā, who by the mercy of the Lord became knowledgeable of the meaning of the self-evident Vedas. Others undertake action after studying and studying it, and seeing what was done by previous knowers.

|| 2.8.26 ||

na[171] *me ’savaḥ parāyanti brahmann anaśanād amī*[172] *|*
pibato ’cyuta-pīyūṣam anyatra kupitād dvijāt ||

TRANSLATION

O *brāhmaṇa*! My life airs are not disturbed from fasting since I am drinking the nectar of Kṛṣṇa. I will be disturbed by the *brāhmaṇa’s* death curse in seven days. Therefore quickly tell me Kṛṣṇa’s pastimes.

COMMENTARY

In this endeavor you should not worry about my difficulties. My life airs are not disturbed from fasting (*na parāyanti*). What is the reason? I drink the nectar of Kṛṣṇa’s pastimes. The angry *brāhmaṇa* will come in seven days in the form of Takṣaka, and due to that, my life airs will be disturbed (my life will end). Then I

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will not be able to drink the nectar of Kṛṣṇa's pastimes. Therefore do not delay in telling about Kṛṣṇa.

|| 2.8.27 ||

sūta uvāca—

sa upāmantrito rājñā kathāyām iti sat-pateḥ |
brahmarāto[173] *bhṛśaṁ prīto viṣṇurātena saṁsadi ||*

TRANSLATION

Sūta said: Being requested by the King in the assembly about Kṛṣṇa's pastimes, Śukadeva was greatly pleased.

COMMENTARY

Sat-pateḥ means Kṛṣṇa. *Brahma-rataḥ* refers to Śukadeva. Sūta here testifies that the Kṛṣṇa is being discussed in the questions and answers**.**

|| 2.8.28 ||

prāha bhāgavataṁ nāma purāṇaṁ brahma-sammitam |
brahmaṇe bhagavat-proktaṁ brahma-kalpa upāgate ||

TRANSLATION

He spoke the scripture called *Bhāgavatam*, the essence of the Vedas, which was spoken by the Lord to Brahmā in the first *kalpa.*

COMMENTARY

Śukadeva then commenced to give the answers by reciting the *Bhāgavatam. Brahma-kalpe* means in the first day of Brahmā.

|| 2.8.29 ||

yad yat parīkṣid ṛṣabhaḥ pāṇḍūnām anupṛcchati |
ānupūrvyeṇa tat sarvam ākhyātum upacakrame ||

TRANSLATION

Śukadeva began to explain according to topic all that Parīkṣit, the best of the Pāṇḍavas, has asked.

COMMENTARY

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The sequence is according to topic, not according to the order of the questions.

Chapter Nine

Manifestation of the Bhāgavatam

|| 2.9.1 ||

śrī-śuka uvāca

ātma-māyām ṛte rājan parasyānubhavātmanaḥ |
na ghaṭetārtha-sambandhaḥ svapna-draṣṭur ivāñjasā ||

TRANSLATION

Śukadeva said: A relationship of the *jīva* with his body and senses does not actually take place through *avidyā-śakti* of the Lord, because the *jīva* is superior to matter, being full of knowledge. He is like the dreamer seeing his dream body.

COMMENTARY

In the Ninth Chapter the first and second questions are answered and the four basic verses of *Bhāgavatam* are spoken. Verse 2.8.7 asked whether the *jīva's* relation to the body is with or without cause. This verse answers. A relationship of the *jīva* with the body and senses (*artha*) does not actually occur through the beginningless *avidyā-śakti* (*māyā)* of the Lord (*ātma*), just as there is no relation of the dreamer with his dream body except through ignorance, because the *jīva* is superior (*parasya*) to the body, being composed of knowledge (*anubhavātmanaḥ*). The relationship occurs by the inconceivable energy of the Lord which is expert at doing the impossible.

|| 2.9.2 ||

bahu-rūpa ivābhāti māyayā bahu-rūpayā |
ramamāṇo guṇeṣv asyā mamāham iti manyate ||

TRANSLATION

The *jīva* appears to be of many different forms through *māyā* because of the variety of dispositions of the *jīva.* The *jīva*, enjoying the *guṇas*, thinks in terms of "me" and "mine."

COMMENTARY

What happens to the *jīva* when he has a relationship with the body through unexpected association with *māyā*? The *jīva* appears to have many forms, such as infant, adolescent, *devatā* or human bodies. This is not actually the fact, because the *jīva* is a spiritual particle. The many forms occur because of the many dispositions of the *jīva.* It is said *yā yā kṣetrajña-śaktiḥ sā tāratamyena vartate*: the *jīvas* exist with differences.

|| 2.9.3 ||

yarhi vāva mahimni sve parasmin kāla-māyayoḥ |
rameta gata-sammohas tyaktvodāste tadobhayam ||

TRANSLATION

Certainly when the *jīva* becomes attached to the great Lord who is different from time and *māyā,* having given up both time and *māyā*, free of illusion, he remains detached.

COMMENTARY

Just as the *jīva* endures countless births through the unexpected influence of *māyā*, by the unexpected influence of *bhakti*, by the appearance of *prema*, the *jīva* terminates those countless births. *Vāva* means certainly. Certainly the *jīva* should enjoy in his glory different from time and *māyā*, having given up the enjoyment of body, the shelter of me and mine, and replaced that with the real shelter of possessiveness, the Lord. *Mahimni* means “having a great form,” because of possessing the greatest qualities. The Lord is devoid of the transformations created by time and the elements such as *mahat-tattva* created by *māyā* (*kāla-māyayoḥ parasmin*). The *jīva* should become attached to (*rameta*) that form. In other statements (SB 1.11.6, 2.9.10) as well, these qualities are also understood to be possessed by his *dhāma* and followers. Attainment of *bhakti* is called unexpected in order to show that *bhakti* is necessary for the deliverance of the *jīva* enjoying in the material world. Having given up changes created by time and bodies created by *māyā* (*ubhayam*), he remains unattached (*udāste*). It is said:

yayā sammohito jīva ātmānaṁ tri-guṇātmakam |

paro ’pi manute ’narthaṁ tat-kṛtaṁ cābhipadyate ||

anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje |

lokasyājanato vidvāṁś cakre sātvata-saṁhitām ||

Bewildered by that *māyā,* the *jīva,* though separate from the three *guṇas,* considers himself made of the three *guṇas* and takes on material existence created by the *guṇas.*

And Vyāsa saw *bhakti-yoga* to the Lord which effectively destroys *jīva's saṁsāra*. Learned Vyāsa then wrote the *Bhāgavatam* for ignorant people. SB 1.7.5-6

|| 2.9.4 ||

ātma-tattva-viśuddhy-arthaṁ yad āha bhagavān ṛtam |
brahmaṇe darśayan rūpam avyalīka-vratādṛtaḥ ||

TRANSLATION

Worshipped by sincere devotion, revealing his true, spiritual form, the Lord spoke to Brahmā the four essential verses of *Bhāgavatam* in order to give knowledge about himself.

COMMENTARY

What is that which is beyond time and *māyā* to which one should be come attached? This verse answers. The Lord spoke for giving knowledge (*viśuddhi*) about his own nature (*ātma-tattva*). Or he spoke for the purification of the components like *citta* (*tattva*) of the *jīva* (*ātma*). Showing Brahmā his form which was true or spiritual (*ṛtam*), he spoke the four verses of *Bhāgavatam.* What is the cause? He was worshipped with sincere *bhakti* (*avyalīka-vrata*). The word *yat* does not relate with a correlative *tat* in a later verse. The meaning is expressed by Śrīdhara Svāmī.

> *jīvasyāvidayā āvidyaka-deha-sambandhaḥ | īśvarasya tu yoga-māyayā cid-ghana-līlā-vigrahāvirbhāva iti mahān viśeṣa uktaḥ*
>
> The *jīva* is related with a body of ignorance by *avidyā.* By *yoga-māyā* of the Lord, the Lord’s form of knowledge and pastimes appeared. This great difference is expressed in this verse.

This answers the second question about the difference between the body of the Lord and the *jīva* (SB 2.8.8)

|| 2.9.5 ||

sa ādi-devo jagatāṁ paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata|
tāṁ nādhyagacchad dṛśam atra sammatāṁ
prapañca-nirmāṇa-vidhir yayā bhavet ||

TRANSLATION

Brahmā, the original *devatā*, the instructor of *bhakti* for the world, situated on his lotus, considered how to carry out creation. He could not attain the knowledge by which the universe could be created.

COMMENTARY

Not only the Lord's form, but his planet and his devotees are also beyond time and *māyā.* To show this fact he begins to praise the Lord in four verses. Brahmā, the instructor about the secret teachings of *bhakti* (*paro guruḥ*), was situated on a lotus (*svadhiṣnyam*). Previously he was submerged in the water in order to find his residence. After, he became situated on the lotus. He considered *(aikṣata*) how to carry out the creation. He could not understand the knowledge (*tām dṛṣam*) in the matter of creation (*atra*), by which there would be a method of constructing the universe.

|| 2.9.6 ||

sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ |
sparśeṣu yat ṣoḍaśam ekaviṁśaṁ
niṣkiñcanānāṁ nṛpa yad dhanaṁ viduḥ ||

TRANSLATION

While Brahmā was contemplating how to carry out the creation of the universe, he heard twice close by in the water a word of two syllables, *tapa,* composed of the sixteenth and twenty-first sounds of the alphabet, which is known as the wealth of the devotees with no material desire.

COMMENTARY

While contemplating how to carry out the creation, on one occasion he heard nearby (*upāśṛṇot*), in the water, a word of two syllables repeated twice (*dvir gaditam*). The word is explained indirectly just like the *mantras*. *Sparṣa* refers to the consonants from *ka* to *ma* in the Sanskrit alphabet. The sixteenth consonant is *ta.* The twenty-first is *pa.* This forms the word *tapa.* This is singular, second person imperative verb meaning "perform meditation or austerity." This was spoken two times. This is called wealth (*dhanam*) because the *brāhmaṇas* are called a wealth of austerity.

|| 2.9.7 ||

niśamya tad-vaktṛ-didṛkṣayā diśo
vilokya tatrānyad apaśyamānaḥ |
svadhiṣṇyam āsthāya vimṛśya tad-dhitaṁ
tapasy upādiṣṭa ivādadhe manaḥ ||

TRANSLATION

Hearing those words, he looked in all directions, desiring to see the speaker of those words, but could not see anything except himself. He again sat on the lotus and, considering the instruction to be beneficial, he concentrated his mind on meditation.

COMMENTARY

"Someone has clearly ordered me to perform austerity. It seems I am being directly ordered." Considering that it was for his benefit he then concentrated his mind on meditation.

|| 2.9.8 ||

divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ |
atapyata smākhila-loka-tāpanaṁ
tapas tapīyāṁs tapatāṁ samāhitaḥ ||

TRANSLATION

Brahmā, the best among the meditators, having fruitful vision, concentrating his mind, controlling his *prāṇas*, action senses and knowledge senses, performed meditation, which would manifest all the planets, for a thousand celestial years.

COMMENTARY

Akhila-loka-tāpanaṁ means "which manifests all the planets." *Tapīyāṁs tapatām* means "the greatest meditator among all meditators."

|| 2.9.9 ||

tasmai sva-lokaṁ bhagavān sabhājitaḥ[174]
sandarśayām āsa paraṁ na yat-param |
vyapeta-saṅkleśa-vimoha-sādhvasaṁ
sva-dṛṣṭavadbhir[175] *vibudhair*[176] *abhiṣṭutam*[177] *||*

TRANSLATION

The Lord, gratified by his worship, showed Brahmā Mahā-vaikuṇṭha, to which nothing is superior, which is free of suffering, confusion and fear of offenses and which is praised by the *devatās* who constantly see the self.

COMMENTARY

The Lord showed Brahmā Mahā-vaikuṇṭha (*sva-lokam*) to which nothing is superior, which is absolutely (*vi*) free of (*apeta*) suffering (*saṁkleśa*). The *kleśas* are *avidyā 'smitā-rāga-dveṣābhiniveśāḥ*: ignorance, ego, attachment, hatred and clinging to life. (*Yoga-sūtras* 2.3) There is no intense mental confusion (*vimoha*) from not seeing the Lord. It is free of fear of offenses in serving the Lord (*sādhvasam*). It is praised by Indra and others (*vibudhaiḥ*). *Svadṛṣṭavadbhiḥ* indicates that these persons have continual vision of the self. This negates the idea that Indra and others are purely material.

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|| 2.9.10 ||

pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ |
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ ||

TRANSLATION

In Vaikuṇṭha there is no *rajas* or *tamas*, and no *sattva* mixed with *rajas* and *tamas.* There is no influence of time. There is no influence of *māyā* at all, what to speak of its products such as material elements. In Vaikuṇṭha the inhabitants are fully dedicated to the Lord and are worshippable by the *devas, asuras* and devotees.

COMMENTARY

In Vaikuṇṭha there is no influence of *rajas* and *tamas.* This means that there is no creation and no destruction. There is also no material *sattva* which is mixed with these two. With absence of material *sattva* there is no maintenance of temporary Svarga-loka and other planets. However there is *śuddha-sattva,* composed of eternity and knowledge, related to the *svarūpa-śakti* of the Lord. In *Nārada Pañcarātra*, *Jitanta-stotra* it is said:

> *lokaṁ vaikuṇṭha-nāmānaṁ divya-ṣaḍ-guṇa-saṁyutam |*
>
> *avaiṣṇavānām aprāpyaṁ guṇa-traya-vivarjitam ||*

> Vaikuṇṭha is endowed with six transcendental qualities, is devoid of the three material *guṇas* and is not attainable for the non-vaiṣṇavas.

In the *Padma Purāṇa* it is said:

> *tripād-vibhūti-rūpaṁ tu śṛṇu bhūdhara-nandini ||*
>
> *pradhāna-parama-vyomnor antare virajā nadī |*
>
> *vedāṅgasvedajanita-toyaiḥ prasrāvitā śubhā ||*
>
> *tasyāḥ pāre para-vyomni tripād-bhūtaṁ sanātanam |*
>
> *amṛtaṁ śāśvataṁ nityam anantaṁ paraṁ padam ||*
>
> *śuddha-sattva-mayaṁ divyam akṣaraṁ brahmaṇaḥ padam ||*

sarva-vedamayaṁ śubhraṁ sarva-pralaya-varjitam |

asaṅkhyam ajaraṁ satyaṁ jāgrat-svapnādi-varjitam ||

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ |

yad gatvā na nivartante tad dhāma paramaṁ hareḥ ||

nānā-jana-padākīrṇaṁ vaikuṇṭhaṁ tad dhareḥ padam ||

Hear about the form of the spiritual world. Between the material realm and the spiritual sky, the splendid river called Virajā flows with water produced from the perspiration of the Vedas. Beyond the river lies the place called *tripād.* This supreme abode is eternally sweet, young, and eternally blissful. This abode of the Lord is *śuddha-sattva*, full of pastimes and without decay. It is all the Vedas, without contamination, and never subject to destruction. It is beyond measure, without old age, truth, and devoid of the stages of material consciousness — waking, sleeping and deep sleep. There the sun, the moon and fire do not shine. Having gone to the supreme abode of the Lord, one does not return. This abode of the Lord is filled with many inhabitants.

There is no influence of time, which causes six types of transformation, because the place is under the influence of the Lord's qualities. What else can be said? There, the *guṇas* are cut out at the root. *Māyā*, the material cause of creation and destruction of the material world, a *śakti* of the Lord, does not have any deluding influence at all in Vaikuṇṭha. This is understood since it is already stated that *rajas* and *tamas* cannot exist there. What to speak of the absence of other things (*kim utāpare*), such as the expansions of *māyā* like *mahat-tattva?* This also means that the bodies in that place do not have a beginning produced of the material elements. After a description of Vaikuṇṭha, the inhabitants are described. In that place there are associates of the Lord, those who act in compliance to the Lord (*anuvratā*). This means that everyone there acts for the pleasure of the Lord. It has already been stated in the third verse that the Lord is beyond time and *māyā.* Now it is stated that Vaikuṇṭha and the devotees there are beyond time and *māyā.* The devotees there (since they are beyond time and *māyā*) should be worshipped by the *devatās*, demons and devotees.

|| 2.9.11-12 ||

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ |
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasaḥ |
pravāla-vaidūrya-mṛṇāla-varcasaḥ
parisphurat-kuṇḍala-mauli-mālinaḥ ||

TRANSLATION

The inhabitants of Vaikuṇṭha are dark in complexion and effulgent. They have lotus eyes, yellow cloth, and pleasing demeanor and are youthful. They all have four arms and wear ornaments of the best shining jewels. They have all splendors. Some are colored red, yellow or white. They wear glittering earrings, crowns and garlands.

COMMENTARY

They are dark in complexion, and shining (*avadātā*) with lotus eyes and yellow cloth. They are pleasing and very young (*supeśasaḥ*). They wear ornaments with the best (*praveka*) shining (*unmiṣat*) jewels, and are extremely glorious. They have colors of coral, *vaidūrya* and the water lily. The *Bhagavat-sandarbha* explains that those devotees have forms like the Lord with colors like red and yellow.

> *harer anuvratā yatra śyāmāruṇa-harit-sitāḥ |*
> *tat-tad-varṇam upāsyeśaṁ tat-sārūpyam upāgatāḥ ||*
>
> In that place the Lord's associates are black, reddish, green or white in complexion. By worshipping the Lord with a particular complexion the devotee attains a form with a similar complexion. *Laghu-bhagavatāmṛta* 237

They have earrings, crowns and garlands which glitter.

|| 2.9.13 ||

bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām |
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ ||

TRANSLATION

That place is filled with shining air vehicles belonging to the inhabitants, and shines with the forms of divine women. The planet appears to be a sky filled with clouds and flashing lightning.

COMMENTARY

After a description of the inhabitants the place is again described. The place is filled with shining (*bhrājiṣṇubhiḥ*) air vehicles and shines with celestial women. The place is like the sky filled with clouds (air vehicles) and flashes of lightning (the women).

|| 2.9.14 ||

śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānaṁ bahudhā vibhūtibhiḥ |
preṅkhaṁ śritā yā kusumākarānugair

vigīyamānā priya-karma gāyatī ||

TRANSLATION

Beautiful Lakṣmī worships the feet of the Lord along with her many associates. Sitting on a swing, praised by the bees, she sings about the activities of the Lord.

COMMENTARY

The consort of the Lord is described. She is the *svarūpa-śakti* of the Lord (*śrīḥ*), and very beautiful (*rūpiṇī*). She worships (*mānam*) his feet along with her associates (*vibhūtibhīḥ*). Being praised variously (*vigīyamānā*) by bees (*kusumākarānugaiḥ*), she sings about the activities of the Lord.

|| 2.9.15 ||

dadarśa tatrākhila-sātvatāṁ patiṁ
śriyaḥ patiṁ yajña-patiṁ jagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ parisevitaṁ vibhum ||

TRANSLATION

Brahmā saw the Lord, the Lord of all the devotees in Vaikuṇṭha, the Lord of Lakṣmī, the Lord of sacrifice and the Lord of the universe, served by his chief followers such as Sunanda, Nanda, Prabala and Arhaṇa.

COMMENTARY

Having described Lakṣmī, Śukadeva now describes the Lord.

|| 2.9.16 ||

bhṛtya-prasādābhimukhaṁ dṛg-āsavaṁ
prasanna-hāsāruṇa-locanānanam |
kirīṭinaṁ kuṇḍalinaṁ catur-bhujaṁ
pitāmbaraṁ[178] *vakṣasi lakṣitaṁ śriyā ||*

TRANSLATION

The Lord, desiring to give mercy to his servants, was a joy to the eyes of the devotees. He had a joyful smile and eyes tinged with red. He had a crown on his head, and wore earrings. He had four arms, wore yellow cloth and on the left side of his chest was a golden line.

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COMMENTARY

He is the giver of joy for those who see him (*dṛg-āsavam*). With the mention of yellow cloth, his dark complexion should also be understood. He is decorated with a golden line on the left side of his chest (*śriyā*).

|| 2.9.17 ||

adhyarhaṇīyāsanam āsthitaṁ paraṁ
vṛtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ |
yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamāṇam īśvaram ||

TRANSLATION

He saw the Lord seated on his praiseworthy throne, who was surrounded by the four, sixteen and five energies, who was endowed with natural powers and the temporary powers of all other powerful beings, and who enjoyed in that spiritual abode.

COMMENTARY

The four *śaktis* are *dharma, jñāna, aiśvarya* and *vairāgya.* These are described in the *Padma Purāṇa* in the description of the center of Vaikuṇṭha:

dharma-jñāna tathaiśvarya-vairāgyaiḥ pāda-vigrahaiḥ |

ṛg-yajuḥ-sāmātharvāṇa-rūpair nityaṁ vṛtaṁ kramād ||

The place is surrounded by the *dharma, jñāna, aiśvarya* and *vairāgya,* and the personifications of the Ṛg, Yajur, Sāma and Atharva Vedas.

The *sixteen śaktis* are Caṇḍa and others. They are also described in the *Padma Purāṇa:*

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |

vāruṇyāṁ jaya-vijayau saumye dhātṛ-vidhātarau ||

kumudaḥ kumudākṣaś ca puṇḍarīko’tha vāmanaḥ |

śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supratiṣṭhitaḥ ||

ete dik-patayaḥ proktāḥ puryām atra suśobhane ||

> At the eastern gate are Caṇḍa and Pracaṇḍa. At the southern gate are Bhadra and Subhadra. At the western gate are Jaya and Vijaya. At the northern gate are Dhātā and Vidhātā. In the directions starting from east are Kumuda, Kumudakṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, and Supratiṣṭhita. *Padmā Purāṇa* 6.228.13-15

The five *śaktis* are as follows:

kūrmaś ca nāgarājaś ca vanateyas trayīśvaraḥ |

chandāṁsi sarva-mantrāś ca pīṭha-rūpatvam āsthitā ||

> Kūrma, Ananta, Garuḍa -- who is lord of the Vedas --, the Vedic meters and all the *mantras* are situated as the form of the *pīṭha. Padma Purāṇa* 6.228.24

The four can also refer to *prakṛti, puruṣa*, *mahat-tattva* and *ahaṅkāra.* The sixteen can refer to the ten senses with the mind and the five gross elements. The five can refer to the five *tan-mātrās*. Śrīdhara Svāmī gives this explanation, which is acceptable. In this case, even *māyā* along with *mahat-tattva* and other elements remain there, offering devotion to the Lord. This can be explained by the fact that the spiritual world, composed of the *svarūpa-śakti* of the Lord, is the shelter of all *śaktis* including the material *śaktis.* It has already been stated in verse 10 that *māyā* and her products cannot bewilder the *jīva* in the spiritual world. This should be understood when the verse says that the place is not influenced by time (*kāla-vikramaḥ*). This should also be understood when Brahmā saw Kṛṣṇa's expansions as Viṣṇu forms:

aṇimādyair mahimabhir ajādyābhir vibhūtibhiḥ

catur-viṁśatibhis tattvaiḥ parītā mahad-ādibhiḥ

> All the *viṣṇu-mūrtis* were surrounded by the opulences, headed by *aṇimā-siddhi*; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the *mahat-tattva*. SB 10.13.52

The Lord was also endowed with his natural powers (*svaiḥ bhagaiḥ*) and the temporary powers (*adhruvaiḥ*) of Brahmā and others (*itaratra*). He saw the Lord who enjoys in Vaikuṇṭha (*dhāman*) with its own form (*sve*).

|| 2.9.18 ||

tad-darśanāhlāda-pariplutāntaro
hṛṣyat-tanuḥ prema-bharāśru-locanaḥ|
nanāma pādāmbujam asya viśva-sṛg
yat pāramahaṁsyena pathādhigamyate ||

TRANSLATION

The creator of the universe, Brahmā, filled with joy on seeing the Lord, with hair standing on end and tears in his eyes, offered respects to the feet of the Lord which are attained by the path of *bhakti.*

COMMENTARY

The word *paramahaṁsa* refers to devotees. This is understood from verses such as:

> *kiṁ vā bhāgavatā dharma na prāyeṇa nirūpitāḥ*
>
> *priyāḥ paramahaṁsānāṁ ta eva hy acyuta-priyāḥ*
>
> This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord. SB 1.4.31

> *bhāgavata-paramahaṁsa-dayita-kathāṁ kiñcid antarāya-vihatāṁ svāṁ śivatamāṁ padavīṁ na prāyeṇa hinvanti*
>
> One who is attached to the nectarean honey of the Lord’s lotus feet, and whose mind is always absorbed in his glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired. SB 5.1.5

The condition of such *paramahaṁsas* is called *bhakti-yoga or pāramahaṁsya.* The lotus feet of the Lord are attained by the path of *bhakti-yoga*. The Lord says *bhaktyāham ekayā grāhyaḥ*: I am attained by *bhakti* alone. (SB 11.14.21)

|| 2.9.19 ||

taṁ prīyamāṇaṁ samupasthitaṁ kaviṁ
prajā-visarge nija-śāsanārhaṇam|
babhāṣa īṣat-smita-śociṣā girā
priyaḥ priyaṁ prīta-manāḥ kare spṛśan ||[179]

179 _

TRANSLATION

The Lord, overjoyed, filled with *prema* for Brahmā, touching Brahmā with his hand because of his love for him, with words lit by a slight smile, spoke to Brahmā, who was filled with *prema* on seeing the Lord, and who was worthy of following the Lord's command for creating the universe.

COMMENTARY

Brahmā was fit to follow the orders of the Lord (*nija-śāsanārhaṇam*). The Lord's words were lit with a slight smile.

|| 2.9.20 ||

śrī-bhagavān uvāca —

tvayāhaṁ toṣitaḥ samyag[180] *veda-garbha sisṛkṣayā |*
ciraṁ bhṛtena tapasā dustoṣaḥ kūṭa-yoginām ||

TRANSLATION

The Lord said: O Brahmā! I am completely satisfied with you for performing long penance in order to carry out creation of the universe. I cannot be satisfied with the penances of the greatest of *yogīs.*

COMMENTARY

Veda-garbha means that Brahmā, fully understanding the Vedas, imparts them to others. He had undertaken penance for a long time for creating the universe (*sisṛkṣayā*). The *yogīs* cannot satisfy me in the same way. *Sadhryuk* means *samyak.*

|| 2.9.21 ||

varaṁ varaya bhadraṁ te vareśaṁ mābhivāñchitam |
brahmañ chreyaḥ-pariśrāmaḥ puṁso[181] *mad-darśanāvadhiḥ ||*

TRANSLATION

O Brahmā! All auspiciousness to you! Please ask your desired benediction from me, who can award all benedictions. Endeavors in the process of *bhakti* end in seeing me.

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COMMENTARY

Mā means *mām.* Ask for your desired object. Endeavors for gaining results from the best processes such as hearing and chanting culminate in seeing me. This is because my devotees do not accept any result other than seeing me.

|| 2.9.22 ||

manīṣitānubhāvo ’yaṁ mama lokāvalokanam |
yad upaśrutya rahasi cakartha paramaṁ tapaḥ ||

TRANSLATION

Seeing my planet reveals all knowledge. Also by my mercy, you previously heard my instructions when you were all alone and performed the greatest austerity.

COMMENTARY

Seeing my planet, rather than study of scriptures, reveals wisdom (*manīṣitā*). Not only now do I have affection for you, but previously also. I spoke the words *tapa tapa.* All alone, hearing those words, you performed the greatest austerity.

|| 2.9.23 ||

pratyādiṣṭaṁ mayā tatra tvayi karma-vimohite |
tapo me hṛdayaṁ sākṣād ātmāhaṁ tapaso’nagha ||

TRANSLATION

Those words were spoken by me when you were bewildered about how to create the universe in the beginning. O sinless Brahmā! Austerity for attaining me is my heart, and I am the soul of that austerity.

COMMENTARY

I only spoke instructions to you. When? I spoke at the beginning of creation (*tatra*) when you where bewildered about what to do. Austerity indeed is my *śakti.* It is my heart. This means that I desire that the *jīva* give up enjoyment of material life, since that is favorable for *bhakti. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*: I will gradually take away the wealth from the person to whom I show mercy. (SB 10.88.8) These words are well known. If that austerity is performed for attaining me, it is my heart, but not otherwise. Without me as the goal, austerity is without life, like a corpse. This is true for the materialists who perform austerity with a desire for material pleasure. Even though you have performed austerity with a desire to create the universe, because I have inspired that desire, and that austerity is pleasing to me, it is actually performed without desire. Thus I have showed you my planet.

|| 2.9.24 ||

sṛjāmi tapasaivedaṁ grasāmi tapasā punaḥ |
bibharmi tapasā viśvaṁ vīryaṁ me duścaraṁ tapaḥ ||

TRANSLATION

By austerity I create, destroy and maintain the universe again and again. My power arises from intense austerity.

COMMENTARY

I am always a performer of austerity, since I renounce material enjoyment, being the master of the spiritual *hlādinī-śakti*. That is stated in this verse. It also indicates that from this detachment arises my ability to create and destroy the worlds.

|| 2.9.25 ||

brahmovāca —

bhagavan sarva-bhūtānām adhyakṣo'vasthito guhām |
veda hy apratiruddhena[182] prajñānena cikīrṣitam ||

TRANSLATION

Brahmā said: O Supreme Lord! You, the controller of all beings, are situated in their intelligence. You know what all beings desire to do by unimpaired intelligence.

COMMENTARY

Guhām stands for *guhāyām* and means "in the intelligence." *Veda* stands for *vettha* "you know."

|| 2.9.26 ||

tathāpi nāthamānasya[183] *nātha nāthaya nāthitam |*

parāvare yathā rūpe jānīyāṁ te tv[184] *arūpiṇaḥ ||*

TRANSLATION

O master! Please bestow what is requested to me, who am requesting, so that I can understand the spiritual and material forms of you who have no material form.

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COMMENTARY

O master (*nātha*), please grant (*nāthaya*) what is requested (*nāthitam*) by me, who am requesting (*nāthamānasya*). *Nāthamānasya* can also mean "of me, undergoing penance." Brahmā then explains what he is requesting. Make me such that I can understand your subtle and gross form.

|| 2.9.27-28 ||

yathātma-māyā-yogena nānā-śakty-upabṛṁhitam |
vilumpan visṛjan gṛhṇan bibhrad ātmānam ātmanā ||

krīḍasy amogha-saṅkalpa ūrṇanābhir yathorṇute |
tathā tad-viṣayāṁ[185] *dhehi manīṣāṁ mayi mādhava ||*

TRANSLATION

O Lord whose desire is never obstructed! O Mādhava! Destroying, creating, and maintaining the material world composed of various energies by your material energy, and, manifesting your spiritual form by your own power, you perform pastimes, just as a spider creates a web. And by your spiritual energy, by hiding or manifesting various forms and maintaining those forms for your devotees, you perform pastimes, like a spider making a web. Give me the intelligence to understand how you do this.

COMMENTARY

Ātma-māyā-yogena means "by your external energy and by your *yoga-māyā* potency." The two items are expressed within this one phrase. By the external energy you destroy and create with variety (*visṛjan*) the universe endowed with *dravya, jñāna* and *kriyā śaktis* and maintain it also. By yourself you manifest your *svarūpa* (*ātmānam gṛhṇan*) and perform pastimes, just as a spider creates an extended web (*ūrṇute*). With your *yoga-māyā* potency, even within the material world, you accept yourself (*ātmānam*), the real substance, filled with various energies such as the *hlādinī-śakti,* by yourself, since you are the highest perfection. By *yoga-māyā*, the internal energy, you slightly decrease that form (*vilumpan*), hiding it from some devotees, and sometimes manifest it in a variety of ways (*visṛjan*). And maintaining (*bibhrat*) that appearance for some time, you perform pastimes. The example of the spider is material, but thus in both cases, one should understand that it indicates that the Lord is the independent cause of all actions, spiritual and material. Let me know all about *māyā, yoga-māyā* and what is produced by each (*mayi dhehi*).

|| 2.9.29 ||

bhagavac-chikṣitam ahaṁ karavāṇi hy atandritaḥ |
nehamānaḥ prajā-sargaṁ badhyeyaṁ yad-anugrahāt ||

TRANSLATION

185

Without lethargy may I carry out instructions on how to worship you as given by you, because by your mercy alone I will not be bound by false ego when I carry out the creation.

COMMENTARY

May I carry out instructions given by the Lord. Since you are my *guru,* please give me, your disciple, some instructions on how to worship you, because by your mercy, though I carry out creation of the offspring, I should not be bound by false ego.

|| 2.9.30 ||

yāvat sakhā sakhyur iveśa te kṛtaḥ

prajā-visarge vibhajāmi bho janam |
aviklavas te parikarmaṇi sthito
mā me samunnaddha-mado ʼja-māninaḥ ||

TRANSLATION

I have been treated by you as a friend treats a friend. O Lord! As long as my tenure lasts, without lethargy, being situated in your service, I will create various types of living entities in the matter of carrying out creation. May I not be overcome by excessive pride in this endeavor.

COMMENTARY

Brahmā, revealing his desire, prays to the Lord. O Lord! You have treated me as a friend treats a friend, by touching me with your hand, though I am just a shadow of a servant! May I attain *bhakti* with a feeling of friendship! O Lord *(bho*)! As long as I live, while creating the bodies of the living entities, I will create divisions of high, medium and low, while being situated with attention (*aviklavaḥ*) in serving you. May I not become overcome with excessive pride. The extent of Brahmā's life is expressed by *yāvad-adhikāram avasthitir ādhikārikāṇām:* those who hold powers in this world as controllers remain in this world until their tenure has expired. (*Brahma-sūtra* 3.3.33)

|| 2.9.31 ||

śrī-bhagavān uvāca—
jñānaṁ parama-guhyaṁ me yad vijñāna-samanvitam |
sa-rahasyaṁ tad-aṅgaṁ ca gṛhāṇa gaditaṁ mayā ||

TRANSLATION

The Lord said: Please understand the most secret knowledge of my form, along with realization of that form, and also understand about *prema-bhakti* and *sādhana-bhakti* which will be spoken by me.

COMMENTARY

Brahmā has asked four questions. In verse 26 he asked about the spiritual and material forms of the Lord. In verse 27 he asked about *māyā* and *yoga-māyā*. In verse 28, he asked how the Lord carries out pastimes in relation to *māyā* and *yoga-māyā*. In verse 29, he asked for instructions for attaining his desired goal. The Lord promises in the present verse to answer these questions in order with four verses.

The *Bhāgavatam,* composed of these four verses given as answers by the Lord, is famous since itis spoken by the Lord himself. That is expressed in this verse. Not only will I give you knowledge of my form, but also realization as well. Moreover, this form is rarely understood (*paramam guhyam*), much superior to knowledge of the impersonal *brahman.* I will explain what is intimate (*rahasyam*), *prema bhakti*. Realize *prema-bhakti* which is accomplished by that knowledge of my form (*sa*). *Prema* is well known as *rahasya* from statements such as *sugopyam api vakṣyāmi*: I will speak to you the most secret knowledge. (SB 11.11.49) I will also explain by my mercy about *sādhana-bhakti*, an *aṅga* of *prema,* though you did not ask. Thus I will explain three things: my form, *prema-bhakti* and *sādhana-bhakti*. Moreover, though you asked about these three through instructions from me (verse 29) I will explain this in four verses so that materialistic people do not understand, since it is confidential. By mention of *prema* and *sādhana-bhakti* it should be understood that the Lord also teaches about chanting the name of the Lord which is explained in the First Canto and which is more secret and more excellent than the most secret knowledge of the Lord's forms. The Lord will especially give understanding to Brahmā, and therefore he instructs him to try to understand, even though he is already attentive (*mayā grḥāṇa).*

|| 2.9.32 ||

yāvān ahaṁ yathā-bhāvo yad-rūpa-guṇa-karmakaḥ |
tathaiva tattva-vijñānam astu te mad-anugrahāt ||

TRANSLATION

By my mercy, may you attain perfect realization of whatever dimensions, intentions, forms, qualities and pastimes I manifest.

COMMENTARY

Knowledge, what is beyond the senses, and which is true, should appear to some degree in those with pure hearts who have faith. *Vijñāna* refers to realization of that entity beyond the senses, direct vision of my *svarūpa* as it is. This cannot occur without *prema* and *sādhana-bhakti*. Knowing this, the Lord gives blessings for that purpose. *Yāvān* means the dimensions of the Lord's various limbs in combination, their thickness or thinness, lengthiness, elevation, or roundness. *Yathā bhāvaḥ* means the type of intentions. *Yad-rūpa* refers to the various forms, their complexion, the number of arms, Kṛṣṇa, Rāma, Nṛsiṁha and others. *Guṇa* refers to the Lord's qualities such as affection for his devotees. *Karma* refers to pastimes such as lifting Govardhana or marrying Lakṣmī. May you have true realization of whatever (*tathaiva*) the dimensions, intentions, forms, qualities and activities manifest. Though this blessing

alone indicates mercy, the Lord adds the phrase *mad-anugrahāt.* This indicates that by the gradual increase of *sādhana* and *prema-bhakti* -- which are special functions of the Lord's supreme *kṛpā-śakti* -- when Brahmā realizes greater degrees of sweetness in the Lord's form and qualities, he will realize directly the Vraja form of Kṛṣṇa, sweeter and rarer than the present form of realization. Thus, other explanations of the four verses propounding the impersonal aspect of the Lord are naturally defeated by this verse.

|| 2.9.33 ||

aham evāsam evāgre nānyad yat sad-asat-param |

paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham ||

TRANSLATION

I alone, who am non-different from that which is superior to all cause and effect, existed previous to creation of the universe. I alone exist as the universe after the creation of the universe, and I alone remain at the destruction.

COMMENTARY

After promising knowledge and giving qualification by blessings in the two introductory verses, the Lord now teaches the first aspect of knowledge concerning the spiritual and material forms (asked in verse 26). Touching his forefinger to his chest the Lord says, "I alone existed before the creation." By the word *eva* he excludes all others. Nothing of my category existed at that time. The most attractive form which you now see, a sweet ocean of form and quality existed before the creation, at the time of great devastation of all the universes. The *śruti* says:

> *vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ*
>
> Vāsudeva exists previous to the universe. Brahmā and Śiva did not exist.
>
> *puruṣo ha vai nārāyaṇaḥ*
>
> The Lord is Nārāyaṇa.
>
> *eko ha vai nārāyaṇa āsīt*
>
> Nārāyaṇa alone existed.
>
> *puruṣo ha vai nārāyaṇo 'kāmayata | atha nārāyaṇād ajo 'jāyata, yataḥ sarvāṇi bhūtāni | nārāyaṇaḥ paraṁ brahma, tattvaṁ nārāyaṇaḥ param | ṛtaṁ satyaṁ paraṁ brahma puruṣaṁ kṛṣṇa-piṅgalam*

The Lord Nārāyaṇa desired. From Nārāyaṇa was born Brahmā, from who all living entities arise. Nārāyaṇa is the supreme brahman, the supreme principle. He is most worthy of worship, the highest truth, the supreme *brahman*, dark in complexion with yellow cloth.

eko nārāyaṇa āsīn na brahmā neśānaḥ

Nārāyaṇa alone existed. Brahmā and Śiva did not exist. *Mahā Upaniṣad*

Bhāgavatam says:

bhagavān eka āsedam agra ātmātmanāṁ vibhuḥ

ātmecchānugatāv ātmā nānā-maty-upalakṣaṇaḥ

Bhagavān, who exists in the form of Paramātmā and br*ahman* according to the viewpoint, alone existed before the creation of the universe, when the desire to create bodies of the *jīvas* was absent. . SB 3.5.23

When the Lord says he alone existed, it also means that his associates in Vaikuṇṭha also existed, since they are his parts. This is similar to saying “the king goes” meaning that the king goes with his attendants. The associates of the Lord are in a condition similar to the Lord. Parīkṣit asked:

sa cāpi yatra puruṣo viśva-sthity-udbhavāpyayaḥ |

muktvātma-māyāṁ māyeśaḥ śete sarva-guhāśayaḥ ||

Please describe where this *puruṣa*, the creator, maintainer and destroyer of the universe, the Lord of *māyā*, dwelling within all beings, but untouched by his *māyā*, lies down. SB 2.8.10

Vidura asks:

tattvānāṁ bhagavaṁs teṣāṁ katidhā pratisaṅkramaḥ |

tatremaṁ ka upāsīran ka u svid anuśerate ||

> Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while he is asleep? SB 3.7.37

Śrīdhara Svāmī explains tatra *pralaye imaṁ parameśvaraṁ śayānaṁ rājānam iva cāmara-grāhiṇaḥ ke upāsīran ke vā tad anuśerate śayānam anusvapanti:* at the time of dissolution, who will worship the Supreme Lord as a king by waving a *cāmara*, and who will accompany the Lord in sleep?

Kāsī-khaṇḍa says:

> *na cyavante hi mad-bhaktā mahatyāṁ pralayāpadi |*
>
> *ato 'cyuto 'khile loke sa ekaḥ sarvago 'vyayaḥ ||*
>
> My devotees do not perish even at the time of universal destruction. The Lord alone is indestructible and all-pervading in all planets. *Skanda Purāṇa*

The word *āsam* (I existed) excludes anything without substance. The verb *as* indicates something existing. Because of my existing, complete non-existence is not at all possible. This should be understood from the verb. I alone existed. This however does not mean that I did not do anything. The statement does not exclude other actions since the verb *as* is connected with all other verb roots. If one says "Caitra existed in that village last year" it does not mean that he did not eat, sit or sleep there. Though *eva* can indicate absence of these activities (he only existed), by the sense of the statement, it means he performed these activities. The *Bhagavat-sandarbha* says:

> *āsam eveti brahmādi-bahirjana-jñāna-gocara-sṛṣṭy-ādi-lakṣaṇa-kriyāntarasyaiva vyāvṛttiḥ | na tu svāntaraṅga-līlāyā api | yathādhunāsau rājā kāryaṁ na kiñcit karotīty ukte rājya-sambandhi-kāryam eva niṣidhyate na tu śayana-bhojanādikam apīti tadvad*
>
> The words *āsam eva* exclude actions such as creation which are subject to the awareness of persons with material bodies such as Brahmā. However the words do not exclude the Lord's spiritual pastimes. If one says that presently the king does not perform any activities, it means he does not perform his activities as a king, but does not mean that he does not eat or sleep.

Sometimes it is said that only the impersonal brahman existed. In answer to this it is said in this verse that *brahman* which is superior to effect (*sat*) and cause (*asat*) is not different from me. This means that I alone appear as the impersonal *brahman* in some scriptures which cannot express the various qualities arising from my *svarūpa* because the readers are not qualified. But you should know me, endowed with form and qualities because you have my blessings and mercy, as expressed in the previous verse.

"After the creation, that universe alone is observed and not you." In answer to this the verse says, even after the creation, only I exist. I exist as Bhagavān in Vaikuṇṭha and as P*a*ramātmā within the universes, and as various *avatāras* such as Matsya at certain times.

"You are not the earth, *devatās* or the animals. Does that mean that you are incomplete?" The verse answers. I alone am this universe (*etat*) as a whole and composed of individuals. Because the universe is generated from my energy, it is my material form. You have asked to know about my spiritual and material forms. This is the material form. I alone am the Supreme Lord expressed by the words yo *'vaśiṣyeta. bhavān ekaḥ śiṣyate śeṣa-saṁjñaḥ*: you alone remain, and you are known as Ananta Śeṣa-nāga. (SB 10.3.25) The word *aham* is repeated three times to define the Lord, who has a supreme form situated through all three phases of time, and endowed with form and qualities, and which is visible at creation and destruction as the inferior form of the world made of matter. Thus knowledge of the superior and inferior forms of the Lord has been explained. Brahmā should have realization (*vijñānam*) of the first, the superior, spiritual form. This realization will occur when Brahmā can relish the sweetness of the Lord's form and qualities by *prema-bhakti* produced through hearing and chanting. This will be explained in the fourth verse.

|| 2.9.34 ||

rte 'rthaṁ yat pratīyeta na pratīyeta cātmani |
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ ||

TRANSLATION

One should understand my *māyā* by whose power real objects are perceived through *vidyā* and false objects are perceived through *avidyā*, in relation to the self, just as light reveals objects and darkness hides them. One should understand my *yoga-māyā* by whose power some objects are revealed and some objects hidden from the person who has realized the Lord, just as light reveals objects and darkness hides them.

COMMENTARY

*Māyā (*material energy) acts partly favorably and partly unfavorably towards the *jīva* trying to attain knowledge and realization of Paramātmā. When you realize me (Paramātmā*),* then only *yoga-māyā* functions. Thus *yoga-māyā* acts only favorably. Since both of these should be defined in the verse, I will impart

this knowledge to you. In verse 27 you have asked about the qualities of *māyā* and *yoga-māyā* (*yathātma-māyā-yogena*). I am now giving the answer by taking two meanings to the verse.

By this *māyā* nothing is perceived except a real object (*artham*); that is, only a real object is perceived. And by this *māyā* (*yat*) there is perception without a real object. This means that by this *māyā* real objects are not perceived, but rather; false objects are perceived. The liberated and conditioned souls know it as my (*ātmanaḥ*) *māyā-śakti* which has two functions of *vidyā* (for the liberated soul) and *avidyā* (for the conditioned soul), existing in relation to the self (*ātmani*).

An example of *vidyā* is given. It is like the illumination coming from a lamp (*yathābhāsaḥ*). In a house, an existing pot or cloth is perceived because of the light of a lamp, but by taking the lamp away, the pot or cloth which previously existed does not become non-existent. A snake or scorpion which was a cause of fear is perceived as non-existent at that time. By the function of *vidyā*, the liberated *jīva* perceives knowledge and bliss in relation to the self. It is not like the state of *avidyā,* where this perception (about knowledge and bliss) is absent. In that state, body and its related lamentation and illusion, which are actually not related to the self, are not perceived.

An example of *avidyā* is given. It is like darkness. Because of darkness a pot or cloth in the house are not perceived to exist. However, a snake or thief, though not existing there, cause fear because of their possible existence, and thus, are perceived to exist where they actually do not exist. Because of *avidyā*, the conditioned *jīva* does not perceive knowledge and bliss, even though they exist with an eternal relationship to the self. The conditioned *jīva* perceives the body, and lamentation and confusion related to the body appear to be related to self, though actually they are not related to the self.

Though flowers and horns exist, because they are not related to sky and rabbit, a flower in the sky and a rabbit with horns are false. Similarly, though bodies and lamentation, confusion, happiness and distress all exist as expansions of real matter, the body, lamentation, confusion, happiness and distress are all called false in the scriptures because they have no real relation to the *jīva.* Though the relationship of the *jīva* with the body is false, it is produced by *avidyā* and destroyed by *vidyā.* Thus *vidyā* is compared to light and *avidyā* is compared to darkness. In the Eighth Canto this is proved in the statement *chāyā-tapau yatra na gṛdhra-pakṣau*: the Lord is constantly witnessing, but not affected, and has no *vidyā* or *avidyā.* (SB 8.5.27)

Some explain the example this way. The example of darkness refers to the covering or obscuring portion of *māyā.* Examples of the obscuring and confusion aspects are being overcome with fear of snakes, tigers or being possessed by a ghost. These are accepted by taking the meaning of *tamas* as ignorance. Some explain the qualities of *avidyā* -- obscuring and confusion *(āvaraṇa* and *vikṣepa*) -- as non-apprehension of real objects and apprehension of unreal objects.

The word *artha* can also mean wealth. Like a merchant who has attained wealth through good fortune, the liberated soul gains knowledge and bliss through *vidyā* and is considered wealthy. Like the merchant who by misfortune

has not attained wealth, the conditioned soul, having knowledge and bliss covered by *avidyā* is considered poor. By *vidyā* the *jīva* realizes that he is *ātmā* or *tvam*.[186] He does not realize Paramātmā or *tat* by *vidyā* (which is *sattva*). Because the Lord is beyond the *guṇas*, he realizes the Lord only by pure *bhakti* which is beyond the *guṇas,* for the Lord says *bhaktyāham ekayā grāhyaḥ*: I am achieved only by *bhakti.* (SB 11.14.21) He also says *kaivalyaṁ sāttvikaṁ jñānam*: *jñāna,* which gives liberation, is in the mode of goodness. (SB 11.25.24) One cannot realize Paramātmā who is beyond the *guṇas* by *vidyā* which belongs to *sattva-guṇa*, and which means knowledge of *ātmā* separate from body. Rather this *vidyā* is destroyed by *bhakti.* The Lord says:

dravyaṁ deśaḥ phalaṁ kālo jñānaṁ karma ca kārakaḥ |
śraddhāvasthākṛtir niṣṭhā trai-guṇyaḥ sarva eva hi ||

yeneme nirjitāḥ saumya guṇā jīvena citta-jāḥ |
bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate ||

> Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three modes of material nature. The living entity who conquers these modes, manifested from the mind, can dedicate himself to me by the process of devotional service and thus attain pure love for me. SB 11.25.30, 32

Must the liberated *jīva* obtain *bhakti* in order to realize Paramātmā directly? For the person qualified for *jñāna, vidyā* is produced by *sāṅkhya, yoga*, austerity and other methods mixed with *bhakti.* That *vidyā* destroys *avidyā* and produces realization of *ātmā* or *tvam.* The person freed from *avidyā* gradually becomes increasingly indifferent to *vidyā*, like a fire without fuel wood, while the small portion of *bhakti* previously performed loses its covering and makes its appearance like the moon coming out of eclipse. Only by repeated *bhakti*, gradually, the realization of Paramātmā or *tat* appears. The Lord says in *Gītā:*

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |

samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||

> Having attained the state of *brahman,* being a pure soul, he does not lament in loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests pure *bhakti*. BG 18.54

In the *Gītā* verse *parām* means “best” or “only” since it is now devoid of its previous secondary status. It is said in the next verse *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: only by *bhakti* can a person know me as *brahman.* Thus by amount and type of *bhakti,* that person realizes impersonal *brahman* by that small portion of *bhakti* but not the qualified *brahman* with knowledge and bliss, Bhagavān. It is like a person with weak eyesight who sees only the general form of a deity decorated with jewels, and not all the details such as face, nose, eyes and ears. When there is complete cessation of *vidyā,* by the *bhakti* which appears in the person now beyond the *guṇas*, the person

[186] *Vidyā* is the door to realization, but *vidyā* must be mixed with *bhakti*.

achieves the perfection of realization of the impersonal *brahman.* This is called *nirvāṇa* or oneness of *jīva* and *brahman.* In the *Gītā* it is stated *tato māṁ tattvato jñātvā viśate tad-anantaram*: then, knowing me as *brahman* by that *bhakti*, he merges with me. (BG 18.55)

When pure *bhakti,* which is mercy of the Lord incarnate and the essence of the *cit-śakti,* becomes very strong and prominent by amount and type, it is completely independent, and does not consider good or bad, and may appear suddenly within conditioned *jīvas*, even of bad conduct, or who are born as Rākṣasas, Pulindas or Pukkaśas, whereas it may not appear within *brāhmaṇas* or *sannyasīs* even if they are liberated. By that *bhakti* alone, all suffering including *avidyā* is destroyed. It is said:

> *jarayaty āśu yā kośaṁ nigīrṇam analo yathā*
>
> *Bhakti,* devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat. SB 3.25.33

By that *bhakti* alone, a person will realize directly Bhagavān filled with bliss and knowledge, just as a person with strong eyesight by good fortune can see the general form of the beautiful deity and also the details of the face, nose, eyes and ears.

Bhakti is of two types: *bhakti* without material *guṇas* and *bhakti* mixed with the *guṇas.* By the first type, which in its mature state is called *prema-bhakti,* one brings the Lord under control. Through this a person realizes the sweet pastimes, form and qualities of the Lord composed of eternity, knowledge and bliss. By the second type of *bhakti*, mixed with *sattva-guṇa*, after it loses its *sattva-guṇa*, a person realizes only the bliss of impersonal *brahman.* Material *māyā* has jurisdiction over the *jīvas* previous to the state of realizing the bliss of *brahman.*

The verse could have been easily expressed by the following words *satyam eva pratītaṁ syād yato 'satyaṁ tathā yataḥ tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ.* Thus, a desire for another meaning in this verse has arisen, using the words *ṛte* and *artha* without changing their meaning. By this interpretation, the verse speaks of the qualities of *yoga-māyā*, the *śakti* arising from the Lord's *svarūpa*, which functions to reveal and cover his form, qualities and pastimes under his will and which clearly acts even upon people who have realization of *brahman. Ātmani ṛte* means "knowing or realizing me, Paramātmā." *Ṛta* can mean path or knowledge, and thus indicates direct realization. *Yat* corresponds to the word *tat* and means *yataḥ.*

'

Thus the meaning is as follows. Understand my internal energy called *yoga-māyā.* By this *yoga-māya* (*yataḥ*) spiritual or material objects (*artham*) useful for a certain

purpose are revealed (*pratīyeta*) to a person who has directly realized Paramātmā and by this same *yoga-māyā* these objects are not perceived, or are covered now or at some other time, when a person has realized Paramātmā (*ṛte ātmani*). One should understand that material *māyā* covers objects from view without a spiritual purpose, whereas *yoga-māyā* covers objects with a specific spiritual purpose. In the case of *yoga-māyā*, *yathābhāso yathā tamaḥ* means "Just as a pot or cloth lit by a lamp is visible, and when it is covered by darkness it is not perceived." That *yoga-māyā* by my will has qualities of revealing and obscuring, like light and darkness.

An example may be given. In order to show that Yaśodā's love could not be restricted by a show of Kṛṣṇa's power, *yoga-māyā* revealed the material universe within his stomach while simultaneously revealing the spiritual forms of Gokula, Yaśodā and Kṛṣṇa. Bewildered by *yoga-māyā*, Yaśodā perceived that directly, and after a moment did not perceive it, since *yoga-māyā* covered that realization.

In order show how *prema* is restricted by realization of power, Arjuna realized the universal form and the form of Paramātmā when it was revealed by *yoga-māya*. Because of the covering of *yoga-māyā*, he did not experience the *svarūpa* of Kṛṣṇa which was still present. At other times he did not experience either the universal form or Paramātmā, which was covered by *yoga-māyā,* but experienced Kṛṣṇa's two armed form. At one time one form of the Lord was revealed, while another was covered. This is how it is different from *yoga-māya* acting on Yaśodā in the first example.

Here is another example. In order to destroy Brahmā's thinking that he was the controller, *yoga-māyā,* by showing sweetness and power, made the real calves and cowherd boys invisible and showed calves and boys who were Kṛṣṇa himself, and then made those forms invisible and showed forms of Viṣṇu with four arms. Then *yoga-māyā* made those Viṣṇu forms disappear and showed the form of Kṛṣṇa. Brahmā was bewildered by these acts of *yoga-māyā*. The unique quality of *yoga-māyā's* action here is that the one form of Brahmā observed repeated coverings and revelations of various forms of the Lord.

In order to show the inconceivable nature of his form, being both limited and unlimited by its very nature, and in order to show that he is brought under control by the efforts of pure service and by his mercy arising from seeing those efforts, *yoga-māyā* assisted in the Damodāra pastime. Yaśodā wanted to bind Kṛṣṇa, and at the same time, Kṛṣṇa did not want to be bound up. Simultaneously covering his power, *yoga-māyā* allowed Yaśodā to tie a string of bells around his waist, but displaying his power, did not allow her to tie a rope around his waist. The rope was always two fingers too short. Yaśodā, bewildered by *yoga-māyā*, which made it impossible for her to bind Kṛṣṇa according to his wish, experienced great astonishment for a moment. This power was then covered by *yoga-māyā* by Kṛṣṇa's consent, in order to fulfill Yaśodā's desire. Then she bound up Kṛṣṇa. The outstanding feature of *yoga-māyā* in this case is the simultaneous covering of and displaying of the power in Kṛṣṇa.

In order to fulfill invitations to each party, Kṛṣṇa simultaneously manifested his form to Śrutadev and Bahulāśva, and to Rukmiṇī and Satyabhāmā in their houses. By *yoga-māyā* he could perform his pastimes in each place by hiding the other form and revealing one form to each party. Simultaneously manifesting two different forms for Śrutadeva and Bahulāśva and hiding one form from each is different from *yoga-māyā* acting only upon one person such as Yāśodā. All of this is performed by *yoga-māyā* not the material *māyā,* since the persons who become bewildered by *yoga-māyā* get to see at least Paramātmā.

Those with *bhakti-mīśra-jñāna*Paramātmā, after having destroyed *vidyā* and *avidyā,* seeing Kṛṣṇa with some devotion, by Kṛṣṇa's mercy, realize him as Paramātmā when Kṛṣṇa descends on earth, though they do not have *prema.*, and. Only those who have *prema* directly see Kṛṣṇa or Rāma according to *Bhāgavatam. Yoga-māyā* alone acts upon them as well, not material *māyā.* However persons like Kaṁsa, who see Kṛṣṇa by his desire, do not experience Paramātmā because of the hatred and other faults in their hearts. This is like persons with jaundice who eat sugar candy but do not taste the sweetness of the sugar. They are affected by material *māyā,* not *yoga-māyā.* The material *māyā* actually arises from *yoga-māyā* and is its *vibhūti* or expansion. It is said in *Nārada-pañcarātra,* in the speech of Śruti-vidyā:

> *asyā āvaraṇikā śaktir mahā-māyākhileśvarī |*
> *yayā mugdhaṁ jagat sarvaṁ sarva-dehābhimāninaḥ || iti |*
>
> Material *māyā,* the controller of all beings in the material world is the covering energy of *yoga-māyā*. By her the whole universe becomes bewildered and everyone thinks they are their bodies.

Yoga-māyā-śakti, a spiritual potency, is identified by the Lord with his spiritual body. *Māyā-śakti*, the material potency, a portion of *yoga-māyā*, which is different from his spiritual form, is not identified with his spiritual form, by the will of the Lord. When the snake gives up his skin which arises from him, that skin becomes material and inactive, as if arising from a non-living source*. Śruti* says:

> *sa yad ajayā tv ajām anuśayīta guṇāṁś ca juṣan*
>
> *bhajati sarūpatāṁ tad anu mṛtyum apeta-bhagaḥ*
>
> *tvam uta jahāsi tām ahir iva tvacam ātta-bhago*
>
> *mahasi mahīyase 'ṣṭa-guṇite 'parimeya-bhagaḥ*
>
> The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its

old skin. Glorious in your possession of eight mystic perfections, you enjoy unlimited opulences. SB 10.87.38

Material *māyā* has three forms: *pradhāna, avidyā* and *vidyā.* The nature of *pradhāna* is described in the story of Jāyanteya. The various objects are created by *pradhāna*. They are real. The imposition of identity with bodies by the *jīvas* is created by *avidyā.* That is unreal. By *vidyā* that identity with the body is destroyed. These are the effects of the three *śaktis.* The world is made of these three. Part is true and part is untrue.

Because the *jīvas* are eternal and the Lord, his abode and other assistants to *bhakti* are beyond the material *guṇas*, certain portions within the material world are also eternal. However the world is described by various philosophers in various ways according to their own perspective.

kāryaṁ prādhānikaṁ satyaṁ kāryam avidyakaṁ mṛṣā |

nityaṁ tad-bhakti-sambandham idaṁ tat tritayātmakam ||

prādhānikāḥ syur dehās tad-dharmā āvidyakāḥ punaḥ |

jīveṣu tat-tat-sambando bhaktiś cen nirguṇāś ca te ||

cij-jīva-māyā nityāḥ syus tisraḥ kṛṣṇasya śaktayaḥ |

tad-vṛttayaś ca tābhiḥ sa bhāty ekaḥ parameśvaraḥ |

kārya-kāraṇayor aikyāc chakti-śaktimator api |

ekam evādvayaṁ brahma neha nānāsti kiṁcana ||

bhaktānām eva siddhāntaś catuḥślokīyam īritā |

śīlitā bhagavad-bhaktais tair eva na kilāparaiḥ ||

The products of *pradhāna* (and *vidyā*) are real.[187] The products of *avidyā* are false. Those things related to the Lord and devotion are eternal. These three constitute the universe. The bodies are products of *pradhāna* and their nature is *avidyā.* If the *jīvas'* bodies are related to *bhakti*, then they transcend the *guṇas.* The three *śaktis* of Kṛṣṇa -- *cit-śakti, jīva-śakti* and *māyā śakti* -- and their functions are eternal. The one Lord manifests his power by these *śaktis.* Because the effect and cause are one, and the *śakti* and the source of the *śakti* are one, it is said that there is only one, non-dual substance called *brahman,* and that there is no variety of objects at all in this world. This is the conclusion of the devotees, which is described in the four essential verses and cultivated by the devotees and not by others.

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|| 2.9.35 ||

yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu |
praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham ||

TRANSLATION

Just as the elements enter into all beings and also remain separate, I enter into all beings and remain separate when I perform my pastimes. In pastimes related to the material world I remain detached and in pastimes related to devotees, I am attached.

COMMENTARY

Having described *māyā* and *yoga-māyā* by taking two meanings to the previous verse, the Lord now describes how he performs pastimes in the material and spiritual worlds which are subject to *māyā* and *yoga-mayā* respectively. This answers Brahṁā's question in verse 28.

Just as the elements such as ether enter into living beings such as *devatās*, men and animals, since they are acquired by the *jīvas*, and at the same time do not enter into them, since they maintain a separate existence, I also enter into the elements and the living beings and also do not enter them, remaining separately in my abode which is *śuddha-sattva.*

The entrance of the elements into the living beings is without attachment since the elements are not conscious. Like the ether, though I am conscious, like a man who lives in his house without attachment, I remain without attachment while entering, regulating and protecting all beings. My pastimes are without attachment in relation to the elements and the living beings within the material world.

But I desire to show my self to my obedient devotees who have entered my heart, who have perfected themselves and bow to me. Remaining separate, not entering their hearts, I desire to offer my beauty to their eyes. I desire that my fragrance enters their nostrils and desire to fill their ears with the nectar of my sweet voice, speaking with them and answering them. I desire to make their limbs experience the sweet softness of my body by touching and embracing them. Thus situated inside my devotees and externally as well, I perform pastimes with great attachment for my pure devotees beyond the *guṇas,* whom I cannot give up.

|| 2.9.36 ||

etāvad eva jijñāsyaṁ tattva-jijñāsunātmanaḥ |
anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadā ||

TRANSLATION

The person desiring to know the best *sādhana* and the goal of that *sādhana* must learn by surrender to *guru* about this truth which is determined as the best by obtaining positive results through

performance and by lack of results through non-performance, and by performance at all times and all places. The person desiring the highest truth must experience *rasa,* which produces bliss through meeting and separation and continues in all places eternally.

COMMENTARY

In verse 29 Brahmā requesting instructions with *bhagavac-chikṣitam ahaṁ karavāṇi hy atandritaḥ.* The Lord now speaks on the *sādhana* for attaining the Lord, but because it is very confidential, it is not understood by materialistic persons. One should not be dependent on extensive study of scriptures. Persons desiring to know the best *sādhana* for the self should learn from the feet of the *guru* (*jijñāsyam*).

This means: "You will understand by my mercy alone." What is this? Among the *sādhanas* of *karma, jñāna, yoga* and *bhakti, bhakti* should be fixed as the process through positive results by performance and lack of results by non-performance. *Karma, jñāna* and *yoga* by themselves cannot give even Svarga or liberation, and even without these practices one can attain those goals. Therefore these are not the *sādhana.*

> *tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer*
> *bhajann apakvo 'tha patet tato yadi*
> *yatra kva vābhadram abhūd amuṣya kiṁ*
> *ko vārtha āpto 'bhajatāṁ sva-dharmataḥ*
>
> If someone gives up his occupational duties and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And what can one gain if one performs his material activities perfectly? SB 1.5.17
>
> *śreyaḥ-sṛtiṁ bhaktim udasya te vibho*
> *kliśyanti ye kevala-bodha-labdhaye*
> *teṣām asau kleśala eva śiṣyate*
> *nānyad yathā sthūla-tuṣāvaghātinām*
>
> My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4
>
> *pureha bhūman bahavo 'pi yoginas*
> *tvad-arpitehā nija-karma-labdhayā*
> *vibudhya bhaktyaiva kathopanītayā*
> *prapedire 'ñjo 'cyuta te gatiṁ parām*
>
> O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto you and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about you, they came to understand you, O infallible one, and could easily surrender to you and achieve your supreme abode. SB 10.14.5

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate ’ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32-33

yā vai sādhana-sampattiḥ puruṣārtha-catuṣṭaye |
tayā vinā tad āpnoti naro nārāyaṇāśrayaḥ ||

A wealth of *sādhana* brings about the four human goals. Without that, however, a man who surrenders to the Lord attains all of that. *Mokṣa-dharma*

By pure *bhakti* alone, the highest results can be achieved, and without *bhakti,* the highest results cannot be achieved. Thus *bhakti* is fixed as the best among all *sādhanas* by showing what is achieved by it positively and what is not achieved by its absence (*anvaya-vyatirekābhyām*). The positive aspect is shown in the following statement:

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |
tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure *bhakti.* SB 2.3.10

The sharpness *(tīvreṇa)* of pure *bhakti* is service which is like the sun unobstructed by clouds. The verse quoted above -- SB 11.20.32 -- also illustrates the positive aspect.

The negative aspect, in the absence of *bhakti,* is illustrated in the following:

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak

ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along

with the *āśramas.* If any of the members of the four v*arṇas* and four *āśramas* fail to worship or disrespect the Lord, who is the source of their own creation, they will fall down from their *āśrama*. SB 11.5.2-3

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities. Without worshipping him, the *jñānīs, karmīs,* specialized *karmīs, yogīs*, scholars of the Vedas and followers of proper conduct cannot attain any benefit. SB 2.4.17

There are no restrictions of place and time concerning this *sādhana.* In all places, with all candidates, and at all times this should be performed with steadiness. However, one must perform *karma* with purity in a pure place and one can attain *jñāna* only with a pure mind. *Karma* and *jñāna* cannot be performed in all places and at all times. *Śucau deśe pratiṣṭhāpya sukham āsanam ātmanaḥ | yuñjyād yogam ātma-viśuddhaye*: the *yogī* should perform *yoga* after establishing himself comfortably on a seat in a pure place (BG 6.11) In terms of time, *karma* is practiced only until one attains detachment from enjoyment. *Yoga* is practiced only until one has attained *siddhis. Sāṅkhya* is performed only until one has attained knowledge. *Jñāna* is performed only until liberation. These methods are not practiced at all times. *Bhakti* however is well known for being practiced at all times and at all places.

na deśa-niyamas tatra na kāla-nirṇayas tathā |
nocchiṣṭādau niṣedho'sti śrī-harer nāmni lubdhake ||

In chanting the name of the Lord, there are no restrictions concerning place or time, or restrictions on performance because of impurity.

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām ||

O King! Therefore, at all times and all places without restriction men should hear about, glorify and remember the Supreme Lord with full concentration of mind. BG 2.2.36

The practice of *bhakti* is also applicable to all types of people including the practitioners of *karma* and *jñāna.* It is even to be performed by the most fallen by birth or activities:

kirāta-hūṇāndhra-pulinda-pulkaśā

ābhīra-śumbhā yavanāḥ khasādayaḥ[188] |

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ye'nye ca pāpā yad-upāśrayāśrayāḥ

śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the lord of inconceivable power. The Kirātas, Hūṇa,s Andhras, Pulindas, Pulkaśas, Abhīras, Śumbhas, Yavanas, Khasas and others of low birth, and those sinful by actions, by taking shelter of the devotees who take shelter of the powerful Lord, become purified of their *prārabdha-karmas.* SB 2.4.18

Bhakti can be practiced in all stages of life. Prahlāda practiced in the womb. Dhruva practiced when he was a child. Ambarīṣa practiced as a youth. It can be practiced even in hell. *Mucyeta yan nāmny udite nārako 'pi*: even a person in hell will be liberated by chanting the name of the Lord.

yathā yathā harer nāma kīrtayanti ca nārakāḥ |
tathā tathā harau bhaktim udvahanto divaṁ yayuḥ ||

When those in hell chant the name of the Lord they develop *bhakti* to the Lord and go to the spiritual world*. Nṛsiṁha Purāṇa*

In this way *bhakti* has been distinguished as the proper *sādhana.*

Bhakti in the form of *prema* is also indicated by reading an extra meaning in the verse. *Prema* is indicated by the word *etāvad* (so much). The person desiring to know about the truth should inquire about the best (*etāvad)* among material enjoyment, liberation and *prema*, which will be supreme at all times and all places by positive and negative indications. Material enjoyment of Svarga and liberation are not shown as supreme by results in performance and lack of results by non-performance. *Prema* however is shown to be supreme by the effects of its performance, and the effects of its non-performance. Because *prema* can also be included in the word *bhakti,* by *sādhana-bhakti* one attains *sādhya-bhakti,* and *prema* is that *sādhya* or perfection. *Prema* is thus considered to be the perfection of *bhakti. Bhaktyā sañjātayā bhaktyā bibhraty utpulakāṁ tanum*: by *prema-bhakti* produced from *sādhana-bhakti*, the devotee develops ecstatic symptoms. (SB 11.3.31) Thus *prema-bhakti* and *sādhana-bhakti*, which the Lord had promised to explain in verse 31 by the words *rahasyam* and *tad-aṅgam*, have both been explained confidentially in this verse. The Lord's instruction is thus that one should perform *sādhana-bhakti* to attain *prema,* and not to attain Svarga or liberation**.**

Because Brahmā prayed *bhagavac-chikṣitam ahaṁ karavāṇi*: may I follow your instructions.(SB 2.9.29*)*, he will attain realization of the sweet *rasa* of the Lord's form and qualities through *prema-bhakti* produced by pure *sādhana-bhakti,* since *prema-bhakti* is a form of realization. Thus realizations arising from *prema-bhakti* and *sādhana-bhakti* are also described in this verse (as

promised by the Lord in verse 31). The *Taittirīya Upaniṣad* states *raso vai saḥ*: the Lord is *rasa.* It also states *saiṣānandasya mimāṁsā bhavati*: this is the examination of bliss. The highest form of the Lord is *rasa* incarnate. The root form of *rasa* is shown to be Kṛṣṇa in the *Bhāgavatam*:

> *mallānām aśanir nṛṇāṁ nara-varaḥ strīṇāṁ smaro mūrtimān*
> *gopānāṁ sva-jano ’satāṁ kṣiti-bhujāṁ śāstā sva-pitroḥ śiśuḥ*
> *mṛtyur bhoja-pater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām*
> *vṛṣṇīnāṁ para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ*
>
> The various groups of people in the arena regarded Kṛṣṇa in different ways when e entered it with his elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, his parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord’s universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity. SB 10.43.17

Realization of this *rasa* of Kṛṣṇa is also stated in this verse. Among all things desired to be known, one should desire the highest realization of *rasa* (*etavād*), which will be tasted in *dāsya, sakhya, vātsalya* and *śṛṅgāra rasas* by direct contact (*anvaya*) and in separation (*vyatirekha*) in all places, in all universes in places like Vṛndāvana, in the presence of servants, friends, elders and *gopīs*, at all times, continually even after the dissolution of the universe. The meaning of the verse indicating the most confidential *prema-bhakti-rasa* has been covered over by the Lord himself with another meaning indicating *ātma-jñāna,* just as *cintāmaṇi* is covered by a golden box so that it is not exposed to materialistic people. *Śruti* says concerning *ātmā*:

> *nāyam ātmā pravacanena labhyo*
> *na medhayā na bahunā śrutena |*
>
> *yam evaiṣa vṛṇute tena labhyas*
>
> *tasyaiṣa ātmā vivṛṇute tanūṁ svām ||*
>
> *Ātma* is not attained by speaking, by intelligence or by profuse hearing. He reveals himself to the person whom he chooses. *Kaṭha Upaniṣad* 1.2.23

The meaning indicating knowledge of *ātmā* is as follows. The person desiring to know the truth about *ātmā* should seek out *ātmā* which exists in all places at all times, perceived directly in the universe which is non-different from its cause, the *ātmā* (*anvaya*), and in the *ātmā* different from the universe (*vyatireka*). *Anvaya* also refers to the *ātmā* as the witness in all states of waking, dreaming and deep sleep. *Vyatikreka* refers to states of waking, dreaming and deep sleep belonging to the *ātmā.*

|| 2.9.37 ||

etan mataṁ samātiṣṭha parameṇa samādhinā |
bhavān kalpa-vikalpeṣu na vimuhyati karhicit ||

TRANSLATION

Follow my instructions in detail, with extreme concentration. You will not be bewildered at any time during your lifetime and its subdivisions.

COMMENTARY

"How is it possible for me to understand the deep meaning of these four verses summarizing the *Bhāgavatam*? There are many opinions among those who argue." "Undertake my directions completely (*samātiṣṭha*)." This means "Contemplate this with concentration." In the *mahā-kalpa* lasting your lifetime (*kalpa*) and its subdivisions (*vikalpeṣu*) you will not be bewildered at any time.

Here ends the commentary on the four verses. This *Sārarthadarśinī* commentary written for the benefit of all humanity should be seen by persons studying devotional literature and not others.

| 2.9.38 ||

śrī-śuka uvāca

sampradiśyaivam ajano janānāṁ parameṣṭhinam |
paśyatas tasya tad rūpam ātmano nyaruṇad dhariḥ ||

TRANSLATION

Śuka said: The Lord who is beyond the material world, having instructed Brahmā, the creator of the progeny, then made his form disappear while Brahmā watched.

COMMENTARY

Parameṣṭhinam refers to the creator, Brahmā. *Ātmano rūpam* means the form of the Lord and Vaikuṇṭha as well. *Nyaruṇad* means "made (his form) disappear."

|| 2.9.39 ||

antarhitendriyārthāya haraye vihitāñjaliḥ |

sarva-bhūtamayo[189] *viśvaṁ sasarjedaṁ*[190] *sa pūrvavat ||38||*

TRANSLATION

Brahmā folded his hands in respect to the Lord whose qualities are the object of the devotees' senses, and who had disappeared. Brahmā, the total of all living beings, then created this universe as he had done in the previous *kalpa.*

COMMENTARY

Indriyārthāya means "unto him whose qualities such as beauty are the object of the senses." *Pūrvavat* means as in the previous *kalpa* or day of Brahmā. By this it is understood that Brahmā's bewilderment on seeing his daughter took place in the previous *kalpa,*[191] not after hearing the instructions of the four verses of *Bhāgavatam*, for the Lord has just said that in this *kalpa* Brahmā would not be bewildered. The bewilderment of Brahmā when Kṛṣṇa appeared on earth during this *kalpa* must be understood to be a pastime produced by the mercy of the Lord.

|| 2.9.40 ||

prajāpatir dharma-patir ekadā niyamān yamān |
bhadraṁ prajānām anvicchann ātiṣṭhat svārtha-kāmyayā ||

TRANSLATION

Once, Brahmā, lord of *dharma,* desiring the benefit of the progeny, followed rules and regulations to fulfill his desire.

COMMENTARY

After this, the conversation between Nārada and Brahmā which was previously described in SB 2.5 took place. Five verses describe this conditions under which this conversation took place. Desiring benefit for the progeny he followed rules and regulations, teaching others by his conduct, with his own purpose in mind -- "Let them also follow these rules."

|| 2.9.41-42 ||

taṁ nāradaḥ priyatamo rikthādānām anuvrataḥ |
śuśrūṣamāṇaḥ śīlena praśrayeṇa damena ca ||

māyāṁ vividiṣan viṣṇor māyeśasya mahā-muniḥ |
mahā-bhāgavato rājan pitaraṁ paryatoṣayat ||

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191 Since the teaching of the four verses took place on the first day of Brahmā's life, according to SB 2.8.28, the bewilderment would have to be in another Brahmā's life.

TRANSLATION

Nārada, the dearest to Brahmā among all his sons, was devoted to his father, and obedient. O King! This great devotee, this great sage, desiring to understand the *māyā* of Viṣṇu, the master of *māyā*, satisfied his father by his proper conduct, respect and sense control.

COMMENTARY

Riktha means inheritance. *Rikthādāna* means a son, who inherits the wealth of the father. Nārada was the dearest son of Brahmā. Among the wealth of *karma-yoga*, *jñāna-yoga* and *bhakti-yoga* belonging to Brahmā, Dakṣa and others obtained *karma-yoga.* The Kumāras obtained *jñāna-yoga*. Nārada obtained *bhakti-yoga,* because of his outstanding qualities. *Anuvrataḥ* means that he was devoted to his father.

Māyām refers to the material energy, or to the mercy of the Lord. Nārada desired to understand the variegated nature of *māyā.* Viṣṇu is the master of material *māyā*. Or *māyeśasya* can mean "of he who controls everything by mercy (*māyā).*"

|| 2.9.43 ||

tuṣṭaṁ niśāmya pitaraṁ lokānāṁ prapitāmaham |
devarṣiḥ paripapraccha bhavān yan mānupṛcchati ||

TRANSLATION

Seeing that his father, the great-grandfather of the worlds, was satisfied, Nārada asked him what you have asked me.

COMMENTARY

Niśāmya means "seeing." *Mā* means *mām.*

|| 2.9.44 ||

tasmā idaṁ bhāgavataṁ purāṇaṁ daśa-lakṣaṇam |
proktaṁ bhagavatā prāha prītaḥ putrāya bhūta-kṛt ||

TRANSLATION

Brahmā, affectionate to Nārada, then spoke to his son the *Bhāgavata Purāṇa* which was endowed with ten characteristics and which was spoken by the Lord in four verses.

COMMENTARY

Brahmā then spoke the scripture with ten characteristics in detail, which the Lord had spoken in summary in four verses. Some say however that the Lord himself spoke the complete twelve volumes (the entire scripture) endowed with ten characteristics, after speaking the four verses as a summary.

|| 2.9.45 ||

nāradaḥ prāha munaye sarasvatyās taṭe nṛpa |
dhyāyate brahma paramaṁ vyāsāyāmita-tejase ||

TRANSLATION

O King! Nārada spoke this to the sage Vyāsa of unlimited powers, who was meditating on the supreme *brahman* on the bank of the Sarasvatī River.

COMMENTARY

Nārāyaṇa spoke to Brahmā. Brahmā spoke to Nārada. Nārada spoke to Vyāsa. Vyāsa spoke to me, Śukadeva. I am speaking to you. In this way the topics of the Lord were passed on perfectly through six great persons.

|| 2.9.46 ||

yad utāhaṁ tvayā pṛṣṭo vairājāt puruṣād idam |
yathāsīt tad upākhyāste praśnān anyāṁś ca kṛtsnaśaḥ ||

TRANSLATION

I will explain what you asked me concerning how this universe arose from the universal form and will answer all the other questions as well.

COMMENTARY

I will give the answers to your questions by the explanations given in the *Bhāgavatam.* You asked me about the universal form:

> *puruṣāvayavair lokāḥ sapālāḥ pūrva-kalpitāḥ*
> *lokair amuṣyāvayavāḥ sa-pālair iti śuśruma*
>
> The planets and their protectors were previously identified with limbs of the *puruṣa* and the limbs of the *puruṣa* were identified with the planets. This I have heard. If there are more details please explain them. SB 2.8.11

Yathā means *yathāvat* (how).

Ten Characteristics of a Purāṇa

and Third Description of Universal Form

|| 2.10.1 ||*śrī-śuka uvāca—*

atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ |
manvantareśānukathā nirodho muktir āśrayaḥ ||

TRANSLATION

Śukadeva said: In this Purāṇa there are ten topics: creation, secondary creation, protection, mercy of the Lord, material activities, the conduct of the Manus, stories of the Lord, destruction of the universe, liberation and the ultimate shelter.

COMMENTARY

In this chapter the ten subject matters of the *Bhāgavatam* are described, starting with creation and sub-creation. The divisions of *adhyātmā, adhibhūta* and *adhidaiva* are also described.

At the end of the last chapter the *Bhāgavatam* was described as having ten characteristics. These are shown in this verse. *Manvantareśānukathā* is a *dvandva* compound indicating two items.

|| 2.10.2 ||

daśamasya viśuddhy-arthaṁ navānām iha lakṣaṇam |
varṇayanti mahātmānaḥ śrutenārthena cāñjasā ||

TRANSLATION

The great devotees such as Vidura and Maitreya describe properly the nine topics in order to impart the highest knowledge of the tenth topic, through the words of the scripture and stories to illustrate their meaning.

COMMENTARY

Will there be different meanings to this in different scriptures? The devotees describe the nature of the nine topics in order to impart knowledge of the truth, unmixed with anything else, of the tenth topic -- the shelter. Other things which are excluded as the shelter include Svarga and hell, which are only the

jivās' destinations, caused by the Supreme Lord. These places indicate that only the *jīvas'* bodies are subject to creation maintenance and destruction. That there is only one shelter is not a fault, since that is the conclusion of scriptures. The devotees describe these topics with meaning coming from the *śrutis* and by stories illustrating the meaning of the *śrutis.* The devotees such as Vidura and Maitreya describe these topics*.*

|| 2.10.3 ||

bhūta-mātrendriya-dhiyāṁ janma sarga udāhṛtaḥ |
brahmaṇo guṇa-vaiṣamyād visargaḥ pauruṣaḥ smṛtaḥ ||

TRANSLATION

***Sarga* refers to the manifestation of the gross material elements, the *tan-mātrās*, the senses, the false ego and *mahat-tattva*, caused when the Lord transforms the *guṇas. Visarga* is the creation of bodies for the *jīvas* carried out by Brahmā**.

COMMENTARY

Each topic is described. *Sarga* means the manifestation of elements, *tan-mātrās*, senses, *ahaṅkāra* and *mahat-tattva* (*dhiyām*) and as well their description in the universal form, caused when the Lord (*brahmaṇaḥ*) creates transformation of the *guṇas. Paurusaḥ* refers to Brahmā. *Visarga* refers to the creation of moving and non-moving entities by Brahmā. "Creation of the *jīvas"* means giving *jīvas* forms with intelligence, senses and body for engaging in material enjoyment, pursuing liberation or practicing *bhakti* according to their qualification. .

|| 2.10.4 ||

sthitir vaikuṇṭha-vijayaḥ poṣaṇaṁ tad-anugrahaḥ |
manvantarāṇi sad-dharma ūtayaḥ karma-vāsanāḥ ||

TRANSLATION

***Sthānam* refers to the Lord protecting his devotee. This shows the excellence of the Lord. *Poṣaṇam* means the Lord's mercy. *Manvantara* refers to the conduct of the kings ruling the *manvantara* periods. *Ūti* refers to the impressions created by the *jīva's* actions which lead them to future births.**

COMMENTARY

Sthānam (mentioned in verse 1) means protection (*sthitiḥ*) which shows the excellence (*vijayaḥ*) of the Supreme Lord (*vaikuṇṭhasya)* in comparison to Brahmā the creator and Śiva the destroyer. *Sthitiḥ* also refers to the condition of the *jīvas.* Or *vaikuṇṭha-vijayaḥ* can mean that the Lord destroys the suffering of the *jīva*, since *jaya* means "victory over." After the creation, the condition the *jīvas* is described. In protecting the *jīvas*, the Lord shows his mercy to some, the devotees performing *sādhana,* even if

they are involved in sin by accident. This is the meaning of *poṣaṇam. Manvantara* refers to the religious conduct of the kings reigning during the *manvantara*, revealed through narratives concerning them. This performance of *dharma* by the *sāttvika-jīvas* engaged in *karma-yoga* is considered within the conditions of the *jīva* in this world. *Ūti* refers to the impressions produced by action, "those things which are accomplished *(ūyante*) by actions." It refers to the impressions arising from actions either low or high. Pious or impious acts become the cause of future happiness and distress. Within the condition of the *jīvas* in this world, the nature of the high and low *jīvas* is described.

|| 2.10.5 ||

avatārānucaritaṁ hareś cāsyānuvartinām |
puṁsām īśa-kathāḥ proktā nānākhyānopabṛṁhitāḥ ||

TRANSLATION

***Īśa-kathā* refers to descriptions of the Lord's *avatāras* and their devotees, filled with various stories.**

COMMENTARY

Īśa-kathā refers to the stories concerning the *avatāras* of the Lord and the devotees of the *avatāras* (*asya anuvartinām*). The *avatāras* and their devotees should be heard about and glorified. Thus in the material world (*sthiti)* the devotional *aṅgas* of hearing and chanting of the *sādhaka* devotees are described.

|| 2.10.6 ||

Nirodho 'syānuśayanam ātmanaḥ saha śaktibhiḥ |
muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitiḥ ||

TRANSLATION

***Nirodha* refers to the merging of the *jīva* along with his material identity into the Lord at the time of final devastation of the universe. *Mukti* means the *jīva's* attainment of his form as pure *ātmā* or as an associate of the Lord after giving up gross and subtle material bodies.**

COMMENTARY

Nirodha refers to the sleeping (merging) of *jīva* along with his subtle coverings following after the Lord's sleep. This refers to the j*īva's* merging into the Lord after the protection period (*sthiti*) is completed. *Mukti* refers to the condition in which the j*īva* remains in his pure form or in the form of an associate of the Lord in some cases, after giving up the gross and subtle bodies of *māyā* (*anyathā-rūpam*). Thus the nine topics related to the *jīva,* starting with his attaining a material body, have been described.

|| 2.10.7 ||

ābhāsaś ca nirodhaś ca yato ’sty adhyavasīyate |
sa āśrayaḥ paraṁ brahma paramātmeti śabdyate ||

TRANSLATION

The *āśraya*, Bhagavān, from whom arise creation, sub-creation, protection, mercy, *karma, dharma* of the kings, the appearance of *avatāras,* destruction and liberation is also called Paramātmā and *brahman.*

COMMENTARY

Having described the nature of the nine topics by indicating their subject, the Supreme Lord is described as the one shelter of these in this verse. That by which creation (*ābhāsaḥ*), *visarga, sthiti*, *poṣaṇa, ūti, manvantara, īśa-kathā (ca),* destruction (*nirodhaḥ*) and *mukti (ca)* are accomplished is called the *āśraya,* Bhagavān or Nārāyaṇa, since he looks upon the creation, maintenance and destruction. According to the method of worship he is described in different ways. Thus he is called *param brahma* by the *jñānīs* and Paramātmā by the *yogīs.*

|| 2.10.8 ||

yo ’dhyātmiko ’yaṁ puruṣaḥ so ’sāv evādhidaivikaḥ |
yas tatrobhaya-vicchedaḥ puruṣo hy ādhibhautikaḥ ||

TRANSLATION

The covering on the *jīva* known as the subtle sense organ is not different from the presiding deities of the senses. The division of subtle sense organ and sense deity is not different from the gross organ of the material body.

COMMENTARY

The Lord has said *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*: I am situated by my portion everywhere in this world. (BG 10.42) Two verses now show the difference between this *āśraya* form situated as *antaryāmī* within all bodies and the individual *jīvas.* The covering known as the subtle sense organ (*adhyātmikaḥ puruṣaḥ*) is the controlling deity of the sense organ (*adhidaivikaḥ*), such as the sun deity who controls the eye, since both the eye and the presiding deity of the eye are *aṁśas* of the sun deity. Among all substances, that portion which has divisions of sense and sense deity (*ubhaya*) is not different from the covering on the *jīva* known as the visible organ. The gross organ and sense objects (*tan-mātrās*) are called the gross body. The word *puruṣa* is used in all these cases to indicate that these are coverings on the *jīva.* This meaning of *puruṣa* is found in *śruti* statements such as *sa vā eṣa puruṣo ’nna-rasa-mayaḥ:* the *puruṣa* is composed of food and taste. (*Taittirīya Upaniṣad* 2.1)

|| 2.10.9 ||

ekam ekatarābhāve yadā nopalabhāmahe |
tritayaṁ tatra yo veda sa ātmā svāśrayāśrayaḥ ||

TRANSLATION

Since we cannot perceive one item in absence of one of the other items (subtle sense, sense deity and gross form), he who is independent of these three, is the *ātmā.* But the shelter of the *ātmā* is the Paramātmā.

COMMENTARY

Because of the interdependence of the three items in order for them to function, they are shown to be different from the *ātmā.* Without the gross organ on the body, the subtle sense which is known to function by performing perception cannot function. Without the subtle sense organ, the presiding deity of the sense, whose presence is inferred from action of that sense, cannot function. Without the presiding deity of the sense, the subtle sense organ cannot operate, and without the subtle sense organ, the gross organ cannot operate. Since, in the absence of one of the three, the others cannot be ascertained, he who knows these three, who is not dependent on them, is the *jīva.* It is said:

> *deho 'savo 'kṣā manavo bhūta-mātrām*
> *ātmānam anyaṁ ca viduḥ paraṁ yat |*
> *sarvaṁ pumān veda guṇāṁś ca taj-jño*
> *na veda sarva-jñam anantam īḍe ||*
>
> The body, life airs, senses, internal senses, gross elements and sense objects do not know themselves or other things or the *jīva.* The *jīva* knows all of these items and the *guṇas* which cause them. He also knows Paramātmā, but does not know the omniscient, unlimited Lord. I worship that Lord with infinite qualities. SB 6.4.25

Sarva refers to these three coverings on the *jīva.* The *jīva* (*pumān*) knows these three. It is also said:

> *jāgrat-svapna-suṣuptaṁ ca guṇato buddhi-vṛttayaḥ |*
>
> *tāsāṁ vilakṣaṇo jīvaḥ sākṣitvena vivakṣitaḥ ||*

> Waking, sleeping and deep sleep, the three functions of the intelligence, are caused by the three *guṇas*. The j*īva* is ascertained to be different from these three states since it is the witness of them. SB 11.13.27

What is the nature of the *jīva*? The *jīva* takes shelter of *Paramātmā* (*svāśraya*), whose shelter is himself. The meaning is this. The *jīva* is the shelter of the three items -- the subtle sense, the sense deity and the gross sense in the body which are mutually dependent. The shelter of the *jīva* is the Paramātmā. Paramātmā is the shelter of Paramātmā. Thus *P*aramātmā is the ultimate shelter. Since Kṛṣṇa says that by his *aṁśa* he pervades the worlds, it should be understood that Kṛṣṇa is the shelter of Paramātmā. Thus Kṛṣṇa is the chief shelter. Paramātm*ā* as his *aṁśa* is also called the shelter, and *brahman* being his impersonal form is also called a shelter. Thus the one shelter is seen in three different forms according to the type of worshipper.

|| 2.10.10 ||

puruṣo ’ṇḍaṁ vinirbhidya yadāsau sa vinirgataḥ |
ātmano ’yanam anvicchann apo’ srākṣīc chuciḥ śucīḥ ||

TRANSLATION

When the pure *puruṣa*, separating himself from the universe, remained outside, desiring a place to lie down in the universe, he created the pure waters of the Garbhodaka.

COMMENTARY

The difference between the *jīva* and the Lord has been established through the ten characteristics of a *mahā-purāṇa* and thus *bhakti* to the Lord has been hinted as the deliverance of the *jīva* from the world. Now Śukadeva speaks in order to explain a topic he promised with *yad utāhaṁ tvayā pṛṣṭo vairājāt puruṣādidam | yathāsīt tad-upākhyā*: I will explain what you asked me concerning how this universe arose from the universal form.[192] (SB 2.9.46)

“Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the *līlāvatāras?”*

What you observe is true. To whom should topics about *the līlāvatāras* be taught with relish? Those how have perfected *bhakti* or the *nitya-siddhas* constantly play spontaneously in the sweet ocean of Lord’s beauty and pastimes. But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from *karma*, cannot be woken up. How can pastimes of the Lord be

[192] Parīkṣit asks the question in SB 2.8.11.

taught to them? This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into *sādhaka-bhaktas*, constantly attempts by some trick or other, to wake them up. Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost *mantra*, so *jīvas'* absorption in the sleep of *māyā* can be broken by topics concerning *māyā.* It has been said:

> *māyāṁ varṇayato 'muṣya īśvarasyānumodataḥ |*
> *śṛṇvataḥ śraddhayā nityaṁ māyayātmā na muhyati ||*
>
> If the *jīva* constantly describes *māyā* in relation to the Lord, remembers *māyā* or hears about *māyā* with proper faith, he will not be bewildered by *māyā.* SB 2.7.53

But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of *māyā* or fainting in the suffering of *karmas* wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.

The low *jīvas,* desiring to cross the material world and have developed determination to take shelter of the lotus feet of *guru,* can be delivered by constantly hearing about the self. For this reasons there is repeated discussion of the self. Those who are faithful devotees of the Lord will relish the nectar of the whole *Bhāgavatam.*

This scripture does not only speak about Bhagavān, though he is the main topic. It also speaks about the impersonal aspect of the Lord – *brahman* -- and his portion, Paramātmā. It has been said at the beginning of this work *brahmeti paramātmeti bhagavān iti śabdyate* (SB 1.2.11) Thus, repeated discussion of the self is suitable for worshippers of *brahman* and Paramātmā. By this means, being most generous, *Bhāgavatam* produces *bhakti* in even the worshippers of *brahman* and Paramātmā. *Bhakti* even appears in those who have reached perfection in *brahman* and Paramātmā. This is shown in the verse *ātmārāmāś ca munayaḥ.* (SB 1.7.10) Those persons, their *sādhana,* and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

Kṛṣṇa who is completely full of sweetness in his form, qualities and pastimes, and possesses *dharma, jñāna, bala* and *aiśvarya*, since he contains all *avatāras* such as Matsya and Kūrma and the aspects of *brahman* and *paramātmā* as well, is worshipped by all types of devotees. This scripture, being non-different from Kṛṣṇa's *svarūpa*, thus reveals Kṛṣṇa as the source of all *avatāras, brahman* and Paramātm*ā*. It reveals his qualities, pastimes, sweetness and powers, the method to attain him, *sādhana-bhakti*, the goal *prema-bhakti*, as well as all principles such as *dharma, jñāna, yoga* and *vairāgya.* Thus everything is consistent.

When the Lord, who glances over *prakṛti*, having created the universe, distinguishing it from himself, situated himself outside, he desired a sleeping place *(ayaṇam*) for himself in the universe *(tasmin),* and created the Garbhodaka. The Lord, being naturally pure (*śuciḥ*), created water which was pure (*śucīh*). This distinguishes it from the milk ocean.

|| 2.10.11 ||

tāsv avātsīt sva-sṛṣṭāsu sahasraṁ parivatsarān |
tena nārāyaṇo nāma yad āpaḥ puruṣodbhavāḥ ||

TRANSLATION

He dwelled from many years in that water created from himself. Because of that he is called Nārāyaṇa, since the waters *(nārā*) arose from the *puruṣa* (*nara*).

COMMENTARY

By deriving the name Nārāyaṇa, his dwelling in the water becomes clear. By residing (*tena*) in that water he got the name Nārāyaṇa because the waters arose from the *puruṣa. Nara* means the *puruṣa. Nāra* is that which arises from him. He whose resting place (*ayana*) is that water (*nāra)* is called Nārāyaṇa. It is said:

> *āpo nārā iti proktā āpo vai nara-sūnavaḥ |*
>
> *ayanaṁ tasya tāḥ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ ||*
>
> The word *āpaḥ* and *nārā* are synonymous for “water” since the waters are considered the sons of Nara, the primeval male or Mahā-viṣṇu.[193] Since these waters act as the bed (*ayana)* of Mahā-viṣṇu from the ancient past, he is called Nārāyaṇa. *Viṣṇu Purāṇa* 1.4.6

|| 2.10.12 ||

dravyaṁ karma ca kālaś ca svabhāvo jīva eva ca |
yad-anugrahataḥ santi na santi yad-upekṣayā ||

TRANSLATION

By connection with the Lord, matter, *karma,* time, *svabhāva*and the totality of *jīvas* can produce effects. Without his presence, they have no effect.

COMMENTARY

This verse describes the influence of the Lord who dwells in the universal form. *Dravyam* means the material cause (*upādāna*), starting with earth. *Karma, kāla*

[193] *Nāra* means the offspring of Nara.

and *svabhāva*[194] are efficient causes (*nimitta*). *Jīva* refers to Hiraṇyagarbha, the enjoyer, the totality of *jīvas.*[195] Because of being connected to the Lord, these things exist. Without the Paramātmā, the *jīva* or his body cannot exist. Or without the Paramātmā, these items cannot produce effects.

|| 2.10.13 ||

eko nānātvam anvicchan yoga-talpāt samutthitaḥ |
vīryaṁ hiraṇmayaṁ devo māyayā vyasṛjat tridhā |
adhidaivam athādhyātmam adhibhūtam iti prabhuḥ ||

TRANSLATION

The one Lord, desiring to become many, rose from his bed after the sleep of universal destruction, and created the universe shining brightly in three forms by his energy. The Lord created three forms: *adhidaivam* (sense *devatā*), *adhyātmam* (subtle sense organ) and *adhibhūtam* (gross sense form*).*

COMMENTARY

How did the universal form (*samaṣṭi-virāḍ*) arise? This verse explains. The one entity, merging the *jīvas* in himself at the time of destruction, was situated as one. After that (*anu*), at the time of creation, he desired variety (*nānātvam).* He then separated the *jīvas* from himself. From his bed of *yoga*, having slept at the time of destruction, representing night, the spiritual *puruṣa* (*devaḥ*) then rose up in the morning, at the time of creation. Having created the elements such as *mahat-tattva* by his energy (*māyayā*), he created by these elements the universe with its layers, shining brightly (*vīryam*) with golden color. This is the great creation. The creation of the universal form situated in the shell measuring five hundred million *yojanas* took place by combining the Lord's energy with parts of the elements such as *mahat-tattva.* The *puruṣa* then entered the shell of the universe, filled half of it with water emanating from himself, and placing the universal form within himself, went to sleep on the Garbhodaka ocean. After that, he rose from his bed and manifested the totality of the universe, golden in color, in three forms. What are the three forms? These are *adhidaivam, adhyātmam* and *adhibhūtam*.[196]

That totatliy or *samaṣṭi* will become the lotus stem arising from the Lord's navel and this lotus stem will become the gross form of the universal form with fourteen planetary systems. It will also become the subtle Hiraṇyagarbha, the form of Brahmā consisting of the totality of *jīvas.* It will also become the four-headed Brahmā who carries out creation. Thus Brahmā has three forms.[197] Now let us return to the topic at hand.

|| 2.10.14 ||

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[194] According to the commentary on 2.5.14 *svabhāva* is the ability of the *guṇas* to transform themselves.

[195] This is a form of Brahmā.

[196] These aspects are explained in the commentary on verse 18.

[197] **Brahmā three forms are: 1) 4-headed Brahmā; 2) Hiraṇyagarbha; and 3) Universal form.**

athaikaṁ pauruṣaṁ vīryaṁ tridhābhidyata tac chṛṇu ||

TRANSLATION

Then the one shining *puruṣa* divided into three forms. Please hear about this.

COMMENTARY

These three forms (universal form, Hiraṇyagarbha and four-headed Brahmā) are different from the *adhidaiva, adhyātma* and *adhibhūta.*

|| 2.10.15 ||

antaḥ śarīra ākāśāt puruṣasya viceṣṭataḥ |
ojaḥ saho balaṁ jajñe tataḥ prāṇo mahān asuḥ ||

TRANSLATION

From the ether within the body of the universal form who was acting in various ways arose the *śaktis* of the senses, mind and body, and from them arose the best life air called *sūtra.*

COMMENTARY

From the ether within the body of the universal form who was acting in various ways (*viceṣṭataḥ*) arose the energies of the senses (*ojaḥ*), the mind (*sahaḥ*) and the body (*balam*). From the subtle form of these three energies (*tataḥ*) arose the best life air, manifestor of life (*asuḥ*) called *sūtra* (*prāṇaḥ*).[198]

|| 2.10.16 ||

anuprāṇanti yaṁ prāṇāḥ prāṇantaṁ sarva-jantuṣu |
apānantam apānanti nara-devam ivānugāḥ ||

TRANSLATION

The senses become active following after the action of *sūtra,* and become inactive when the *sūtra* becomes inactive, just as servants follow after a king.

COMMENTARY

This shows the greatness of the *sūtra* by its power to manifest life. The senses (*prāṇāḥ*) perform actions following after the *sūtra* which performs action, and they cease action when the *sūtra* stops action. They are like servants of a king.

|| 2.10.17 ||

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[198] *Sūtra* is a portion of *mahat-tattva*, with a predominance of *rajas.* It is not part of *vāyu.* This is explained in the commentary on 2.5.24.

prāṇenākṣipatā kṣut tṛḍ antarā jāyate vibhoḥ[199] /
pipāsato jakṣataś ca prāṅ mukhaṁ nirabhidyata //

TRANSLATION

Being stimulated by the *sūtra,* hunger and thirst appeared within the universal form. He desired to drink and eat. First the mouth became distinct.

COMMENTARY

Being agitated by *sūtra,* hunger and thirst arose within the universal form (*vibhoḥ*). This form is addressed as the lord because the form is being worshipped with respect. The universal form is here being attributed to be the Supreme Lord. Then the form desired to eat and drink. First the mouth became distinct (*nirabhidyata*).

|| 2.10.18 ||

mukhatas tālu nirbhinnaṁ jihvā tatropajāyate /
tato nānā-raso jajñe jihvayā yo 'dhigamyate //

TRANSLATION

After the appearance of the mouth, the palate became differentiated, and on the palate the tongue appeared. From that various tastes which are experienced by the tongue were generated.

COMMENTARY

This verse elaborates on the *adhidaiva, adhibhūta* and *adhyātma* mentioned in verse 13. After the mouth appeared (*mukhataḥ*), the location of the sense organ, the palate (gross organ), became differentiated. In the palate, the subtle sense organ called the tongue appeared. From that, various tastes, the sense objects for the tongue, appeared. Also the presiding deity of the tongue, Varuṇa should be understood to have appeared. In this description, the gross palate and the sense object are the *adhibhūta* aspect. The subtle sense organ is *adhyātma*, and Varuṇa, the presiding deity, is the *adhidaiva* aspect. Though there are four elements (gross form, sense object, subtle sense organ and deity), they are classified as three in the above manner.

|| 2.10.19-20 ||

vivakṣor mukhato bhūmno vahnir vāg vyāhṛtaṁ tayoḥ[200] /
jale vai tasya[201] *suciraṁ nirodhaḥ*[202] *samajāyata* //19//

nāsike nirabhidyetāṁ dodhūyati nabhasvati /
tatra vāyur gandha-vaho ghrāṇo nasi jighṛkṣataḥ //20//

199

200

201

202

TRANSLATION

When the universal form desired to speak, from his mouth, the *devatā* of fire, the voice sense organ and speech, which is dependent on the *devatā* and the sense organ, appeared. When the form resided in the water for a long time, obstruction appeared for the universal form. When the life air became active, the two nostrils became differentiated. When the universal form desired to smell, Vāyu, who carries fragrance, fragrance, and the nose appeared.

COMMENTARY

In the location of the mouth (*mukhataḥ*) of the universal form appeared the *devatā* fire, the subtle sense organ voice and the sense object speech (*vyāhrtam*), which is dependent on the *devatā* and the sense (*tayoḥ*).

When obstruction took place in the water for the universal form, without breathing he could not continue existence. The nostrils are the location, the gross form, by which breathing can take place. When the life air (*nabhasvati*) became very active (*dodhūyati*), the two nostrils (gross organ) became differentiated. Air or Vāyu, who carries the fragrance, is the *devatā,* and fragrance is the sense object. The nose is the subtle sense object*. Jighṛkṣataḥ* means “of he who desired to receive smells.”

|| 2.10.21 ||

yadātmani nirālokam ātmānaṁ ca didṛkṣataḥ |
nirbhinne hy akṣiṇī tasya jyotiś cakṣur guṇa-grahaḥ ||

TRANSLATION

When there was no vision in the universal form, and he desired to see, the two eyes, the presiding deity known as the sun, the sense organ called the eye, which experiences form (sense object) appeared.

COMMENTARY

When there was no vision (*nirālokam*) within himself *(ātmani*), desiring to see himself and other objects (*ca)*, the location called the gross eye, the sun *devatā* and the eye (subtle sense organ) which experiences form (*guṇa*) appeared. Form is the sense object. *Nirālokam* (devoid of vision) is an indeclinable word, like *nirmakṣikam* (free from flies).

|| 2.10.22 ||

bodhyamānasya ṛṣibhir ātmanas taj jighṛkṣataḥ |
karṇau ca nirabhidyetāṁ diśaḥ śrotraṁ guṇa-grahaḥ ||

TRANSLATION

When the universal form desired to understand himself, which is revealed by Vedic sound, the two gross ears, the direction *devatās*, and subtle ear organ, which receives sound, appeared.

COMMENTARY

When the universal form desired to receive understanding about himself which is revealed in the Vedas, the ears appeared. *Guṇa-grahaḥ* here means that the ears receive sound, the sense object for the ear.

|| 2.10.23 ||

vastuno mṛdu-kāṭhinya- laghu-gurv-oṣṇa-śītatām |
jighṛkṣatas tvaṅ nirbhinnā tasyāṁ roma-mahī-ruhāḥ |
tatra cāntar bahir vātas tvacā labdha-guṇo vṛtaḥ ||

TRANSLATION

When he desired to experience softness, hardness, lightness, heaviness, warmth and coolness, the gross skin became differentiated along with body hairs and plants, the sense *devatās* of the hairs. Vāyu, the sense *devatā* of the skin, along with the subtle sense organ skin, pervades internally and externally.

COMMENTARY

When the universal form desired to receive the sensations or qualities of softness, hardness, lightness, heaviness, warmth and coolness in objects, skin appeared. *Oṣṇa* stands for *ā uṣṇa*, which means slight heat. Since intense warmth is the sense object (which only arises after the desire), slight warmth is mentioned because of the desire for warmth in general. There is also a version without the prefix, *gurv uṣṇa.* The skin is the location of the sense organ. Because one understands the lightness or heaviness of objects by placing them in the hands, lightness and heaviness are the sense objects. This is according to the followers of the Purāṇas. In that location (*adhibhūta*) the *devatā* Vāyu (*adhidaiva*) is situated, extending internally and externally, by the sense organ *(adhyātma*) called skin which receives the sense object called touch (*adhibhūta*). In that location also, the hair is the sense organ, the herbs are the *devatā* and the sense object is itching. Thus in the skin there are two sense organs. The meaning is this. The sense organ skin is called hair when it receives touch sensation along with itching externally. The plants act as the presiding deity of that skin (hair). When the sense organ skin receives touch internally or externally it is called skin. Its deity is Vāyu or air. In the Third Canto it is said:

nirbhinnāny asya carmāṇi loka-pālo ’nilo ’viśat |

prāṇenāmśena saṁsparśaṁ yenāsau pratipadyate ||

tvacam asya vinirbhinnāṁ viviśur dhiṣṇyam oṣadhīḥ |

aṁśena lomabhiḥ kaṇḍūṁ yair asau pratipadyate ||

When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the wind, entered with the sense organ skin, and thus the living entities can realize tactile knowledge.

When the gross skin of the universal form appeared, the presiding deities the plants (along with their portion subtle organ called body hair entered. By these body hairs, relief from itching appears. . SB 3.6.16, 18

Carmāṇi indicates skin. *Prāṇena aṁśena* means "with the sense organ called skin, which is spread with *prāṇa-vāyu*." In the *Bahvṛca-śruti* this is partly described.

tvaṅ nirabhidyata tvaco lomāni lomabhya oṣadhi-vanaspatayaḥ

The skin differentiated. From that came hairs. From hairs came the plants and trees. *Aitareya Upaniṣad* 1.4

|| 2.10.24 ||

hastau ruruhatus tasya nānā-karma-cikīrṣayā |
tayos tu balavān indra ādānam ubhayāśrayam ||

TRANSLATION

When the universal form desired to perform various activities, the two hands, their strength, the deity Indra and the sense object, namely, receiving things, which takes shelter of the *devatā* and the sense organ, appeared.

COMMENTARY

Strength of the hands is the sense organ. Indra is the *devatā*; the sense object is receiving things, which is dependent on the sense organ and the *devatā* (*ubhayāśrayam*).

|| 2.10.25 ||

gatiṁ jigīṣataḥ pādau ruruhāte 'bhikāmikām |
padbhyāṁ yajñaḥ svayaṁ havyaṁ karmabhiḥ kriyate nṛbhiḥ ||

TRANSLATION

When the universal form desired movement, dear to him, two feet appeared. The *devatā* of the feet is Yajña. By the sense organ of feet, men go about to collect objects for sacrifice.

COMMENTARY

Desiring to move about (*gatim*) which was dear to him (*abhikāmikām*), the two feet (*adhibhūta*) appeared. The literal meaning of *jigīṣataḥ* (of one who desires to obtain) means in this case simply “of one who desires.” Yajña, empowered by Viṣṇu, is situated as the *devatā* of the feet. The sense organ is indicated by the word *karmabhiḥ,* the *śakti* of the action of going. By the sense organ of the feet one goes about to collect items for sacrifice. This going about is the sense object. *Nṛbhiḥ* indicates that all the individual *jīvas* perform these acts. The feet are used to obtain objects which are prescribed by the scriptures.

|| 2.10.26 ||

nirabhidyata śiśno vai prajānandāmṛtārthinaḥ |
upastha āsīt kāmānāṁ priyaṁ tad-ubhayāśrayam ||

TRANSLATION

When the universal form desired offspring, sexual pleasure and enjoyment of Svarga, the penis appeared. The subtle sense organ, the *devatā* of the sex organ, and the pleasure of enjoyment with woman, which is dependent on the sex organ and the *devatā*, appeared.

COMMENTARY

When the universal form desired offspring, sexual pleasure and enjoyment like Svarga, the location of the sex organ (*adhibhūta)* appeared. As well as the sense organ called the penis, the *devatā* Prajāpati should be understood to have appeared.[203] The sense object happiness, arising from relationship with a woman, which is dependent on the sense organ and the *devatā,* also arose.

|| 2.10.27 ||

utsisṛkṣor dhātu-malaṁ nirabhidyata vai gudam |
tataḥ pāyus tato mitra utsarga ubhayāśrayaḥ ||

TRANSLATION

When the universal form desired to expel waste products, the gross anus appeared. Then the sense organ called anus, its *devatā* Mitra, and the sense object expulsion, dependent on the anus and Mitra, appeared.

COMMENTARY

Desiring to expel the waste products of digested food (*dhātu-malam*) the anus, the gross location, appeared. The sense organ of excretion (*pāyuḥ*), the *devatā* Mitra[204] and the sense object expulsion appeared.

|| 2.10.28 ||

āsisṛpsoḥ puraḥ puryā nābhi-dvāram apānataḥ |

[203] Elsewhere Daksā is mentioned as the presiding deity.
[204] In the commentary on 2.6.9 it is explained that the deity is Mṛtyu and Mitra is an assistant.

tatrāpānas tato mṛtyuḥ pṛthaktvam ubhayāśrayam ||

TRANSLATION

When the universal form desired to go from his body to another body by the path of *apāna* and *prāṇa,* the location of the opening of the navel, sense organ *apāna*, the *devatā* Mṛtyu and the sense object death, which takes shelter of the *devatā* and the sense organ, arose.

COMMENTARY

When the universal form desired to go from his body (*puryā*) into other bodies (*puraḥ*), by the path of *apāna* and also *prāṇa*, though not mentioned, the location of the navel, the sense organ *apāna*, the *devatā* Mṛtyu and the sense object death (*pṛthaktvam*), which depends on the *apāna* and the *devatā*, arose. It is well known that death involves separation from the bonds of both *prāṇa* and *apāna* in the navel region.

|| 2.10.29 ||

āditsor anna-pānānām āsan kukṣy-antra-nāḍayaḥ |
nadyaḥ samudrāś ca tayos tuṣṭiḥ puṣṭis tad-āśraye ||

TRANSLATION

When the universal form desired to take in food and drink, the location of the abdomen, the sense organs in the form of the intestines and veins, their *devatās* the rivers and oceans, and their sense objects, fullness from food and fullness from liquids, which take shelter of the sense organs and their *devatās,* appeared.

COMMENTARY

When the universal form desired to consume food and drink, the abdomen, intestine and veins appeared. The abdomen is the location. The sense organ is located in the intestines which absorbs the food. The veins are the sense organs which absorb liquids. The *devatās* of the veins are the rivers and the *devatā* of the intestines is the ocean. *Tuṣṭi* means the fullness of the belly and *puṣṭi* means fullness because of taste. *Tuṣṭi* is the sense object dependent on the intestines and the ocean, and *puṣṭi* is the sense object dependent on the veins and rivers.

|| 2.10.30 ||

nididhyāsor ātma-māyāṁ hṛdayaṁ nirabhidyata |
tato manaś candra iti saṅkalpaḥ kāma eva ca ||

TRANSLATION

When the universal form desired to contemplate material objects and illusions concerning himself, the heart appeared. Then the sense organ called the mind, the *devatā* called Candra and the sense objects determination and desire arose.

COMMENTARY

Desiring to contemplate *māyā* concerning himself and objects created by *māyā,* the location called the heart appeared. Then sense organ called the mind, the *devatā* called Candra, and the sense objects determination and desire appeared. From the Third Canto (3.6.23-26) it is also understood that in the location of the heart, the senses known as *cittā,* false ego and intelligence, and the *devatās* Vāsudeva, Rudra and Brahmā also appeared. In this way, eighteen senses have been mentioned. This is known from the Eleventh Canto.[205]

|| 2.10.31 ||

tvak-carma-māṁsa-rudhira- medo-majjāsthi-dhātavaḥ |
bhūmy-ap-tejomayāḥ sapta prāṇo vyomāmbu-vāyubhiḥ ||

TRANSLATION

The seven *dhātus* known as skin, its upper layer, muscle, blood, fat, marrow and bone,are composed of predominantly of earth, water and fire. The life airs are nourished by ether and water.

COMMENTARY

Having described the sense organs (*adhyātma),* gross locations, sense objects (*adhibhūta*) and sense *devatās* (*adhidaiva*), Śukadeva describes the nature of the *dhātus* and other items which arise as portions of the elements in two verses. *Tvak* and *carma* are the gross and subtle aspects of skin. The seven *dhātus* starting with skin and ending with bone are composed of earth, water and fire elements. Though those items have all five elements as components, because air and ether do not nourish the body through food and other items (whereas water, earth and fire do), only three elements are mentioned. The *prāṇa* composed of airs is nourished by ether and water. Putting all three items in plural instrumental case is poetic license.

|| 2.10.32 ||

guṇātmakānīndriyāṇi bhūtādi-prabhavā guṇāḥ |
manaḥ sarva-vikārātmā buddhir vijñāna-rūpiṇī ||

TRANSLATION

The senses gravitate to sense objects. The sense objects appear attractive because of false ego. The mind sustains all changes. The intelligence consists of the power of discrimination.

COMMENTARY

The senses' nature is to gravitate to sense objects (*gunātmaka*). The sense objects (*guṇāḥ*) become attractive (*prabhavā*) by false ego (*bhūtādi*). The mind sustains all changes (*sarva-vikārātmā* – like happiness, distress, etc.) *Buddhi* consists of the power of discrimination. In this way, the nature of both the mind and the intelligence has been described.

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[205] SB 11.22.31-32

|| 2.10.33 ||

etad bhagavato rūpaṁ sthūlaṁ te vyāhṛtaṁ mayā |
mahy-ādibhis[206] *cāvaraṇair aṣṭabhir bahir āvṛtam ||*

TRANSLATION

I have thus described to you the composition of one universe as a form of the Lord, which is covered by eight layers of earth, water, fire, air, ether, false ego, *mahat-tattva* and *prakṛti.*

COMMENTARY

Sthūlam refers to the universal form, the totality of one universe. *Mahy-ādhibhiḥ* refers to the layers around the universe. The universe with its covering is called the *mahā-samaṣṭi* or *mahā-sthūlam*.

|| 2.10.34 ||

ataḥ paraṁ sūkṣmatamam avyaktaṁ nirviśeṣaṇam |
anādi-madhya-nidhanaṁ nityaṁ vāṅ-manasaḥ param ||

TRANSLATION

Besides this there is the very subtle invisible form, without qualities or form, which has no beginning or end, remains eternally in one form and which is beyond words and mind.

COMMENTARY

Having described the gross form, now the subtle form of the universe is described. When the most subtle is mentioned, it means very subtle. The subtle body (of the universe), a form of *māyā*, is described by four phrases.

|| 2.10.35 ||

amunī bhagavad-rūpe mayā te hy anuvarṇite |
ubhe api na gṛhṇanti māyā-sṛṣṭe vipaścitaḥ ||

TRANSLATION

The wise do not accept these two forms of the Lord described by me since they are composed of matter.

COMMENTARY

Śukadeva condemns these two forms which are imposed on the form of the Lord for purposes of worship. Dual case indicates the oneness of the gross and subtle forms of

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the universe (*samaṣṭi*) and its coverings (*mahā-samaṣṭi*). The wise do not accept these two forms as the object of attainment, but only as forms for worship at the beginning stage, since they are made of *māyā.* Even the very subtle form, the cause of the others, is material. Those who are wise, the pure devotees (*vipaścitaḥ*), do not accept these forms even at the first stage. They accept the forms of Rāma, Kṛṣṇa, and Nṛsiṁha made of *śuddha-sattva* in the stages of *sādhana* and perfection.

|| 2.10.36 ||

sa vācya-vācakatayā bhagavān brahma-rūpa-dhṛk |
nāma-rūpa-kriyā dhatte sakarmākarmakaḥ paraḥ ||

TRANSLATION

Mahā-viṣṇu, Bhagavān, the Supreme lord, though not performing material actions, by accepting the form of Brahmā, performed actions. He created the forms and activities for the living entities, subject to names, and as well created the names suitable for each type of body and its activities.

COMMENTARY

Now Śukadeva describes the creation, maintenance and destruction of the individual bodies. This continues till verse 44. The *puruṣaḥ* who manifests *mahat-tattva* (*saḥ*), the Supreme Lord (*paraḥ*), thought without material actions (*akarmakaḥ*), accepting the form of Brahmā, taking up activities (*sakarma*), creating forms and activities suitable to be named (*vācya*) as well as names which suitably designate them (*vācakatayā*), for the individual *jīvas* existing in the universe.

|| 2.10.37-39 ||

prajā-patīn manūn devān ṛṣīn pitṛ-gaṇān pṛthak |
siddha-cāraṇa-gandharvān vidyādhrāsura-guhyakān ||
kinnarāpsaraso nāgān sarpān kiṁpuruṣoragān[207] *|*
mātṛ-rakṣaḥ-piśācāṁś ca preta-bhūta-vināyakān ||
kūṣmāṇḍonmāda-vetālān yātudhānān grahān api |
khagān mṛgān paśūn vṛkṣān girīn nṛpa sarīsṛpān |
dvi-vidhāś catur-vidhā ye 'nye jala-sthala-nabhaukasaḥ ||

TRANSLATION

Brahmā created the Prajāpatis, the Manus, the *devatās*, the sages, the Pitṛs, the Siddhas, Caraṇas, Gandharvas, Vidhādharas, Asuras, Guhyakas (guardians of Kuvera), Kinnaras, Apsaras, Nāgas, Sarpas, Kimpuruṣas, Uragas, Mātṛs, Rakṣasas, Piśācas, Pretas, Bhūtas, Vināyakas, Kūṣmāṇḍas, Unmādas, Vetālas, Yātudhānas,[208] Grahas, birds,

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208 Some of these species are described in the footnote to 2.6.43-46.

wild and domestic animals, trees, mountains and reptiles, and as well various living beings of two types, four types and three types.

COMMENTARY

These forms are now listed. The list is the object of the verb from the previous sentence. O King! Brahmā created the Prajāpatis. The created beings with two types of bodies are the non-moving and moving bodies. He created other forms. He created bodies of four types: those born from the womb, from eggs, from perspiration and sprouting from seeds. The three types are those dwelling in the water, on land and in the air.

|| 2.10.40-41 ||

kuśalākuśalā miśrāḥ karmaṇāṁ gatayas tv imāḥ |
sattvaṁ rajas tama iti tisraḥ sura-nṛ-nārakāḥ ||
tatrāpy ekaikaśo[209] *rājan bhidyante gatayas tridhā |*
yadaikaikataro'nyābhyāṁ sva-bhāva upahanyate ||

TRANSLATION

The results of action are good, bad and mixed. Because of the *guṇas* of *sattva, rajas* and *tamas*, men become *devatās,* humans and inhabitants of hell. O King! These three types of beings are again divided into three when each nature is mixed with the other two *guṇas.*

COMMENTARY

How did he create these beings? The results of actions are three: those giving good results (*kuśala*), those giving suffering (*akuśalā*) and those giving mixed results (*miśrāḥ*). This indicates that the *jīvas* attain these results according to their individual actions. There is no fault in the creator. This is the answer to the question that Parīkṣit asked, "O *brāhmaṇa*! Speak about the progress of time with large and small divisions and the number and types of destinations achieved by action." (SB 2.8.13) The cause of these results is *guṇas.* The result of *sattva* is *devatā* body. The result of *rajas* is human body. The result of *tamas* is hellish existence. These three results are subdivided into three each, to make nine results. Each of the three is mixed with each of the other two. Thus a human with *rajas*, by a mixture with a great amount of *sattva* becomes a *brāhmaṇa* and by mixture with a great amount of *tamas* becomes a *śūdra.*

|| 2.10.42 ||

sa evedaṁ jagad-dhātā[210] *bhagavān dharma-rūpa-dhṛk |*
puṣṇāti sthāpayan viśvaṁ tiryaṅ-nara-surādibhiḥ ||

TRANSLATION

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The maintainer of the universe, Bhagavān, accepting the form of Viṣṇu, establishing this universe, maintains it with the animals, men and human beings expressing their own natures of maintenance.

COMMENTARY

Dharma here means Viṣṇu. From *dharma* there is preservation of the universe, and from lack of *dharma* there is destruction. The creation is endowed with *dharma* and *adharma.* The birds and beasts protect themselves, their offspring, friends and family by their nature.

|| 2.10.43 ||

tataḥ kālāgni-rudrātmā yat sṛṣṭam idam ātmanaḥ |
sanniyacchati kālena[211] *ghanānīkam ivānilaḥ ||*

TRANSLATION

Then the Lord, Kālāgni Rudra, destroys this universe which he alone created by time energy, just as the wind destroys a mass of clouds.

COMMENTARY

The Lord destroys whatever he has created. *Ghanānīkam* means “all the clouds.”

|| 2.10.44 ||

ittham-bhāvena kathito bhagavān bhagavattamaḥ |
nettham-bhāvena hi paraṁ draṣṭum arhanti sūrayaḥ ||

TRANSLATION

The Lord has been described in many scriptures as the creator of the universe. Some pure devotees however do not see him only as the creator of the universe.

COMMENTARY

The Lord is described as the creator (*ittham-bhāvena*) in such statements as *tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ*: then from the Lord ether arose (*Taittirīya Upaniṣad* 2.1.3); *so ’kāmayata bahu syāṁ prajāyeya*: he desired “May I become many, may I expand in growth.” (*Taittirīya Upaniṣad* 2.6) Some pure devotees however do not see the Lord only as the creator of the universe, but also as the person who enjoys activities with his devotees in his spiritual abodes such as Vaikuṇṭha.

|| 2.10.45 ||

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nāsya karmaṇi janmādau parasyānuvidhīyate |
kartṛtva-pratiṣedhārthaṁ māyayāropitaṁ hi tat ||

TRANSLATION

The Lord does not carry out the activities of creation, maintenance and destruction of the universe directly. His direct involvement is denied everywhere in the scriptures. The activities performed by *māyā* are ascribed to him.

COMMENTARY

This is actually not the activity of the Lord. In creating, maintaining and destroying the universe (*asya*) the Supreme Lord is not the doer. It is described everywhere in the scriptures (*anuvidhīyate*) that he is not the doer, because (*hi)* the creation, maintenance and destruction carried out by *māyā,* the external energy, through actions of the *guṇas*, is ascribed to the Lord. Though it is done by me, since I am the Supreme Lord, it is not actually done by me in my *svarūpa.* That is the meaning. Thus *śruti* says *niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam*: the Lord is without divisions, without action, undisturbed, without fault, without contamination. (*Śvetāśvatara Upaniṣad* 6.19)

|| 2.10.46 ||

ayaṁ tu brahmaṇaḥ kalpaḥ savikalpa udāhṛtaḥ |
vidhiḥ sādhāraṇo yatra sargāḥ prākṛta-vaikṛtāḥ ||

TRANSLATION

The life of Brahmā has divisions of days. The usual procedure is that the *sarga* creation takes place at the beginning of the life of Brahmā and the *visarga* creation takes place at the beginning of the day of Brahmā.

COMMENTARY

This verse sums up the topic. The life span (*kalpa*) relative to Brahmā, one hundred years, is divided into days (*vikalpaḥ*). At the beginning of the *mahā-kalpa* (life of Brahmā) the creation of *mahat-tattva* and other elements takes place (*sarga*). In the day of Brahmā the *visarga* or creation of bodies takes place (*vaikṛtāḥ*). This is the usual procedure in all the *mahā-kalpas* and days of Brahmā. This answers in summary the another question of Parīkṣit: “Speak of the *kalpas* and their subdivisions, how time is perceived in the past present and future and the life spans of the humans, *devatās* and Pitṛs.” (SB 2.8.12)

|| 2.10.47 ||

parimāṇaṁ ca kālasya kalpa-lakṣaṇa-vigraham |
yathā purastād vyākhyāsye pādmaṁ kalpam atho śṛṇu ||

TRANSLATION

I will explain later the measurement of time which takes the form of *kalpas.* Now hear from me about the Pādma-kalpa.

COMMENTARY

How time is perceived, which is part of the question, will be answered in detail later. The measurement of time has a form described in terms of *kalpas*. Without the qualities of *kalpa* and other subdivisions, time cannot be measured. That will be described later (*purastād*) in the Third Canto. The Pādma-kalpa is included in the first half of Brahmā's life. The list of *kalpas* or days of Brahmā's month is mentioned in the *Skanda Purāṇa.*

prathamaḥ śveta-kalpas tu dvitīyo nīla-lohitaḥ |
vāmadevas tṛtīyas tu tato gāthāntaro paraḥ ||
rauravaḥ pañcamaḥ proktaḥ ṣaṣṭhaḥ prāṇa iti smṛtaḥ |
saptamo 'tha bṛhat-kalpaḥ kandarpo 'ṣṭama ucyate ||
satyo 'tha navamaḥ prokta īśāno daśamaḥ smṛtaḥ |
dhyāna ekādaśaḥ proktas tathā sārasvato 'paraḥ ||
trayodaśa udānas tu gāruḍo 'tha caturdaśaḥ |
kaurmaḥ pañcadaśo jñeyaḥ paurṇamāsī prajāpateḥ ||
ṣoḍaśo nārasiṁhas tu samādhis tu tato 'paraḥ |
āgneyo viṣṇujaḥ sauraḥ soma-kalpas tato 'paraḥ ||
dvāviṁśo bhāvanaḥ proktaḥ supumān iti cāparaḥ |
vaikuṇṭhaś cārciṣas tadvat vallī-kalpas tato 'paraḥ ||
saptaviṁśo 'tha vairājo gaurī-kalpas tathāparaḥ |
māheśvaras tathā proktas tripuro yatra ghātitaḥ ||
pitṛ-kalpas tathā cānte yaḥ kuhūr brahmaṇaḥ smṛtaḥ |
triṁśat kalpāḥ samākhyātā brahmaṇo divasaiḥ sadā ||
atītāś ca bhaviṣyāś ca vārāho vartate 'dhunā |
pratipad brahmaṇaḥ proktā dvitīyārdhasya sāmpratam ||

The first day of the month is called Śveta-kalpa. The second is Nīla-lohita. The third is Vāmadeva and the fourth is called Gāthāntara. The fifth is Raurava, the sixth is Prāṇa. The seventh is Bṛhat and the eighth is Kandarpa. The ninth is Savya and the tenth is Īśāna. The eleventh is Dhyāna and the twelfth is Sārasvata. The thirteenth is Udāna and the fourtheen is Garuḍa. The fifteenth is Kaurma. This is the full moon of Brahmā. The sixteenth day is Nārasiṁha and the seventeenth is Samādhi. The eighteenth is Āgneya and the nineteenth is Viṣṇuja. The twentieth is Saura and the twenty-first day is called Soma. The twenty-second day is called Bhāvana and the twenty-third is Supumān. The twenty-fourth is Vaikuṇṭha and the twenty-fifth is Arcīṣa. The twenty–sixth is Vallī and the twenty-seventh is Vairāja. The twenty-eighth is Gaurī and the twenty-ninth is Māheśvara. In this kalpa Śiva destroys Tripura. The last day of the month is called Pitṛ-kalpa. This is the dark moon of Brahmā's month. These *kalpas* are known as the days of Brahmā and have existed in the past and will exist in the future. The present *kalpa* is the Varāha kalpa, the first day of the first month in the second half of Brahmā's life.

*Śvetaḥ r*efers to the Śveta-vārāha-kalpa. That is also the present Vārāha-kalpa. The first day after Brahmā is born is called Brāhma-kalpa. The last day of the month or Pitṛ-kalpa at the end of the first half of Brahmā's life is called the Pādma-kalpa, since the planets take the shape of a lotus during that day.

|| 2.10.48-50 ||

śaunaka uvāca—

yad āha no bhavān sūta kṣattā bhāgavatottamaḥ |
cacāra tīrthāni bhuvas tyaktvā bandhūn sudustyajān ||
kṣattuḥ kauśāraves tasya saṁvādo ’dhyātma-saṁśritaḥ |
yad vā sa bhagavāṁs tasmai pṛṣṭas tattvam uvāca ha ||
brūhi nas tad idaṁ saumya vidurasya viceṣṭitam |

TRANSLATION

Śaunaka said: O Sūta! You have told us that Vidura, the best of devotees went on pilgrimage around the world, giving up friends who are difficult to give up. Discussion of the soul took place between Vidura and Maitreya. Knowledgeable Maitreya, implored by Vidura explained the highest truth. O excellent sage! Please tell us all of that and the actions of Vidura.

COMMENTARY

Being eager to hear other topics, the proposed topic of the Pādma-kalpa gets delayed by the question of Śaunaka. You have told us:

> *viduras tīrtha-yātrāyāṁ maitreyād ātmano gatim*
>
> *jñātvāgād dhāstinapuraṁ tayāvāpta-vivitsitaḥ*
>
> Having learned about Kṛṣṇa, the goal of the *jīva*, from Maitreya while on pilgrimage, Vidura came to Hastināpura with a desire to teach that. SB 1.13.1

Bhagavān means he who is full of knowledge. *Kṣattā* means Vidura. *Kauśāraveḥ* refers to Maitreya.

|| 2.10.51 ||

sūta uvāca—

rājñā parīkṣitā pṛṣṭo yad avocan mahā-muniḥ |
tad vo ’bhidhāsye śṛṇuta rājñaḥ praśnānusārataḥ ||

TRANSLATION

Sūta said: I will explain to you what the great sage Śukadeva spoke in response to Parīkṣit when asked by Parīkṣit. Please listen.

COMMENTARY

The meaning is this. What you have asked, the King also asked Śukadeva. Śukadeva spoke in answer to the question of Parīkṣit previously about the conversation between Vidura and Maitreya. I will relate that to you.

Thus the commentary on the tenth chapter of the Second Canto of *Bhāgavatam* has been completed to give pleasure to the hearts of the devotees in accordance with the views of the *ācāryas.* Because the Lord performed action in response to the thirst of Brahmā, satisfying him, he showered the universe with sweet mercy.

END OF TWO CANTO

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CANTO 3

Chapter One

Questions by Vidura

|| 3.1.1 ||

śrī-śuka uvāca

evam etat purā pṛṣṭo maitreyo bhagavān kila

kṣattrā vanaṁ praviṣṭena tyaktvā sva-gṛham ṛddhimat

Śukadeva said: Previously Vidura, after giving up his prosperous house for entering the forest, asked this question to the powerful Maitreya.

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe. I offer myself and everything I possess to he who is the life of the *gopīs*, the controller, for service to his dear devotees.

In the thirty-three chapters of the Third Canto, *sarga,* the creation of the totality of matter with elements manifesting from *prakṛti* by the glance of Viṣṇu, is described.[212] Having already shown that the *Bhāgavatam* was first revealed by the Lord to Brahmā and Nārada, it is again revealed by Śeṣa to the Kumāras.[213] The conversation between Vidura and Uddhava continues for four chapters. Eight chapters deal with *sarga* and *visarga.* Seven chapters describe the pastimes of Varāha. One chapter describes the *visarga* in summary and four chapters describe Kapila. Nine chapters describe his teachings. This completes the Third Canto.

In the First Chapter, giving up his elder brother, Vidura departs and goes on pilgrimage. There he meets Uddhava and asks questions, though he was unsteady in hearing because of separation from the Lord. Uddhava answers two or three of the questions asked by Parīkṣit in the eighth chapter of the Second Canto. Śukadeva, considering that the questions of Parīkṣit were previously asked by Vidura to Maitreya, decided to answer Parīkṣit's questions by first describing the introduction which gave rise to their conversation. *Ṛddhimat* means full of all wealth.

|| 3.1.2 ||

yad vā ayaṁ mantra-kṛd vo bhagavān akhileśvaraḥ

pauravendra-gṛhaṁ hitvā praviveśātmasāt kṛtam

The Supreme Lord who acted as your advisor gave up the house of Duryodhana and entered the house of Vidura, accepting it as his own.

Vidura should not have give up his house which was superior to all the pilgrimage places to wtich he went. However he gave it up because of the pain inflicted by his brother, Dhṛtarāṣṭra. Kṛṣṇa, acting as the advisor of you the Pāṇḍavas, thinking of

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[212] From the Third to Twelfth Canto, Viśvanātha identifies each Canto with one of the ten topics of *Bhāgavatam.*

[213] This is explained in SB 3.8.4.

them all the time, rejected Duryodhana's house, and entered Vidura's house, even though not invited, since he accepted it as his own house (*ātmasāt*).

|| 3.1.3 ||

rājovāca

kutra kṣattur bhagavatā maitreyeṇāsa saṅgamaḥ

kadā vā saha-saṁvāda etad varṇaya naḥ prabho

The King said: O master! Where did Vidura meet the powerful Maitreya? When did they speak with each other? Please describe this to me.

Āsa stands for *babhūva* (took place).

|| 3.1.4 ||

na hy alpārthodayas tasya vidurasyāmalātmanaḥ

tasmin varīyasi praśnaḥ sādhu-vādopabṛṁhitaḥ

The questions which the pure soul Vidura asked to the excellent Maitreya were not insignificant, and were nourished by the pleasure of the devotees.

Varīyasi means best. Because the questions of Vidura to Maitreya were not insignificant, they are nourished by the pleasure of the devotees (*sādhu-vāda*), or they were praised by the statements of Maitreya.

|| 3.1.5 ||

sūta uvāca

sa evam ṛṣi-varyo 'yaṁ pṛṣṭo rājñā parīkṣitā

praty āha taṁ subahu-vit prītātmā śrūyatām iti

Sūta said: Omniscient Śukadeva, the best of sages, on being requested by King Parīkṣit, with great affection then said him, "Please listen."

|| 3.1.6 ||

śrī-śuka uvāca

yadā tu rājā sva-sutān asādhūn

puṣṇan na dharmeṇa vinaṣṭa-dṛṣṭiḥ

bhrātur yaviṣṭhasya sutān vibandhūn

praveśya lākṣā-bhavane dadāha

Śukadeva said: Dhṛtarāṣtra, blind to knowledge, supporting his own evil sons illegally, made the fatherless sons of Pāṇḍu, his younger brother, live in a lac house and burned them.

The sentence ends in verse 16 with the statement Vidura left (*kṣattā ayāt*). *Vinaṣṭa-dṛtiḥ* here indicates that Dhṛtarāṣṭra had no knowledge. His younger brother was Pāṇḍu. *Vibandhūn* means “without a father.”

|| 3.1.7 ||

yadā sabhāyāṁ kuru-deva-devyāḥ

keśābhimarśaṁ suta-karma garhyam

na vārayām āsa nṛpaḥ snuṣāyāḥ

svāsrair harantyāḥ kuca-kuṅkumāni

Dhṛtarāṣṭra did not forbid his son’s despicable action of dragging the wife of Yudhiṣṭhira by the hair into the assembly, while Draupadī wept, washing away the *kuṁkuṁa* on her breasts with tears.

Kuru-deva-devyāḥ refers to Draupadī. She washed away the *kuṁkuma* on her breasts by her tears. Also indicated is that she would wash away the *kuṁkuṁa* on the breasts of the enemy’s wives, with their tears, when she would have their husbands killed. This is the fourth type of *atiśayokti (hyperbole).*

|| 3.1.8 ||

dyūte tv adharmeṇa jitasya sādhoḥ

satyāvalambasya vanaṁ gatasya

na yācato ’dāt samayena dāyaṁ

tamo-juṣāṇo yad ajāta-śatroḥ

Righteous Yudhiṣṭhira, defeated by unfair means in the gambling match, went to the forest according to his promise, and then returned to claim his rightful claim to the kingdom. But, overcome with illusion, Dhṛtarāṣṭra did not give it back.

When (*yat*) Yudhiṣṭhira returning from the forest, according to the promised time (*samayena*), asked for his share (*dāyam*), Dhṛtarāṣṭra refused.

|| 3.1.9 ||

yadā ca pārtha-prahitaḥ sabhāyāṁ

jagad-gurur yāni jagāda kṛṣṇaḥ

na tāni puṁsām amṛtāyanāni

rājoru mene kṣata-puṇya-leśaḥ

Duryodhana, whose piety had been destroyed, did not give respect to the sweet words that Kṛṣṇa, *guru* of the universe, sent by Yudhiṣṭhira, spoke to the men in the Kuru assembly.

Puṁsām refers to Bhīṣma and others who were present in the assembly. Dhṛtarāṣṭra or Duryodhana did not greatly respect those words. The reason is that he had lost all piety. He did not lose the piety for keeping happiness, fame or wealth, but lost the piety to rule the kingdom.

|| 3.1.10 ||

yadopahūto bhavanaṁ praviṣṭo

mantrāya pṛṣṭaḥ kila pūrvajena

athāha tan mantra-dṛśāṁ varīyān

yan mantriṇo vaidurikaṁ vadanti

Vidura, the supreme adviser, whose wise counsel the wise even today call "advice of Vidura," called by Dhṛtarāṣṭra for advice, then entered his house and spoke.

Vidura’s humiliation by Duryodhana is described in the following six verses. Because Vidura gave wise advice even today good advice is called “words of Vidura.”

|| 3.1.11 ||

ajāta-śatroḥ pratiyaccha dāyaṁ

titikṣato durviṣahaṁ tavāgaḥ

sahānujo yatra vṛkodarāhiḥ

śvasan ruṣā yat tvam alaṁ bibheṣi

“Give the rightful portion of the kingdom to Yudhiṣṭhira, who has tolerated your intolerable aggression-- because of which, Bhīma, along with his brothers, remains breathing heavily in anger at your offenses. This gives you fear.

Because of the offenses (*yatra*) Bhīma breathes heavily in anger, because of which you are in great (*alam*) fear.

|| 3.1.12 ||

pārthāṁs tu devo bhagavān mukundo

gṛhītavān sakṣiti-deva-devaḥ

āste sva-puryāṁ yadu-deva-devo

vinirjitāśeṣa-nṛdeva-devaḥ

“The Supreme Lord Kṛṣṇa, supported by *brāhmaṇas* and the *devatās*, strongest among the best of the Yadus, who has defeated innumerable kings, resides in his own city of Dvārakā and has accepted the Pāṇḍavas as himself.

Hear about other aspects of their even greater power that they have accrued now. Kṛṣṇa is worshipable (*deva*) because he is the Supreme Lord (*bhagavān*¸ along with whom reside the *brāhmaṇas (kṣiti-deva*) and the *devatās.* The *brāhmaṇas* and *devatās* are on his side. He resides in his own city of Dvārakā, not in any other place. He is the strength of the best of the Yadus. Where he exists, the Yadus are most powerful. Here about his strength. he has defeated unlimited kings. Starting from his childhood he defeated Kaṁsa, Jarāsandha and even *devatās* such as Brahmā, Indra, Varuṇa and Śiva. If you desire your own good, then give a share of the kingdom to the Pāṇḍavas.

|| 3.1.13 ||

sa eṣa doṣaḥ puruṣa-dviḍ āste

gṛhān praviṣṭo yam apatya-matyā

puṣṇāsi kṛṣṇād vimukho gata-śrīs

tyajāśv aśaivaṁ kula-kauśalāya

“Duryodhana is fault personified since he hates the supreme lord. But he has entered your house, your mind and intelligence, and you support him and consider him your son. Because he rejects Kṛṣṇa, Lakṣmī has departed from your house. Immediately give up this inauspicious person, for the benefit of the family.”

“But my son Duryodhana will oppose this.” In answer to this, Vidura speaks. He is fault personified. He has arisen as a result of your sins committed for ten million life times! He is fault personified because he hates the supreme lord (*puruṣa-dviṭ*). Moreover he has entered externally your houses, and internally, even your mind and intelligence. Moreover you encourage him and think of him as your son. But he is not your son. *Apatya* or son means “he who does not fall away (*patati*) from us.” You can guess that if you reject Kṛṣṇa, then prosperity will also go away. Please understand that Lakṣmī has left your house. “What is the solution?” Give up inauspicious (*aśaivam*) Duryodhana immediately. “If I reject my son, there will be a black spot for my family.” No. It will be a benefit to the family, for it is said that one can give up one person of the family, for the benefit of the whole family. Otherwise your whole family will perish.

|| 3.1.14 ||

ity ūcivāṁs tatra suyodhanena

pravṛddha-kopa-sphuritādhareṇa

asat-kṛtaḥ sat-spṛhaṇīya-śīlaḥ

kṣattā sakarṇānuja-saubalena

When Vidura, who desired the best for all, spoke thus in the assembly, he was scolded by Duryodhana, whose lips began to tremble in anger, as well as by his brothers and Karṇa.

Having spoken thus Vidura was scolded by Duryodhana (*suyodhanena*), along with Karṇa, Duḥśāsana and Śakuni.

|| 3.1.15 ||

ka enam atropajuhāva jihmaṁ

dāsyāḥ sutaṁ yad-balinaiva puṣṭaḥ

tasmin pratīpaḥ parakṛtya āste

nirvāsyatām āśu purāc chvasānaḥ

“Who has called this wicked son of a maidservant into the assembly? Betraying those who have nourished him, he supports the enemy. Drive him from the city with only his breath.”

This verse describes the scolding. “Who has called him into the great assembly? He does not deserve to be called here, because he is the son of a maidservant, with low birth. Thus he is deceitful (*jihmam*). By his actions as well he is deceitful. He betrays his master whose food nourishes him and performs actions for the enemy. If he stays here he will destroy the whole family. Whoever is on my side should remove him from this place. Do it quickly, do not delay! Only his breath should remain. This means beat him with canes till he is breathless.” Another version has *śmaśāna* instead of *śvasānaḥ* This means “Vidura is inauspicious like a place where they burn dead bodies. Remove from this house that person who creates inauspiciousness for me. Do it quickly, otherwise he will make the whole kingdom inauspicious.”

|| 3.1.16 ||

sa ittham atyulbaṇa-karṇa-bāṇair

bhrātuḥ puro marmasu tāḍito ’pi

svayaṁ dhanur dvāri nidhāya māyām

gata-vyatho ’yād uru mānayānaḥ

Struck to his nerves by the sharp words of Duryodhana, directly spoken in front of him, considering that this was simply the action of *māyā,* without pain, Vidura, placing his bow at the door, left the palace.

When the sharp words entered his ears like arrows, hitting sensitive spots (*marmasu*), since he did not defend himself by saying “How can you speak like this to your brother?” Vidura had dispelled his suffering. “You have blessed me, Duryodhana! You have dispelled my suffering completely. This is because, being driven out of the

palace, living in some distant place, in holy places, being completely detached, what pain can I suffer, having given up attachment to persons like you?" He then left (*ayāt*), by his own free will. It was better that he go by his free will than be removed by the sinful. He gave up everything of that house, even the bow. When I sit alone worshipping Kṛṣṇa in the future, of what use is this bow? Or, let there be not fear from sinful Duryodhana that I will fight on the side of Bhīma. He considered the great power (*uru*) of *māyā,* thinking that Duryodhana, blinded by *māyā*, does not see Kṛṣṇa, though he exists in front of him. Or another meaning is "How great is the *māyā* of Kṛṣṇa, the Supreme Lord, because, driving out the devotee of the Lord in this way, these persons will be killed by Bhīma and others!"

|| 3.1.17 ||

sa nirgataḥ kaurava-puṇya-labdho

gajāhvayāt tīrtha-padaḥ padāni

anvākramat puṇya-cikīrṣayorvyām

adhiṣṭhito yāni sahasra-mūrtiḥ

Leaving Hastināpura, Vidura, who was piety for the Kurus, desiring to perform beneficial acts, wandered here and there on the earth, to all the holy places of the Lord, whose two feet are sacred, where many deities of the Lord were installed.

Vidura produced piety for the Kurus (*kaurava-puṇya-labdhaḥ*). He desired to see those places of the Lord whose two feet are holy places (*tīrtha-padaḥ*), thinking of those places as the Lord's feet, in which the forms of the Lord such as Matsya and Kūrma were situated.

|| 3.1.18 ||

pureṣu puṇyopavanādri-kuñjeṣv

apaṅka-toyeṣu sarit-saraḥsu

ananta-liṅgaiḥ samalaṅkṛteṣu

cacāra tīrthāyataneṣv ananyaḥ

Alone he traveled to sacred places where there were forms of the Lord, in cities, in places with clear rivers and lakes, mountain groves, and pleasing gardens.

Ananyaḥ means alone.

|| 3.1.19 ||

gāṁ paryaṭan medhya-vivikta-vṛttiḥ

sadāpluto ’dhaḥ śayano ’vadhūtaḥ

alakṣitaḥ svair avadhūta-veṣo

vratāni cere hari-toṣaṇāni

Wandering over the earth, maintaining himself solely according to his pure vow, bathing constantly for purity, sleeping on the earth, not caring for his body, wearing clothing of a renunciate, and remaining unrecognized by his relatives, he performed austerities for the satisfaction of the Lord.

Traveling over the earth (*gām*), he maintained himself by pure (*medhya*) unmixed (*vivikta*) means (this mean begging). He bathed in every holy place (*sadāplutaḥ*) and thus purified himself. If he touched something impure after bathing then again he took bath. He always purified himself in order to remember the *mantras* concerning the Lord (which required a pure body). But he did not decorate his body (*avadhūtaḥ*). He wore bark clothing (*avadhūta-vesaḥ*) and was unrecognized by his relatives.

|| 3.1.20 ||

itthaṁ vrajan bhāratam eva varṣaṁ

kālena yāvad gatavān prabhāsam

tāvac chaśāsa kṣitim eka cakrām

ekātapatrām ajitena pārthaḥ

Wandering in this way over the land of Bḥārata, when in time Vidura arrived at Prabhāsa, Yudhiṣṭhira had gained control of the earth, under one army and one king, with the help of Kṛṣṇa.

Yudhiṣṭhira (*pārthaḥ*) gained control of the earth which then had one army (*eka-cakrām*) and one white umbrella, symbolizing one king (*ekātapatrām*).

|| 3.1.21 ||

tatrātha śuśrāva suhṛd-vinaṣṭiṁ

vanaṁ yathā veṇuja-vahni-saṁśrayam

saṁspardhayā dagdham athānuśocan

sarasvatīṁ pratyag iyāya tūṣṇīm

In Prabhāsa he heard about the destruction of his friends by rivalry, just as a forest is burned up by fire generated by friction of bamboos. In grief he proceeded silently to the Sarasvatī River flowing west.

In Prabhāsa (*tatra*) he heard about the destruction of his friends, the Kauravas. Because he was not friends with Duryodhana and others, some explain that destruction of friends means the destruction of the Yadus, which he heard on meeting Uddhava. This was just like a forest burning up. *Pratyak* means flowing west.

|| 3.1.22 ||

tasyāṁ tritasyośanaso manoś ca

pṛthor athāgner asitasya vāyoḥ

tīrthaṁ sudāsasya gavāṁ guhasya

yac chrāddhadevasya sa āsiṣeve

In that holy place he served other holy spots of Trita, Uśanas, Manu, Pṛthu, Agni, Asita, Vāyu, Sudāsa, Go, Guha, and Śraddhadeva.

This is a list of holy spots.

|| 3.1.23 ||

anyāni ceha dvija-deva-devaiḥ

kṛtāni nānāyatanāni viṣṇoḥ

pratyaṅga-mukhyāṅkita-mandirāṇi

yad-darśanāt kṛṣṇam anusmaranti

He also served other holy places of Viṣṇu built by Ṛṣabha and other great men, and temples marked with Viṣṇu's *cakra,* by seeing which men remember Kṛṣṇa.

He served temples marked with the chief weapon of Viṣṇu, the *cakra. Pratyaṅga* means “that which is held in each of his hands.”

|| 3.1.24 ||

tatas tv ativrajya surāṣṭram ṛddhaṁ

sauvīra-matsyān kurujāṅgalāṁś ca

kālena tāvad yamunām upetya

tatroddhavaṁ bhāgavataṁ dadarśa

After walking over the prosperous areas of Saurāṣṭra, Sauvīra, Matsya and Kurujāṅgala, after some time, when he finally arrived at the bank of the Yamunā, he saw the great person

Tāvat (so much) can be ornamental or can indicate Vidura’s disturbed condition.

|| 3.1.25 ||

sa vāsudevānucaraṁ praśāntaṁ

bṛhaspateḥ prāk tanayaṁ pratītam

āliṅgya gāḍhaṁ praṇayena bhadraṁ

svānām apṛcchad bhagavat-prajānām

With great affection, Vidura tightly embraced the famous, peaceful Uddhava, the associate of Kṛṣṇa, the previous student of Bṛhaspati, and inquired from him about the welfare of his relatives under the protection of Kṛṣṇa.

Prāk-tanayam means that previous he was the student of Bṛhaspati. Another version has *prāpta-nayanam* (seeing him). *Pratītam* means famous. Though Vidura embraced him, Uddhava did not respond because he had fainted.

|| 3.1.26 ||

kaccit purāṇau puruṣau svanābhya-

pādmānuvṛttyeha kilāvatīrṇau

āsāta urvyāḥ kuśalaṁ vidhāya

kṛta-kṣaṇau kuśalaṁ śūra-gehe

Do eternal Kṛṣṇa and Balarāma, who appeared through the prayers of Brahmā on this earth, producing auspiciousness on the earth, reside happily in the house of Vasudeva?

Since the welfare of his devotees depends on the situation of the Lord, he asks about the situation of the Lord first. *Sva-nābhya-pādma* means Brahmā, who arises from the lotus arising from the navel of the Lord. *Kṛta-ksaṇau* means "making everyone joyful." Though Kṛṣṇa and Balarāma are eternally well, he asks such a question out of *prema.*

|| 3.1.27 ||

kaccit kurūṇāṁ paramaḥ suhṛn no

bhāmaḥ sa āste sukham aṅga śauriḥ

yo vai svasṝṇāṁ pitṛvad dadāti

varān vadānyo vara-tarpaṇena

How is our friend Vasudeva, the greatest of the Kurus, and the husband of our sister, who, generous like a father to Kuntī and her sisters, gave gifts for the pleasure of their husbands?

Bhāmaḥ means that Vasudeva was the husband of Vidura's sister-in-law, since Vidura and others were brothers-in-law to Devakī through Kuntī, Vasudeva's sister. *Śauri* is Vasudeva. Vasudeva had greatest affection for Kuntī among all his sisters. When it mentions here that he was like a father to his sisters, it means he had great affection for Kuntī, since he did not show such affection to the other sisters.

|| 3.1.28 ||

kaccid varūthādhipatir yadūnāṁ

pradyumna āste sukham aṅga vīraḥ

yaṁ rukmiṇī bhagavato 'bhilebhe

ārādhya viprān smaram ādi-sarge

O Uddhava! How is the brave Pradyumna, commander of the Yadus whom Rukmiṇī obtained from the Lord after worshiping the *brāhmaṇas,* and who was Cupid in his previous birth.

Because of his emotions, Vidura does not ask this question in proper order (since he was younger). The leader of the troops (*varuthādhipatiḥ*) was in his previous birth Kāmadeva (*smaram*). Since Kāmadeva is a *devatā* and Pradyumna is acting as a human, the statement is meant as praise. However the real truth is different. Kāmadeva is Pradyumna's *vibhūti* or expansion. Later in the text also, many expansions are described as equal to the Lord in telling various stories. For instance Vasudeva and Devakī are identified with Pṛśnī and Sutapā by the Lord himself. *Tvam eva pūrva-sarge 'bhūḥ pṛśniḥ svāyambhuve sati:* you were previously Pṛśni in Svāyambhuva's time. (SB 10.32) This however is stated only to create astonishment within the human pastimes. Similarly in the present verse, the statement that previously Pradyumna was Kāmadeva and in verse 30 the statement that Jāmbavatī performed austerities to get Kārtikeya as her son cannot be taken literally since Jāmbavatī and Rukmiṇī are the *svarūpa-śakti* of the Lord, and do not need to perform *sādhana* to get *devatās* as their sons.

|| 3.1.29 ||

kaccit sukhaṁ sātvata-vṛṣṇi-bhoja-

dāśārhakāṇām adhipaḥ sa āste

yam abhyaṣiñcac chata-patra-netro

nṛpāsanāśāṁ parihṛtya dūrāt

How is Ugrasena, the king of the Sātvatas, Vṛṣṇis, Bhojas, Dāśārhas, who had lived in exile and whom Kṛṣṇa established on the throne.

How is Ugrasena, the king, whom, being situated far away after giving up his desire to rule (*nṛpāsana āśām*) out of fear for his life, and whom Kṛṣṇa (*sata-patra-netraḥ*) installed on the throne?

|| 3.1.30 ||

kaccid dhareḥ saumya sutaḥ sadṛkṣa

āste 'graṇī rathināṁ sādhu sāmbaḥ

asūta yaṁ jāmbavatī vratāḍhyā

devaṁ guhaṁ yo 'mbikayā dhṛto 'gre

O Uddhava! How is Sāmba, leader of all the great warriors, the son of Kṛṣṇa with similar form, whom previously was born to Durgā as Kārtikeya and now was born to Jāmbavatī after she performed austerities?

Sadṛṣaḥ means “similar to.” *Guha*m means Kārtikeya. Since the *aṁśa* and the *aṁśī* are considered non-different, Śiva is considered non-different from Kṛṣṇa. Similarly, Śiva’s son Kārtikeya, considered an *aṁśa* of Kṛṣṇa’s son Sāmba, is considered non-different from him. Or this statement can be explained in another way. When Kṛṣṇa appears on earth, Nārāyaṇa enters him and appears also. It is later said *parāvareśo mahad-aṁśa-yukto*: Kṛṣṇa appears with his *aṁśas.* (SB 3.2.15) Thus it is said that Nārāyaṇa appeared in Vasudeva’s house. (SB 10.48.24) Similarly because Kārtikeya entered Sāmba, Kāmadeva entered Pradyumna, and Vasu entered Uddhava in the same way, such statements as are made in the present verse are not wrong.

|| 3.1.31 ||

kṣemaṁ sa kaccid yuyudhāna āste

yaḥ phālgunāl labdha-dhanū-rahasyaḥ

lebhe ’ñjasādhokṣaja-sevayaiva

gatiṁ tadīyāṁ yatibhir durāpām

Is Sātyaki, who learned the art of archery from Arjuna with its secrets and who, serving the Supreme Lord, gained the goal hardly attained by yogīs, in good health?

Yuyudhāna is Sātyaki and Phalguna is Arjuna.

|| 3.1.32 ||

kaccid budhaḥ svasty anamīva āste

śvaphalka-putro bhagavat-prapannaḥ

yaḥ kṛṣṇa-pādāṅkita-mārga-pāṁsuṣv

aceṣṭata prema-vibhinna-dhairyaḥ

How is wise, sinless Akrūra, surrendered to the Lord, who, losing control out of strong *prema,* rolled in the dusty path marked by the footprints of Kṛṣṇa?

Sinless (*anamīvaḥ*) Akrūra (*śaphalka-putraḥ*) moved about (*acestata*) in the dust at the entrance to Vraja.

|| 3.1.33 ||

kaccic chivaṁ devaka-bhoja-putryā

viṣṇu-prajāyā iva deva-mātuḥ

yā vai sva-garbheṇa dadhāra devaṁ

trayī yathā yajña-vitānam artham

How is Devakī, who, like Aditi, who also gave birth to the Lord, held in her womb the Lord, and who was just like the three Vedas containing the meaning of sacrifice?

The daughter of Devaka, Devakī, was like Aditi, who had Viṣṇu as her son.

|| 3.1.34 ||

apisvid āste bhagavān sukhaṁ vo

yaḥ sātvatāṁ kāma-dugho 'niruddhaḥ

yam āmananti sma hi śabda-yoniṁ

mano-mayaṁ sattva-turīya-tattvam

How is Aniruddha, fulfiller of all desires of the devotees, whom the sages call the source of the Vedas, who is instigates action of the mind, is *śuddha-sattva* and is the fourth member of the *catur-vyūha*?

Sātvatām can refer to the Yādavas or can mean devotees. He is called the source of the Vedas because the Vedas appear from his breathing. *Evaṁ vā are asya mahato bhūtasya niḥśvasitam etad yad ṛgveda*: From the Lord's breathing arose the Ṛg-veda. (*Bṛhad-āraṇyaka Upaniṣad*) *Manomaya* means "he who moves *(mayate*) the mind." He is the instigator of mental activities. He is the fourth member (*turīya*) of the *catur-vyūha (tattvam)* composed of *śudda-sattva*. Being bound up during the conflict of arrows is a pastime created by his own will, similar to the pastimes of Rāmacandra. That he is part of the *catur-vyūha* is show in the answers of Mārkandeya to Vraja in the *Viṣnu-dharmottara.*

bhūyo bhūyas tv asau dṛṣṭo māyā devo jagat-patiḥ

kalpa-kṣaye na vijñātaḥ sa mayā mohitena vai

kalpa-kṣaye vyatīte tu tan tu devaṁ pitāmahāt

aniruddhāṁ vijānāmi pitaraṁ te jagat-patim

The Lord of the universe seen by me again and again at the end of the *kalpa* was unknown to me, since I was covered by illusion. When the destruction at the end of the *kalpa* ended, I understood from Brahmā that the lord of the universe is your father, Aniruddha. *Viṣṇu-dharmottara* 1.79.2-3

When Bhīṣma begins to speak to Duryodhana about the appearance of Kṛṣṇa, he relates how Brahmā came to Gandhamādana and saw in his mind the Lord as Aniruddha.

sṛṣṭvā saṅkarṣanaṁ devaṁ svayam ātmānam ātmanā

kṛṣṇsattvam ātmanāṣrākṣīḥ pradyumnaṁ hy ātmā-sambhavam

pradyumnāc cāniruddhaṁ tu yaḥ vidur viṣṇum avyayam

aniruddho ’sṛjan māṁ vai brahmāṇaṁ loka-dhāriṇam

vāsudeva-mayaḥ so ’haṁ tvayaivāsmi vinirmitah

Having manifested Saṅkarṣaṇa, non-different from himself by his own potency, from himself the Lord manifested Pradyumna, non-different from Kṛṣṇa, by his own potency. From Pradyumna he manifested Aniruddha whom the wise know as indestructible Viṣṇu. Aniruddha created me, Brahmā, the maintainer of the worlds. Aniruddha is non-different from Vāsudeva. Thus I have been created by you.

Mahā-bhārata 6.61.65-67

|| 3.1.35 ||

apisvid anye ca nijātma-daivam

ananya-vṛttyā samanuvratā ye

hṛdīka-satyātmaja-cārudeṣṇa-

gadādayaḥ svasti caranti saumya

How are others such as Hṛdīka, the son of Satyabhāmā, Cārudeṣṇa and Gada, completely dedicated to Kṛṣṇa with all their senses, whose very soul was Kṛṣṇa?

Nijātma-daivam means that they accepted Kṛṣṇa (*daivam*) as the form of their good fortune. They completely followed Kṛṣṇa (*samanuvratā*).

|| 3.1.36 ||

api sva-dorbhyāṁ vijayācyutābhyāṁ

dharmeṇa dharmaḥ paripāti setum

duryodhano ’tapyata yat-sabhāyāṁ

sāmrājya-lakṣmyā vijayānuvṛttyā

Is Yudhiṣṭhira along with his two arms Kṛṣṇa and Arjuna maintaining the boundaries of dharma by proper principles? In his assembly Duryodhana became envious on seeing the wealth of governance conforming to the highest excellence?

In six verses Vidura asks about the Pāṇḍavas. Yudhiṣṭhira, (*dharmaḥ*) using his two arms in the form of Arjuna and Kṛṣṇa, protected the limits of *dharma* (*setum).* Duryodhana became envious of the wealth of governance which was in compliance with the highest excellence (*vijayānuvrttyā*).

|| 3.1.37 ||

kiṁ vā kṛtāgheṣv agham atyamarṣī

bhīmo ’hivad dīrghatamaṁ vyamuñcat

yasyāṅghri-pātaṁ raṇa-bhūr na sehe

mārgaṁ gadāyāś carato vicitram

Has snake-like, intensely angry Bhīma, wandering over the battle field with his club and other weapons, whose footsteps the battlefield could not tolerate, given up his long standing anger towards those who offended him?

Has snake-like Bhīma given up the impurity (*agham*), like poison, caused by thinking for a long time of killing the Kurus who offended him?

|| 3.1.38 ||

kaccid yaśodhā ratha-yūthapānāṁ

gāṇḍīva-dhanvoparatārir āste

alakṣito yac-chara-kūṭa-gūḍho

māyā-kirāto giriśas tutoṣa

How is Arjuna, famous among greatest of warriors, destroyer of enemies with his Gāṇḍiva bow, who satisfied Śiva, disguised as a hunter, after Śiva was covered with Arjuna's multitude of arrows?

Arjuna was famous (*yaśodhā*) among the best of the chariot fighters. He was the destroyer of the enemy (*uparatāriḥ*). Śiva was covered (*gūḍhaḥ*) with a mass of arrows.

|| 3.1.39 ||

yamāv utasvit tanayau pṛthāyāḥ

pārthair vṛtau pakṣmabhir akṣiṇīva

remāta uddāya mṛdhe sva-rikthaṁ

parāt suparṇāv iva vajri-vaktrāt

Are the twins Nakula and Sahadeva, sons of Kuntī, protected by the Pāṇḍavas like eyelashes protect the two eyes, enjoying, after they snatched the kingdom from Duryodhana in battle, just as two Garuḍas snatch nectar from the mouth of Indra?

Though Nakula and Sahadeva were the sons of Mādrī, they were also considered the sons of Kuntī, for just as the two eyes are surrounded by eyelashes, they were surrounded by the sons of Kuntī. They were protected like jewels. Snatching away (*uddāya*) the kingdom (*sva-rktham*) from the enemy *(parāt*), Duryodhana, like two Garuḍas snatching the nectar from the mouth of Indra (*vajri-vaktrāt*), are they now enjoying? Or another meaning is as follows. After the Pāṇḍavas snatched away the kingdom from the enemy, do the twins enjoy like birds who, after having stolen nectar from Indra's mouth, are protected by the Pāṇḍavas? Comparing the twins to Garuḍas is an example of *adbhūta upameya (*astonishing comparison*).*

|| 3.1.40 ||

aho pṛthāpi dhriyate 'rbhakārthe

rājarṣi-varyeṇa vināpi tena

yas tv eka-vīro ’dhiratho vijigye

dhanur dvitīyaḥ kakubhaś catasraḥ

Oh! How is Kuntī, who maintained her life only for the sake of her young sons in the absence of her husband Pāṇḍu, who without assistance of others, conquered the four directions with the assistance of only his bow?

In stating that Kuntī lived for preservation of her sons, the intention is to ask about her well being. *Aho* expresses astonishment. “What are you saying?” Without her husband, Pāṇḍu, she lived only to raise her sons. If they had not been present, she would not have maintained her life. Pāṇḍu, without assistance (*eka-vīraḥ*), and whose bow was the second person assisting him, conquered the four directions**.**

|| 3.1.41 ||

saumyānuśoce tam adhaḥ-patantaṁ

bhrātre paretāya vidudruhe yaḥ

niryāpito yena suhṛt sva-puryā

ahaṁ sva-putrān samanuvratena

O Uddhava! I lament for Dhṛtarāṣṭra, who will fall to hell. He committed violence against his dead brother by afflicting the Pāṇḍavas, and he drove me, his friend, out of the palace, following the advice of his sons.

O Uddhava! I do not ask about the welfare of blind Dhṛtarāṣṭra, but lament for his eventual fall to hell. O Uddhava (*saumya*)! He committed violence against his dead (*paretāya*) brother by violence against his brother’s sons, the Pāṇḍavas. He committed violence against me, his living brother, by driving me out of the palace, though I was his well wisher (*suhṛt*).

|| 3.1.42 ||

so ’haṁ harer martya-viḍambanena

dṛśo nṛṇāṁ cālayato vidhātuḥ

nānyopalakṣyaḥ padavīṁ prasādāc

carāmi paśyan gata-vismayo ’tra

By the mercy of the Lord, being able to see the lotus feet of the Lord who is hidden from the vision of ordinary men by cheating men like Dhṛtarāṣṭra, I wander to the holy places without doubts.

But his violence towards me did not harm me. Rather it was beneficial for me. By the Lord's mercy, I have seen the feet of the Lord who hides from the intellectual faculties (*dṛṣaḥ*) of materialistic men by cheating persons such as Dhṛtarāṣṭra. The Lord, affectionate to his devotee, is astonishing in this way! Free from doubt, I wander to all the holy places (*atra*) unrecognized by others, since I do not reveal this secret about the Lord to anyone. The Lord, revealing himself to Vidura who was drowning in an ocean of grief when he was driven out of the palace by Duryodhana, spoke to him. "O Vidura, my greatest devotee! Are you lamenting because of separation from me? Having given my promise to you now, you will see me wherever you travel, since I will go there before you." This is the blessing of the Lord. Even after the death of Duryodhana, when Yudhiṣṭhira gains the kingdom, Vidura was without effort able to see the Lord with great bliss, whereas for others great effort was needed to see the Lord. However, with the Lord's final disappearance, he would be withdrawn from the vision of Vidura. Therefore until he met Uddhava he was again disturbed because he could not see the Lord.

|| 3.1.43 ||

nūnaṁ nṛpāṇāṁ tri-madotpathānāṁ

mahīṁ muhuś cālayatāṁ camūbhiḥ

vadhāt prapannārti-jihīrṣayeśo

'py upaikṣatāghaṁ bhagavān kurūṇām

Though the Lord could have immediately killed all the kings intoxicated with pride in wealth, education and birth who constantly disturbed the earth with their armies, in order to relieve the devotees' suffering, he tolerated the offenses of the Kurus.

Is it pleasing to the Lord that his devotees were exiled to the forest? And when the Lord became a messenger, Duryodhana and others tried to capture Kṛṣṇa, but was defeated. Because of this offense, they were later killed. The Lord did not overlook their offense. Desiring to destroy the suffering of his devotees by killing kings bewildered by pride in wealth, knowledge and birth, thought the Lord was capable of king them all as soon as they committed offense, he tolerated the sins of the Kurus. Killing them at once would not vanquish all the evil rulers.

vidyāmado dhana-madas tatahivābhijano madaḥ

ete madā madāndhānāṁ ta eve hi satāṁ damā

Those who are blind with pride have pride in education, pride in wealth and pride in birth. These persons are avoided by the wise. *Mahābhārata* 5.34.421

|| 3.1.44 ||

ajasya janmotpatha-nāśanāya

karmāṇy akartur grahaṇāya puṁsām

nanv anyathā ko ’rhati deha-yogaṁ

paro guṇānām uta karma-tantram

Though the Lord is without birth, he appeared in this world to destroy the wicked. Though without action, the Lord performed actions to attract his devotees. On the other hand the *jīvas* of this word are dependent on *karma* and rebirth. How can one who is beyond the *guṇas* take a body and perform material actions?

“Why should the Supreme Lord full of knowledge and bliss involve himself in the material world of sin and piety?” That is true. The Lord appears in this world for two reasons: affection for his devotee and desiring the good of all other beings. This is what the verse explains. The Lord is devoid of transformations such as birth caused by dependence on *māyā*, which is the condition of ordinary *jīvas.* But he takes birth, through *yoga-māyā*, because of dependence on his devotees’ *prema,* for destroying the demons who stray from the correct path (*utpatha*). By killing them he gives them liberation. Though he is not the doer, and does not performs material actions, he performs actions full of knowledge and bliss such as lifting Govardhana, without being the performer of action, which causes bondage in the *guṇas.* He performs these actions for the pleasure of his devotees (*puṁsām*) who are detached from the happiness of Svarga or liberation. Or he performs these actions for attracting the people to himself, for attracting the people of the material world, those desiring liberation and those who are already liberated.

nivṛtta-tarṣair upagīyamānād

bhavauṣadhāc chrotra-mano-’bhirāmāt

ka uttamaśloka-guṇānuvādāt

pumān virajyeta vinā paśughnāt

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self? SB 10.1.4

On the other hand the *jīvas* are dependent on their *karmas.* The Lord is not like that. If the Lord received birth and actions by *karma*, he would have a relationship with a material body and be dependent on *karma.* But even his devotee perfect in *bhakti,* beyond the *guṇas,* does not have a relationship with a material body, what to speak of the Supreme Lord himself*.* What *jīva*, separate from the *guṇas*, would be dependent on *karma* (*deha-yogam)?* No one. Thus the meaning is that he has a relationship with a body not dependent on *karma*. Because there is no possibility that the Lord can be connected with *māyā*, it is concluded that his body is knowledge and bliss.

|| 3.1.45 ||

tasya prapannākhila-lokapānām

avasthitānām anuśāsane sve

arthāya jātasya yaduṣv ajasya

vārtāṁ sakhe kīrtaya tīrtha-kīrteḥ

O friend! Though the Lord is without birth, he appears in the Yadu dynasty for his pure devotees who follow his instructions and for surrendered kings. Please describe the pastimes of Kṛṣṇa, famous as the best place of pilgrimage.

Please speak about the birth and activities of the Lord who is full of knowledge and bliss. Speak the pastimes of the Lord who is famous as a holy place (*tīrtha-kīrteḥ*) which can purify everyone and deliver them from *saṁsāra*, for the benefit of those kings surrendered to the Lord and for others who follow his orders. I have bathed in almost all the holy places. Now bathe me in the nectar of famous place called Kṛṣṇa, which will make all the other holy places successful.

Thus ends the commentary on First Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

Uddhava Remembers Kṛṣṇa

|| 3.2.1 ||

śrī-śuka uvāca

iti bhāgavataḥ pṛṣṭaḥ

kṣattrā vārtāṁ priyāśrayām

prativaktuṁ na cotseha

autkaṇṭhyāt smāriteśvaraḥ

Śukadeva said: When Vidura asked Uddhava for news concerning Kṛṣṇa, Uddhava could not reply out of pain due to separation from Kṛṣṇa, but he began to remember the Lord.

In the Second Chapter Uddhava, his face washed in tears because of disturbance due to *prema*, describes the pastimes of Kṛṣṇa in Vraja until the *rāsa* dance. Uddhava, fainting because of increased *prema* in separation from Kṛṣṇa, spoke without being able to reply to the questions of Vidura. By this he shows his condition. He began to remember the Lord when his fainting was broken by the loud questions of Vidura.

|| 3.2.2 ||

yaḥ pañca-hāyano mātrā

prātar-āśāya yācitaḥ

tan naicchad racayan yasya

saparyāṁ bāla-līlayā

Making an image of Kṛṣṇa, Uddhava used to offer items of worship to it, and when his mother called him for breakfast, he did not want to eat while his worship was incomplete.

Playing as a boy of five years, he worshipped a five year old form of Kṛṣṇa using articles of worship he had made. Though his mother called him for breakfast, he did not want to eat since he had not completed his worship.

|| 3.2.3 ||

sa kathaṁ sevayā tasya

kale na jarasaṁ gataḥ

pṛṣṭo vārtāṁ pratibrūyād

bhartuḥ pādāv anusmaran

How could Uddhava, who did not age because of his service to the Lord, when asked by Vidura for news about Kṛṣṇa, reply, since he began immediately thinking of the Lord's lotus feet?

Even though years passed (*kale)* he did not age, being under the influence of service to Kṛṣṇa. Another meaning is "Under the influence of service performed at the proper time, he did not age." The word *kāle* should not be taken to mean "with time," since that would mean that Uddhava was influenced by time. It would contradict the statement *tatra pravayaso 'py āsan yuvāno 'ti-balaujasaḥ:* even the most elderly inhabitants of the city appeared youthful, full of strength and vitality. (SB 10.45.19)

|| 3.2.4 ||

sa muhūrtam abhūt tūṣṇīṁ

kṛṣṇāṅghri-sudhayā bhṛśam

tīvreṇa bhakti-yogena

nimagnaḥ sādhu nirvṛtaḥ

For forty-eight minutes he remained silent, since he had become peaceful and blissful, being submerged in the sweetness of Kṛṣṇa's lotus feet which arose .from *prema* caused by intense separation

This verse describes his remembrance of Kṛṣṇa. When he recovered from fainting by the questions of Vidura, Uddhava, exclaimed, "Oh! I have been separated from by master!" He remained silent for forty-eight minutes (*muhūrtam*) because of relishing the nectar of Kṛṣṇa's beauty attained by meeting the Lord directly through remembrance of his lotus feet. He became submerged in the sweetness of *prema* (*bhakti-yogena*) which appeared when the pain of separation from Kṛṣṇa increased

(*tivreṇa*). This made him forget his previous pain (*sādhu*—peaceful). He remained in .this blissful state (*nirvṛtaḥ*)

|| 3.2.5 ||

pulakodbhinna-sarvāṅgo

muñcan mīlad-dṛśā śucaḥ

pūrṇārtho lakṣitas tena

sneha-prasara-samplutaḥ

His whole body erupted in goose bumps, and tears flowed from his closed eyes. Vidura understood that Uddhava had reached the perfection of *prema.*
.Uddhava then became inundated in *sneha*

This verse describes the symptoms of Uddhava's bliss. *Pulakodbhinna-sarvāṅgaḥ* means that his whole body was filled with sprouting hairs, like sprouts of trees or shrubs. He also became stunned. Tears flowed from his closed eyes. Vidura (*tena*) understood that Uddhava had become successful because he had attained *prema*, as indicated by his symptoms, and because of that *prema,* he was absorbed *(samplutaḥ*) completely in melting of his heart (*sneha*) for the Lord. First he was absorbed in [214].*prema*, and then he was absorbed in *sneha*, the next stage of pure love

|| 3.2.6 ||

śanakair bhagaval-lokān

nṛlokaṁ punar āgataḥ

vimṛjya netre viduraṁ

prītyāhoddhava utsmayan

Gradually returning to this world from the Lord's abode and rubbing his eyes, Uddhava, amazed at the Lord's skill in pastimes, spoke to Vidura with .affection

From the world of the Lord (*bhagaval-lokāt*), from Dvārakā filled with eternal pastimes, attained by his intense *prema,* he returned to external consciousness (*nṛlokam*) again, attracted by the questions of Vidura. A second time his trance was broken. He became amazed *(utsmayan*) by remembering the skill with which Kṛṣṇa performed acts such as relieving the world of its burden. Or he burst into a smile by

[214] *Sneha* is more intense than *prema.*

the soothing advice given by the Lord who had said, “O Uddhava! Please return to ”.answer the questions of Vidura

|| 3.2.7 ||

uddhava uvāca

kṛṣṇa-dyumaṇi nimloce

gīrṇeṣv ajagareṇa ha

kiṁ nu naḥ kuśalaṁ brūyāṁ

gata-śrīṣu gṛheṣv aham

Uddhava said: Since Kṛṣṇa has disappeared like the sun, how can I describe the condition of us, his friends, devoid of splendor, whose houses have been ?swallowed by the snake of lamentation

First Uddhava brings out the philosophical conclusion in order to pacify Vidura, who was overcome with grief. By his own external appearance he conveys the unfortunate condition of all those afflicted by the pain of separation from Kṛṣṇa. When Kṛṣṇa, like the sun, has set, how can I speak of the welfare of us, his friends whom you asked about, in houses swallowed by the darkness of lamentation, taking the form of a huge snake? While in a particular place one sees the setting of the sun deity along with his associates and his charier within the zodiac, in other places people see the sun rising, and at positions of forenoon and noon. Similarly when Kṛṣṇa who immerses the universe in his sweet pastimes is seen to disappear from one universe along with his devotees in Gokula, Mathurā and Dvārakā, he is seen to appear in other universes performing pastimes such as birth, *rāsa* dance, killing Kaṁsa, and marrying Rukmiṇī. The rising, noontime and setting of the sun are not actually different forms of the sun, since they are appearances only. However, Kṛṣṇa’s birth and other actions are not apparent but real since they are all eternal. This is the difference. It has been shown that all of the pastimes of the Lord are eternal in the First Canto, and in the Tenth Canto this is again shown with evidence. Just as in a country affected by the setting sun, dark appears, the lotuses wither, the *cakravāka* birds lament and thieves, dacoits, Rākṣasas and ghosts become joyful, when Kṛṣṇa disappears from one universe, the world is devoured by the snake of lamentation, the righteous people wither, the devotees lament, the *devatās* in charge of religion become unsettled and the irreligious people rejoice. This is indicated by Uddhava’s statement about being .devoured by the snake

|| 3.2.8 ||

durbhago bata loko ’yaṁ

yadavo nitarām api

ye saṁvasanto na vidur

hariṁ mīnā ivoḍupam

The inhabitants of Dvārakā and the Yādavas more so, who live together with the Lord, having a close relationship with the Lord since they do not know that Kṛṣṇa is the Supreme Lord, are most unfortunate, just as fish in the Milk Ocean do not recognize the greatness of the moon situated in the water, and think of it as another fish.

Having shown the unfortunate condition of the superior persons of this world without the Lord, out of bewilderment of *prema,* he criticizes those persons, from seeing his own awareness of the Lords' great powers which has suddenly arisen from his feeling of great separation, and not seeing that awareness of the Lord's powers in the Lord's associates in Dvārakā. These inhabitants of Dvārakā (*ayam lokaḥ*) who appear in my heart are unfortunate, though they have very close relationship to him by family ties (*yadavaḥ nitarām api*). Though they live with him, they do not know the Lord, being bewildered by his sweetness. But I am unfortunate because, though I know Kṛṣṇa as the Lord, I did not live together with him at this moment. It is like the fish in the water who on seeing the moon which is situated in the Milk Ocean, think of it as another fish like them, but very attractive. They do not recognize the moon as a *devatā,* with rays of nectar, who is lord of the night. Similarly the Yādavas recognize Kṛṣṇa's sweetness, and not his great powers. Saddened by that thought, I call them unfortunate. Actually however, they have great fortune, because it will be explained in the Tenth Canto that those who are aware of Kṛṣṇa's sweetness are greater than those who are aware of his powers. *Na viduḥ* is in the present tense to indicate to Vidura that the Yādavas about whom Vidura is inquiring are eternal associates of the Lord and are even now performing pastimes with the Lord. If they were not presently living with the Lord, they would not know him at all. But Uddhava says they do not know him as the Lord while living with him in the present. However, you who ask and I who am asked, being deprived of living with the Lord (since we remain while they have disappeared to join the *aprakaṭa* pastimes), we alone are unfortunate, and we alone should lament.

|| 3.2.9 ||

iṅgita-jñāḥ puru-prauḍhā

ekārāmāś ca sātvatāḥ

sātvatām ṛṣabhaṁ sarve

bhūtāvāsam amaṁsata

The Yādavas, knowing the inner heart of the Lord, being very intelligent, enjoying individually with him, knew him as the best of among them and knew him as Paramātmā.

“The inhabitants of Dvārakā were not devoid of knowledge of the Lord’s powers as were the inhabitants of Gokula who experienced only sweetness in pure *prema*. How then can Uddhava say that they did not know the Lord’s powers?” This verse explains.

Because they had great intelligence (*puru-prauḍhā*) they knew what was in Kṛṣṇa’s heart, what to speak of the sweetness of his form. But in spite of that, they did not know his powers. They enjoyed with him individually, in sitting, resting and other activities (*ekārāmāḥ*). They thought of Kṛṣṇa, who was present as their eternal master and the best person among themselves, as Paramātmā in all beings (*bhūtāvāsam*). The *śruti* says *eko devaḥ sarva-bhūteṣu gūḍhaḥ:* the one lord is residing within all beings. (*Śvetāśvatara Upaniṣad*) But they did not know Kṛṣṇa as Svayam Bhagavān, as the source of Nārāyaṇa. That is the meaning when Uddhava said that they did not know the Lord. In this world it is proper that some know Kṛṣṇa as Bhagavān and some do not. That is not criticized. Criticized are those who are intermediate, those who half know Bhagavān.

|| 3.2.10 ||

devasya māyayā spṛṣṭā

ye cānyad asad-āśritāḥ

bhrāmyate dhīr na tad-vākyair

ātmany uptātmano harau

The intelligence of the devotee who is absorbed in Paramātmā is not bewildered by the words of those touched by the Lord’s *māyā* or those who .take shelter of a demonic mentality

Those devotees living in the material world suffer in separation from the Lord, and the Yādavas, eternally in his association, are happy in his association. These two types of persons are fortunate since they have devotion. Others, not being devotees, have hellish existence. That is explained in this verse. Those touched by the Lord’s *māyā*, thinking themselves learned, and those who take shelter of evil mentality, completely different from the real conclusions, the demons, say that Kṛṣṇa gave up his body and went to Vaikuṇṭha. They say that Kṛṣṇa along with his dynasty was destroyed by the curse of a *brāhmaṇa,* since he committed unjustified violence against great kings like Dhṛtarāṣṭra and Jarāsandha. However the intelligence of the devotee who has absorbed his mind (*uptātmanaḥ*) in Paramātmā is not bewildered by such critical words. Rather, he is absorbed in Kṛṣṇa’s sweetness. Those who are bewildered by .such words deserve hell

|| 3.2.11 ||

pradarśyātapta-tapasām

avitṛpta-dṛśāṁ nṛṇām

ādāyāntaradhād yas tu

sva-bimbaṁ loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from person who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form.

The view of the devotees is correct. What is that? This verse answers. The Lord, showing his form (*sva-bimbam*) to men, made them taste his sweetness, and ignoring the fact that their eyes were unsatisfied (*avitṛpta-dṛśām)*, took his form, covered it from their eyes, and suddenly disappeared. (He did not give up a material body). Genitive case (*avitṛpta-dṛśāṁ nṛnām*) is used to show disregard. The word *yaḥ* is not related to a correlative *saḥ* in a following verse. It is like *yad* in the sentence *sādhu candramasi puṣkaraiḥ kṛtaṁ mīlitaṁ yad abhirāmatādhikaḥ.*

It is suggested in this verse that the Lord thought that those who were greedy for him even without his disappearance would taste his sweetness more profoundly by separation. "But this will make the Lord someone who takes back what he has given." This is answered in the last line. The eyes of all people (*loka-locanam*) are situated in him. He gave his form to men so that he could attract all their eyes, not to give them a spiritual benediction and then take it away like a thief. This verse also suggests *vyāja-stuti*, criticism acting as praise for his attractive features. When Kṛṣṇa appeared on earth, he made everyone blind by attracting their eyes, rather than protecting them!

"Since the Lord has unlimited sweetness what harm would it do him if he were to let everyone taste it for a long time? What would be the fault, since he is the ocean of mercy? His disappearance creates misfortune for all people."

The answer is given in the words *atapta-tapasām*. The expression is used to indicate a common man's view. They had not performed austerity, but they had attained his great mercy. Detachment from matter is not a cause of great attraction for the Lord. Thus the real cause is suggested by the phrase *avitṛpta-dṛśām.* The phrase *avitṛpta-dṛśām*, "having unsatisfied eyes" has the following meaning. When one sees the Lord, after attaining great mercy, then one is never satisfied even by seeing him many times: *atrodite bhavej jātu na tṛptir darśanādiṣu.* (*Ujjvala-nīlamaṇi* 14.79) This is a symptom of the stage of *sneha.* Therefore, taking his form, he disappeared.

And by this statement, the idea that the Lord gave up his body is also defeated. In the following two verses also, the argument that Kṛṣṇa gave up a material form and assumed a spiritual form is defeated by the words describing his form. The phrases “showing his form” and “disappearing” also merely indicate that people cannot see the form. As well those phrases indicate that the Lord performs these actions by his will. Those that argue that Kṛṣṇa is dependent on *karma* are defeated. The statements of Uddhava, rather than those of opposed to the Lord, should be taken as authoritative to defeat the ideas of the materialists presented in the previous verse. His statement, like the statement *kṛṣṇas tu bhagavān svayam,* should be taken as conclusive. Thus *Bhāgavatam* becomes full of flavor and pleasing for the listener.

|| 3.2.12 ||

-yan martya-līlaupayikaṁ sva-yoga

māyā-balaṁ darśayatā gṛhītam

vismāpanaṁ svasya ca saubhagarddheḥ

paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his *yoga-māyā.* That form astonishes even the lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments.

“When he made his form disappear, did he go to Vaikuṇṭha?” How could he take that form suitable for human pastimes (*martya-līlaupayikam*) to Vaikuṇṭha? This means that even now, as previously, he is residing in Dvārakā. But one should not think that the Lord has some fault because he has human pastimes. On the contrary, the human pastimes are superior to the Vaikuṇṭha pastimes. He accepted a form suitable for human pastimes in order to show the full capacity (*balam*) of his *yoga-māyā*, his spiritual energy arising from his *svarūpa.* He does not establish this form by hiding sweetness or power, but by depositing all his powers in this human form. Such capacity is not displayed even in Vaikuṇṭha. Though it is said that the Lord accepted this form, his form is inseparable from himself. No time of accepting that form is indicated. In the following statement *gṛhitā* is used in a similar way. Actually *māyā* eternally accepts the *guṇas*.

attvaṁ rajas tama iti nirguṇasya guṇās trayaḥ

sthiti-sarga-nirodheṣu gṛhītā māyayā vibhoḥ

The three *guṇas* of *sattva, rajas* and *tamas,* belonging to the Lord without *guṇas*, are accepted by the *māyā* of the Lord for creation, maintenance and destruction. SB 2.5.18

Intelligence makes distinctions in the Lord even though the Lord cannot be distinguished in parts. Thus *gṛhītam* simply means “he revealed” according to *Bhagavat-sandarbha.*

Another meaning is as follows. In order to show that human form, the Lord accepted the strength of his *yoga-māyā* for accomplishing pastimes such as marrying sixteen thousand queens, which would astonish even Kṛṣṇa’s expansion, the Lord of Vaikuṇṭha (*svasya*). “This human form with such qualities astonishes even me, what to speak of astonishing the associates of the lord in Vaikuṇṭha, who can se all the forms and qualities of all the *avatāras!”*

This form is the supreme position (*paraṁ padam*) of complete auspiciousness (*saubhagardheḥ*). Even the lord of Vaikuṇṭha desires to see this form:

dvijātmajā me yuvayor didṛkṣuṇā mayopanītā bhuvi dharma-guptaye

I have brought the *brāhmaṇa’s* sons here because I wanted to see the two of you, who have descended to the earth to save the principles of religion. SB 10.89.58

His limbs are ornaments (enhancers) of ornaments. This indicates Kṛṣṇa’s supreme beauty.

|| 3.2.13 ||

yad dharma-sūnor bata rājasūye

nirīkṣya dṛk-svastyayanaṁ tri-lokaḥ

kārtsnyena cādyeha gataṁ vidhātur

arvāk-sṛtau kauśalam ity amanyata

At the *rājasūya* sacrifice of Yudhiṣṭhira, all the people of the universe, seeing the form of the Lord which created auspiciousness in all directions, considered that the skill of the creator in making the most beautiful objects in .the recent universe was nullified completely at that time

In this verse Uddhava reminds Vidura, “You have directly witnessed the great auspiciousness of Kṛṣṇa.” All people within the three worlds including Brahmā and Indra considered that today in this universe the skill of the creator in constructing the

recent, variegated world had all been nullified by seeing the beauty of Kṛṣṇa's limbs. There is now disgust with the creations of the blossoming blue lotus, lamp black ointment, the blue sapphire and the rain cloud. Seeing the beauty of his face, what is ?the use of the moon and the lotus

|| 3.2.14 ||

-yasyānurāga-pluta-hāsa-rāsa

līlāvaloka-pratilabdha-mānāḥ

-vraja-striyo dṛgbhir anupravṛtta

dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ

The women of Vraja, after pastimes of laughter, *rasas* and exchanges of glances, followed him with their eyes when he left, and thus they sat down .with stunned intelligence and could not finish their household duties

.

But the attraction of the *gopīs* for Kṛṣṇa was much greater than all others in the universe including Brahmā and Indra, because Kṛṣṇa did not respect these *devatās* as much as he respected the *gopīs.* Having great respect for Kṛṣṇa after he had respected them by his playful glances and by all *rasas* accompanied by smiles permeated with love (*anurāga-pluta*), the women of Vraja, whose minds followed him with their eyes, at that moment remained standing, unable to move at all because of paralysis due to ecstasy. They stopped all activities such as cleaning, smearing cow dung, churning yogurt, and serving food. Even in the midst of doing activities, if they happened to see him suddenly, they remained motionless, not completing their chores. This love which astonished the whole universe including Kṛṣṇa himself, and the bewilderment it created in the women of Vraja, arose from the profusion of their *prema.* By repeated descriptions of Kṛṣṇa's human pastimes, the eternal position of his abodes of Gokula, Mathurā and Dvārakā, compared to the rising and setting of the .sun, is suggested

|| 3.2.15 ||

sva-śānta-rūpeṣv itaraiḥ sva-rūpair

abhyardyamāneṣv anukampitātmā

parāvareśo mahad-aṁśa-yukto

hy ajo 'pi jāto bhagavān yathāgniḥ

Being compassionate in mind, when his devotees are afflicted by the demons, S*v*ayam Bhagavān Kṛṣṇa, though not having material birth, appears within

this world along with all his Viṣṇu expansions, since he is the lord of all forms .of God and *devatās*

But from your mouth we hear that Vaikuṇṭha Nārāyaṇa came and appeared in “ Vasudeva’s house, that the ancient Lord took a black and white hair, that Kṛṣṇa expands from Kṣīrodakaśāyī Viṣṇu, that he expands from Nara-nārāyaṇa or Vāmana, and we also hear that Kṛṣṇa, with human pastimes, is situated in Dvārakā and other ”?places as the highest form. What is the real truth

Kṛṣṇa is the lord of the Nārāyaṇa forms (*para*) beyond *prakṛti,* is the lord of Brahmā and others (*avara*), who is Svayam Bhagavān, and is endowed with forms such as Mahā-viṣṇu creator of *mahat-tattva* (*mahad*) and *aṁśas* like Matsya, Kūrma, Nṛhari, Nara-nārāyaṇa, and Vāmana. When the devotees are afflicted by the demons, Kṛṣṇa, whose mind is full of compassion (*anukampitātmā,* appears in this world, though he is unborn, without material birth. According to the *śruti* the Lord is called *mahat*. *Mahāntaṁ vibhumātmānam matvā dhīras na śocati*: knowing the Lord as the producer of *mahat-tattva*, the wise person does not lament. (*Kaṭha Upaniṣad* 2.22) He is just like fire, which being eternally present as one of the five basic elements, appears when jewels or stones are rubbed. This means that he is eternally present in his abodes such as Mathurā. When his devotees in Mathurā like Vasudeva and Ugrasena are afflicted, by his *kṛpā-śakti,* which is like the friction that produces fire, the Lord becomes visible. Rising like the sun in the eastern direction (Devakī) on Sunrise Mountain (Mathurā) h,e extinguishes the evil persons similar to darkness and satisfies the lotuses (religious persons) and *cakravāka* birds (devotees in longing) who have been tormented by the darkness, and establishes the rules of *dharma.* Then he disappears on the Sunset Mountain (Prabhāsa). In this way the example of the sun is a suitable comparison with Kṛṣṇa’s appearance and disappearance. It clearly shows how the Lord is present in his abode and makes his appearance. He is not Nārāyaṇa coming from Vaikuṇṭha, or Kṣīrodakaśāyī coming from the Milk Ocean or Nara-nārāyaṇa or Vāmana coming from their abodes to make an appearance in this world. Though all these forms have their eternal abodes, when Kṛṣṇa appears he comes with all these *aṁśas* (*mahad-aṁśa-yuktaḥ*) since they merge within Kṛṣṇa, the Lord of them all (*parāvareśaḥ*). Thus all doubts are resolved. This is in accordance with the statements .of the sages

|| 3.2.16 ||

-māṁ khedayaty etad ajasya janma

viḍambanaṁ yad vasudeva-gehe

vraje ca vāso ’ri-bhayād iva svayaṁ

purād vyavātsīd yad-ananta-vīryaḥ

Kṛṣṇa's appearance in the prison house of Kaṁsa in miserable circumstances, his stay in Vraja out of fear of enemies, and his leaving Mathurā though he has infinite power used to give me great suffering.

I have revealed the truth to you as I have understood it. However, I could not understand this difficult subject before, even though I asked learned people. Thus previously I was full of grief. That is explained in this verse. How is it possible for a person without birth to take birth? There should be no grief if what appears to be a birth is actually only an imitation of birth and is not actual birth. It should be understood that Uddhava intends to show that Kṛṣṇa has both actual birth and an appearance of a birth. His birth in the prison of Kaṁsa gives me pain. This actually means it previously gave me pain. The present tense is often used to express times near to the present. Because his birth pastime even in degraded circumstance should create the greatest joy in his mother, father, friends, and other devotees, why did he as the independent lord not do anything about this? He is naturally full of bliss but why is he known to stay in Vraja out of fear of enemies? The word *iva* is used to express the fact that he should not have been afraid of Kaṁsa while living in Vraja. Then he fled from Mathurā. Though he has unlimited strength he fled from Kālayavana and others out of fear. Bhīṣma has said:

na hy asya karhicid rājan pumān veda vidhitsitam

yad vijijñāsayā yuktā muhyanti kavayo 'pi hi

O King, no one can know the plan of Kṛṣṇa. Even though great philosophers inquire exhaustively, they are bewildered. SB 1.9.16

However, when I asked the Lord in private he enlightened me. Now my lamentation has gone.

|| 3.2.17 ||

dunoti cetaḥ smarato mamaitad

yad āha pādāv abhivandya pitroḥ

tātāmba kaṁsād uru-śaṅkitānāṁ

prasīdataṁ no 'kṛta-niṣkṛtīnām

Remembering his conduct, my heart fills with pain. Bowing at the feet of his parents, he said, "O father! O mother! Forgive us because, being greatly fearful of Kaṁsa, we could not serve you."

When I remember Kṛṣṇa's activities my heart produced by *karma* becomes afflicted. He consoles his parents for his offense. "O father! O mother! Be pleased with the two of us!" The genitive stands for the dual case. We were greatly fearful of Kaṁsa. If this statement is true, it is a contradiction to his position as the Lord, and if it is false, how can the Lord speak untrue words? Thus previously I was in grief. How can I forget his humility conforming to convention, which nourished his sweetness, even though he is the highest form of the Lord? His conduct pierces my heart like an arrow. This is the lamentation of Uddhava.

|| 3.2.18 ||

ko vā amuṣyāṅghri-saroja-reṇuṁ

vismartum īśīta pumān vijighran

yo visphurad-bhrū-viṭapena bhūmer

bhāraṁ kṛtāntena tiraścakāra

After having tasted the dust from his feet, who can forget this person, who removed the burden of the earth by death in the form of his eyebrow?

"Those who are not the Lord can also act like this. It is your faith only that he is the Lord." Three verses answer this doubt. By the quivering buds of his brows (*bhrū-viṭapena),* which were death personified (*kṛtāntena*), he removed the burden of the earth. *Viśva-koṣa* says that *viṭapa* means a bud, a shrub, or a branch.

|| 3.2.19 ||

dṛṣṭā bhavadbhir nanu rājasūye

caidyasya kṛṣṇaṁ dviṣato 'pi siddhiḥ

yāṁ yoginaḥ saṁspṛhayanti samyag

yogena kas tad-virahaṁ saheta

At the *rājasūya* sacrifice you saw how Kṛṣṇa gave liberation to Śiśupāla, even though he held such hatred for the Lord. *Yogīs* desire to achieve that liberation by practicing *yoga.* Who can tolerate separation from him?

Who did not have direct experience of his powers as the Supreme Lord? Though Śiśupāla hated the Lord, the Lord showed unparalleled mercy to him. *Yām* stands for *yasyai.*

|| 3.2.20 ||

tathaiva cānye nara-loka-vīrā

ya āhave kṛṣṇa-mukhāravindam

netraiḥ pibanto nayanābhirāmaṁ

pārthāstra-pūtaḥ padam āpur asya

Others, the best among warriors, who on the battlefield drank with their eyes the lotus face of Kṛṣṇa, delight to the eyes, and who were purified by the arrows of Arjuna, attained the abode of Kṛṣṇa.

Having described Kṛṣṇa's mercy which gives liberation to those who hated him, Uddhava now describes his mercy in giving *prema* to others who were neutral. In mentioning that they drank with their eyes, Uddhava laments his one position. "They were fortunate, and I am unfortunate, because by drinking the form of the Lord with their eyes, they attained the Lord."

|| 3.2.21 ||

svayaṁ tv asāmyātiśayas tryadhīśaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ

baliṁ haradbhiś cira-loka-pālaiḥ

kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

No one is equal to him or superior to him. He is master of the three energies and three Viṣṇus. All his desires are fulfilled by Lakṣmī and his rulership over his devotees, pastimes and qualities. His feet are praised by the sound by ten million crowns of the *devatās* offering respects while presenting gifts.

In two verses Uddhava laments how he could forget the sweetness of the Lord, his willingness to come under the control of his devotees. Though he is the master of Brahmā and other *devatās* and the master of Viṣṇu forms as well, he becomes the servant of Ugrasena.

He has no equal what to speak of a superior (*asāmyātiśayaḥ*). What is the reason? He is the lord of the three *puruṣāvatāras*, and the lord of *cic-cakti, jīva-śakti* and *māyā-śakti.* All his desires are fulfilled by Lakṣmī and his rulership with his expansions, his devotees, *śaktis,* pastimes, powers and sweetness. His feet are praised (*edita*) by ten million crowns of long lasting protectors of the directions, by Brahmās acting as creators in ten million universes, by Viṣṇus protecting the universes and by Śivas destroying the universes, and by Śeṣas holding up the universes. The sound of the crowns when they offer respects is the praise.

|| 3.2.22 ||

tat tasya kaiṅkaryam alaṁ bhṛtān no

viglāpayaty aṅga yad ugrasenam

tiṣṭhan niṣaṇṇaṁ parameṣṭhi-dhiṣṇye

nyabodhayad deva nidhārayeti

O Vidura! Kṛṣṇa's acting as a servant of Ugrasena gives us servants great pain. Standing in from of Ugrasena sitting on the king's throne he informed him, "O king of kings! Please establish me in your service."

This verse describes Kṛṣṇa as a servant of Ugrasena. O Vidura (*aṅga*)! Standing in from of Ugrasena seated (*niṣaṇṇam*) on the king's throne, Kṛṣṇa informed him, "O king of kings (*deva*), please establish me in your service."

|| 3.2.23 ||

aho bakī yaṁ stana-kāla-kūṭaṁ

jighāṁsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ

kaṁ vā dayāluṁ śaraṇaṁ vrajema

Oh! Evil Pūtanā, who offered her poisonous breast to Kṛṣṇa to drink with the intention of killing him, attained the position of a nurse in the spiritual world. How else is so merciful? I surrender to him!

Remembering Kṛṣṇa's sweet mercy to those who wanted to harm him when he first appeared in the world, Uddhava laments. Even though Pūtanā who pretended to have sentiments of a mother gave him poison to kill him, she attained a position in Goloka similar to the nurses of Kṛṣṇa. Kṛṣṇa has two real nurses named Ambikā and Kalimbā.

Though Pūtanā only had the dress of a devotee, she attained love suitable to a devotee. Though she hated the Lord, he made her a special example. This incident shows Kṛṣṇa's quality of giving liberation and *bhakti* to even those who hate him.

|| 3.2.24 ||

manye 'surān bhāgavatāṁs tryadhīśe

saṁrambha-mārgābhiniviṣṭa-cittān

ye saṁyuge 'cakṣata tārkṣya-putram

aṁse sunābhāyudham āpatantam

I consider that the demons who had anger towards the Lord of three energies to be devotees, because during the battle they saw Garuḍa approaching with .Kṛṣṇa, carrying his *cakra,* on his shoulder

Uddhava's lamentation is here shown as not the final conclusion. Uddhava considers the demons whose hearts were filled with anger (*samrambha*) to be devotees because when they died they attained direct vision of the Lord and attained his lotus feet. We on the other hand have not attained this. We will die without seeing Kṛṣṇa (since he has disappeared) and thus will not attain his abode. They saw Garuḍa (*tārkṣya-putram)*, son of Kaśyapa, coming towards them (*āpatantam*) with the Lord, holder of .the *cakra* (*sunābhāyudham*) on his shoulders

|| 3.2.25 ||

vasudevasya devakyāṁ

jāto bhojendra-bandhane

cikīrṣur bhagavān asyāḥ

śam ajenābhiyācitaḥ

Born in the womb of Devakī to Vasudeva in the prison of Kaṁsa, Kṛṣṇa desired to give happiness to the earth at the request of Brahmā.

In order to answer Vidura's questions, Uddhava had to tell him about the disappearance of Kṛṣṇa. Now he attempts to explain this sad pastime along with the joyous pastimes. He was born in the prison (*bandhane*) of Kaṁsa. He desired to give happiness *(śam*) to the earth (*asyāḥ*) at the request of Brahmā (*ajena*).

|| 3.2.26 ||

tato nanda-vrajam itaḥ

pitrā kaṁsād vibibhyatā

ekādaśa samās tatra

gūḍhārciḥ sa-balo ’vasat

His father, afraid of Kaṁsa, brought him to Vraja and for eleven years he lived there with Balarāma, like a covered flame.

He was brought *(itaḥ*) by his father to Vraja. He lived there for eleven years (*samāḥ*). He is described as a covered flame because he performed his *bālya, paugaṇḍa* and *kaiśora* pastimes there, unknown to Kaṁsa and others. Or he can be called a covered flame because he covered his qualities as supreme lord with sweetness.

|| 3.2.27 ||

parīto vatsapair vatsāṁś

cārayan vyaharad vibhuḥ

-yamunopavane kūjad

dvija-saṅkulitāṅghripe

Herding the calves and surrounded by his young friends, the Lord played on .the bank of the Yamunā in forests whose trees were filled with chirping birds

.The forests had trees (*aṅghri-pa*) filled with chirping birds (*dvija*)

|| 3.2.28 ||

kaumārīṁ darśayaṁś ceṣṭāṁ

prekṣaṇīyāṁ vrajaukasām

-rudann iva hasan mugdha

bāla-siṁhāvalokanaḥ

Showing his attractive infant pastimes to the people of Vraja, he would pretend to weep to get what he wanted and laugh when he got those things.

When demons attacked, he appeared like a young lion, showing his bravery in spite of his fear.

Kṛṣṇa displayed crying like a child without the typical symptoms of tears (*rudan iva*). In front of the elder women he would seem to cry, stubbornly asking for things that should be given to him, and then when he got them he would smile and laugh. When fierce demons came to Vraja, Kṛṣṇa appeared just like a young lion who, though afraid of fierce animals in the forest, threatens them by showing his bravery. This caused anxiety in his parents who had affection for him.

|| 3.2.29 ||

sa eva go-dhanaṁ lakṣmyā

niketaṁ sita-go-vṛṣam

cārayann anugān gopān

raṇad-veṇur arīramat

While herding a multitude of cows of various colors along with white bulls, he .played with the cowherd boys while playing his flute

Some time later, he gave up herding calves and while herding a wealth of cows who were the abode of beauty (*lakṣmyāḥ niketam*)—being white, blue, green, yellow and .grey along with white bulls, he played with the cowherd boys

|| 3.2.30 ||

prayuktān bhoja-rājena

māyinaḥ kāma-rūpiṇaḥ

līlayā vyanudat tāṁs tān

bālaḥ krīḍanakān iva

As if they were toys, the young boy casually killed all the demons who produced illusory forms according to their will and who were sent by Kaṁsa.

He killed (*vyanudat*) the demons sent by Kaṁsa as if they were toys, lions made of leaves.

|| 3.2.31 ||

vipannān viṣa-pānena

nigṛhya bhujagādhipam

utthāpyāpāyayad gāvas

tat toyaṁ prakṛti-sthitam

Subduing Kāliya, he revived the dead cowherd boys and cows, and made them .drink the water which became free of poison

He revived the cowherds and cows who had fainted on drinking the poison water and .made them drink the water, which was now free of poison (*prakrṭi-sthitam*)

|| 3.2.32 ||

ayājayad go-savena

gopa-rājaṁ dvijottamaiḥ

vittasya coru-bhārasya

cikīrṣan sad-vyayaṁ vibhuḥ

The Lord had Nanda perform sacrifice by worshipping the cows using *brāhmaṇas,* desiring to make proper use of abundant wealth.

Go-savena means worship of the cows in place of sacrifice to Indra. The word *ca* indicates that not only did Kṛṣṇa desire to use the accumulated (*uru-bhārasya*) wealth properly, but he desired also to break the pride of Indra.

|| 3.2.33 ||

varṣatīndre vrajaḥ kopād

bhagnamāne ’tivihvalaḥ

gotra-līlātapatreṇa

trāto bhadrānugṛhṇatā

O Vidura! When Indra, deprived of sacrifice, angrily showered rain, the inhabitants of Vraja were saved by merciful Kṛṣṇa, who used a mountain as an .umbrella to protect them

O Vidura (*bhadra*)! When Indra, being deprived of sacrifice, in anger began to pour rain (*varṣati indre*) Kṛṣṇa saved the people of Vraja by playfully using a mountain .(*gotra*) as a large umbrella (*ātapatra*)

|| 3.2.34 ||

śarac-chaśi-karair mṛṣṭaṁ

mānayan rajanī-mukham

gāyan kala-padaṁ reme

strīṇāṁ maṇḍala-maṇḍanaḥ

Respecting the evening bright with the rays of the full moon, singing soft .melodies, ornamenting the group of women, Kṛṣṇa enjoyed the *rāsa-līlā*

Brining joy to the face of Rādhā by rubbing away her perspiration with his hand, making her think that she alone was his lover, Kṛṣṇa, beautiful as the full moon, .singing softly, ornamenting the whole group of *gopīs,* enjoyed *rāsa-līlā* with them

Rajanī-mukham means evening. Thus one meaning is “considering the suitability of the evening lit by the rays of the autumn moon.” However it has another meaning: he make joyful (*mānayan*) the face of his independent lover (*rajanī-mukham*) known *svādhina-bhartṛkā,* which was made bright by removing her perspiration, using hands of the male lover, like the full moon *(śarac-chasi-karaiḥ*). She became joyful, thinking “I alone am with Kṛṣṇa.” Ornamenting the whole group of women (with his presence) .during enjoyment of the *rāsa-līlā* (*maṇḍala-maṇḍanaḥ*) he enjoyed that pastime

Thus ends the commentary on Second Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

Uddhava Remembers Kṛṣṇa in Mathurā and Dvārakā

|| 3.3.1 ||

uddhava uvāca

tataḥ sa āgatya puraṁ sva-pitroś

cikīrṣayā śaṁ baladeva-saṁyutaḥ

nipātya tuṅgād ripu-yūtha-nāthaṁ

hataṁ vyakarṣad vyasum ojasorvyām

Uddhava said: To give happiness to his parents, Kṛṣṇa along with Baladeva went to Mathurā, and pulling Kaṁsa from the platform, he dragged the body on the earth to reassure his parents after beating and killing him,.

The Third Chapter describes the pastimes of Kṛṣṇa in Mathurā and Dvārakā, such as the killing of Kaṁsa. The destruction of the Yadu dynasty is also described in brief.

In order to give happiness to his parents (*śaṁ cikīrsayā*) he came to Mathurā with Baladeva. Dragging Kaṁsa from the platform (*tuṅgāt*), having beaten him (*hatam*) and then killed him (*vyasum*), he dragged that body on the ground in order to prevent his frightened parents from fainting since they thought that he could get killed.

|| 3.3.2 ||

sāndīpaneḥ sakṛt proktaṁ

brahmādhītya sa-vistaram

tasmai prādād varaṁ putraṁ

mṛtaṁ pañca-janodarāt

After learning the Vedas and their six *aṅgas* uttered only once by Sāndīpani, Kṛṣṇa pierced the stomach of Pañcajana, retrieved Sāndīpani's son and presented him to his father.

After learning the Vedas (*brahma*) with its six *aṅgas* (*sa-vistaram*), piercing the stomach of Pañcajana, he brought the son from death and gave him to Sāndīpani. Ablative is used to represent a missing verb participle: *paṇca-janodarāt vidīrya*.

|| 3.3.3 ||

samāhutā bhīṣmaka-kanyayā ye

śriyaḥ savarṇena bubhūṣayaiṣām

gāndharva-vṛttyā miṣatāṁ sva-bhāgaṁ

jahre padaṁ mūrdhni dadhat suparṇaḥ

The kings had assembled, attracted by the beauty of Rukmiṇī, equal to Lakṣmī, with a desire to take her as their bride. Stepping on their heads while they glanced here and there thinking that Kṛṣṇa may come, Kṛṣṇa seized her just as Garuḍa seized the pot of nectar.

The kings assembled (*samāhutā*), being attracted by the beauty of Rukmiṇī, which was equal to Lakṣmī's (*śriyaḥ savarnena*). In the phrase *bhīṣmaka-kanyayā* the instrumental case is used to represent the genitive case. *Samāhutā* is poetic license for *samāhūtā.* Sometimes *samāhṛtā* is seen instead of *samāhutā.* Kṛṣṇa placed his foot on the heads of those kings and seized Rukmiṇī just as Garuḍa seized the nectar. The kings were thinking in their minds of taking her for themselves (*gāndharva-vṛttyā*). (Gāndharva marriage requires only mutual consent of bride and groom.) Śiśupāla though that she would be his wife, and other kings thought that she would be their wife. They desired in this way (*bubhūsayā*). At the same time, they were glancing (*miṣatām*) here and there, thinking that perhaps Kṛṣṇa would come at any time.

|| 3.3.4 ||

kakudmino 'viddha-naso damitvā

svayaṁvare nāgnajitīm uvāha

tad-bhagnamānān api gṛdhyato 'jñāñ

jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

Kṛṣṇa, after taming the bulls which were without pierced noses, married Nāgnajitī at the *svayaṁvara* ceremony. Covered with the blows of a multitude of weapons, he remained uninjured, and with their own weapons killed the ignorant kings who desired Nāgnajitī, after they had been defeated in trying .to tame the bulls

Taming the bulls (*kakudminaḥ*) which did not have rings in their noses, he married Nāgnajitī. Covered with their attacking weapons (*śastra-bhṛtaḥ*), he remained unwounded, and with their own weapons killed those kings, who had been

disappointed (*bhagna-mānān*), defeated in trying to tame the bulls, yet, who, being .ignorant, desired (*gṛdhyataḥ*) to possess Nāgnajitī

|| 3.3.5 ||

priyaṁ prabhur grāmya iva priyāyā

vidhitsur ārcchad dyutaruṁ yad-arthe

vajry ādravat taṁ sa-gaṇo ruṣāndhaḥ

krīḍā-mṛgo nūnam ayaṁ vadhūnām

Desiring to give his wife what she wanted like an ordinary husband, Kṛṣṇa stole the *pārijāta* tree. Because of this, Indra, a plaything of his wives, came along his assistants in anger to fight with Kṛṣṇa.

Kṛṣṇa appeared to be an ordinary husband controlled by his wife. However, actually he desired to give a dear object out of *prema* to his wife who had *prema.* He thus took the *pārijāta* tree (*dyutarum*), because of which Indra went to fight him (*ādravat*) with his thunderbolt. *Ā* in *ādravat* means to attack. The reason: he was blinded with anger. The reason for that was that he was the plaything of his wife Śaci. According to the principle that one thinks that everyone else is similar to oneself (*ātmavan manyate jagat*), Indra thought that Kṛṣṇa was also a plaything of Satyabhāmā. Criticizing Kṛṣṇa in this way, he pursued him for fighting.

|| 3.3.6 ||

sutaṁ mṛdhe khaṁ vapuṣā grasantaṁ

dṛṣṭvā sunābhonmathitaṁ dharitryā

āmantritas tat-tanayāya śeṣaṁ

dattvā tad-antaḥ-puram āviveśa

Seeing that her son Narakāsura, who swallowed the sky with his form, had been slain by the *cakra,* and requested by his mother (the earth), Kṛṣṇa, gave the kingdom to Narakāsura's son Bhagadatta and then entered into that palace.

Seeing that her son Narakāsura (*sutam*), who swallowed the sky with his form, had been slain by the *cakra* (*sunābhena*), and requested by his mother the earth, Kṛṣṇa, after giving the kingdom to his son Bhagadatta, entered into that palace. Though

Narakāsura's mother lineage was pure, by association with Bānāsura he developed a demonic mind. One can understand about the power of bad association from the story in another Purāṇa.[215]

|| 3.3.7 ||

tatrāhṛtās tā nara-deva-kanyāḥ

kujena dṛṣṭvā harim ārta-bandhum

-utthāya sadyo jagṛhuḥ praharṣa

vrīḍānurāga-prahitāvalokaiḥ

Within the palace, the princesses stolen by Narakāsura, on seeing the Lord who is the friend of the distressed, immediately stood up and accepted him .as their husband with glances impelled by joy, bashfulness and attraction

Within the palace (*tatra*) there were many princesses stolen by Narakāsura (*kujena*). By glances impelled (*prahita*) by joy, bashfulness, and attraction, they each accepted .him as their husband

|| 3.3.8 ||

āsāṁ muhūrta ekasmin

nānāgāreṣu yoṣitām

sa-vidhaṁ jagṛhe pāṇīn

anurūpaḥ sva-māyayā

According to proper method, in each of the palaces, with suitable form, he .accepted each bride in marriage at the same time by his power of *yoga-māyā*

He accepted them according to the regulations of marriage (*sa-vidham*). He performed .this act by his *yoga-māyā* (*sva-māyayā*) or without bewilderment (*su + amāyayā*)

|| 3.3.9 ||

tāsv apatyāny ajanayad

[215] Mother is an expansion of Satyabhāmā or Bhū. One story says that Nāraka was born when Hiraṇyaksa touched the earth and make it sink in the ocean.

ātma-tulyāni sarvataḥ

ekaikasyāṁ daśa daśa

prakṛter vibubhūṣayā

With a desire to show his nature in many forms, in each of the queens he produced ten sons exactly equal to himself.

Prakṛter vibubhūṣayā means "with a desire to show his nature," since it is mentioned that he produced sons who were the same as himself. *Amara-koṣa* says that *prakṛti* means nature or form.

|| 3.3.10 ||

kāla-māgadha-śālvādīn

anīkai rundhataḥ puram

ajīghanat svayaṁ divyaṁ

sva-puṁsāṁ teja ādiśat

He alone killed Kālayanava, Jarāsandha and Śalva who had surrounded his city with armies, (through Mucukunda, Bhīma and others). He gave special powers and consequent fame to his devotees.

Kālah means Kālayavana. He alone killed those who surrounded (*rundhataḥ*) his city with troops (*anīkaiḥ*), using Mucukunda, Bhīma and others as his instruments. He gave power and fame (*tejaḥ*) to his devotees.

|| 3.3.11 ||

śambaraṁ dvividaṁ bāṇaṁ

muraṁ balvalam eva ca

anyāṁś ca dantavakrādīn

avadhīt kāṁś ca ghātayat

He killed or had others kill Śambara,[216]Dvivida, Bāna, Mura, Balvala,[217] .Dantavakra and others

After that, he had others kill other kings. *Ghātayat* should be *aghātayat (*he had killed). This is poetic license. Another version has *ghātayan.* In that case the verb *babhuva* .should be supplied

|| 3.3.12 ||

atha te bhrātṛ-putrāṇāṁ

pakṣayoḥ patitān nṛpān

cacāla bhūḥ kurukṣetraṁ

yeṣām āpatatāṁ balaiḥ

He killed the kings siding with the sons of your brothers. When they assembled at Kurukṣetra, their armies made the whole earth tremble.

Who were the others mentioned in the last verse? He killed or had killed other kings taking the sides of the sons of your brothers (Yudhiṣṭhira and Duryodhana) whose armies (*balaiḥ*), when the kings assembled (*āpatatām*) at Kurukṣetra, made the whole earth tremble.

|| 3.3.13 ||

sa karṇa-duḥśāsana-saubalānāṁ

kumantra-pākena hata-śriyāyuṣam

suyodhanaṁ sānucaraṁ śayānaṁ

bhagnorum ūrvyāṁ na nananda paśyan

Kṛṣṇa was not pleased, seeing Duryodhana lying on the ground with his followers, his legs broken, devoid of splendor as a result of taking advice from Karṇa, Duḥśāsana, Saubala and others.

Sa refers to Kṛṣṇa. Seeing this, he was not pleased.

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[216] Śambara was killed by Pradyumna.
[217] Dvivida and Balvala were killed by Balarāma.

|| 3.3.14 ||

kiyān bhuvo ’yaṁ kṣapitoru-bhāro

yad droṇa-bhīṣmārjuna-bhīma-mūlaiḥ

aṣṭādaśākṣauhiṇiko mad-aṁśair

āste balaṁ durviṣahaṁ yadūnām

The burden of the earth caused by the eighteen *akṣauhinis* formed by Droṇa, Bhīṣma, Arjuna and Bhīma has only been slightly reduced. The intolerable .strength of the Yadus remains because of my portions such as Pradyumna

This verse explains why the Kṛṣṇa did not rejoice. The great burden of the earth consisting of eighteen *akṣauhinis* caused by (*mūlaiḥ*) Droṇa, Bhīṣma, Arjuna and Bhīma has been reduced only to a small degree (*kiyān*). The *sandhi* of *kṣapitaḥ* and *uru* is poetic license. In composition, lack of consideration of the secondary elements should be tolerated. The burden of the earth was reduced only a little because the .intolerable strength of the Lord’s portions such as Pradyumna remains

The burden of the earth is not produced by the abundance of oceans and mountains, but rather by the prominence of irreligious persons. The Lord decreased such irreligious persons. One cannot also say that the Yadus were irreligious, since they are :eternal associates of the Lord. This is understood from the following verses

brahmaṇyānāṁ vadānyānāṁ nityaṁ vṛddhopasevinām

.vipra-śāpaḥ katham abhūd vṛṣṇīnāṁ Kṛṣṇa-cetasām

How could the *brāhmaṇas* curse the Vṛṣṇis, who were always respectful to the *brāhmaṇas,* charitable, and inclined to serve seniors and whose minds were always absorbed in Kṛṣṇa? SB 11.1.8

śayyāsanāṭanālāpa-krīḍā-snānāśanādiṣu

na viduḥ santam ātmānaṁ vṛṣṇayaḥ kṛṣṇa-cetasaḥ

Absorbed in Kṛṣṇa while sleeping, sitting, walking, speaking, playing, bathing and eating, they did not know that they existed. SB 10.90.47

The burden is of two types: suffering and happiness. The first is difficult to tolerate, and the second is easy to tolerate. Examples of the second type of burden are the lover carrying his female lover, the affectionate mother carrying her child, or the merchant carrying his wealth on his head. But weak persons cannot even carry these happy burdens which are heavier than themselves. Even the earth could not tolerate the weight of the great devotee Dhruva, who became immensely heavy because of his :austerities

yadaika-pādena sa pārthivārbhakas

tasthau tad-aṅguṣṭha-nipīḍitā mahī

nanāma tatrārdham ibhendra-dhiṣṭhitā

tarīva savyetarataḥ pade pade

As Dhruva Mahārāja, the King’s son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step. SB 4.8.79

When the Lord shows his power, no one can bear the weight of the great bliss that :manifests. Thus Bhīṣma says

sva-nigamam apahāya mat-pratijñām

ṛtam adhikartum avapluto rathasthaḥ

dhṛta-ratha-caraṇo ’bhyayāc caladgur

harir iva hantum ibhaṁ gatottarīyaḥ

,Fulfilling my desire and sacrificing his own promise, he got down from the chariot

took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped his outer garment on the way. SB 1.9.37

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When Nṛsiṁha appeared it is sai

dyaus tat-saṭotkṣipta-vimāna-saṅkulā

protsarpata kṣmā ca padābhipīḍitā

śailāḥ samutpetur amuṣya raṁhasā

tat-tejasā khaṁ kakubho na rejire

The sky, filled with airplanes dislocated by his flying mane, and the earth as well, afflict by his feet, slipped from their positions. Mountains sprang up by his force, and the sky and the directions lost their luster because of his effulgence. SB 7.8.33

Thus the burden of the Yadus should not be considered a burden on the earth (in the sense of causing suffering). It is similar to the following situation. Though ornaments are heavy burden for a young woman, the weight of ornaments are put temporarily on her limbs during festivals by her affectionate lover. This is always done according to the circumstance. Thus the *devatās* who had entered by their *aṁśas* into the forms of the Yadus who were eternal associates of the Lord, left from Dvārakā and disappeared .at Prabhāsa (while the eternal associates remained invisible in Dvārakā)

.

|| 3.3.15 ||

mitho yadaiṣāṁ bhavitā vivādo

madhv-āmadātāmra-vilocanānām

naiṣāṁ vadhopāya iyān ato 'nyo

mayy udyate 'ntardadhate svayaṁ sma

When they will quarrel among themselves, with eyes red because of complete

intoxication from liquor, they actually will not die, though they will appear to die like others. Only when I decide that they disappear, they will disappear .spontaneously

The Yadus cannot be destroyed like others. They must be destroyed only amongst themselves. When there will be a quarrel amongst the Yadus, whose eyes will become red because of complete (*ā*) intoxication (*mada*) with liquor (*madhu*), it is not a method of killing them. Because others die like this (*ataḥ*), it appears *(iyān*) that they also are killed. But it is not so. People see that they kill each other, though they cannot be killed. The real situation is made clear. When I want to make them disappear (*mayi* .*udyate*), they will disappear. *Sma* indicates certainty

|| 3.3.16 ||

evaṁ sañcintya bhagavān

sva-rājye sthāpya dharmajam

nandayām āsa suhṛdaḥ

sādhūnāṁ vartma darśayan

The Lord, thinking in this way, enthroned Yudhiṣṭhira in his kingdom. .Showing the devotional path, he made his friends happy

.*Sthāpya* stands for *sthāyapityvā*

|| 3.3.17 ||

uttarāyāṁ dhṛtaḥ pūror

vaṁśaḥ sādhv-abhimanyunā

sa vai drauṇy-astra-samplusṭaḥ

punar bhagavatā dhṛtaḥ

The heir to the Puru dynasty, Parīkṣit, placed in the womb of Uttarā by gentle Abhimanyu, when almost destroyed by the weapon of Aśvatthāmā, was saved .by the Lord

.*Dhṛtaḥ* means placed. The second *dhṛtaḥ* means saved

|| 3.3.18 ||

ayājayad dharma-sutam

aśvamedhais tribhir vibhuḥ

so ’pi kṣmām anujai rakṣan

reme kṛṣṇam anuvrataḥ

Kṛṣṇa had Yudhiṣṭhira perform three horse sacrifices. Yudhiṣṭhira, surrendered to Kṛṣṇa, protecting the earth along with his brothers, ruled over .the kingdom

".*Reme* means “he ruled

|| 3.3.19 ||

bhagavān api viśvātmā

loka-veda-pathānugaḥ

kāmān siṣeve dvārvatyām

asaktaḥ sāṅkhyam āsthitaḥ

Bhagavān, acting like the soul of the universe, following the path of Vedic and popular rules, fixed in discrimination, and unattached to all material objects, .enjoyed in Dvārakā

This verse describes the fifth and sixth qualities of Bhagavān: j*ñāna* and *vairāgya.* Though he is Bhagavān he acted like the soul of the universe. Without being attached, he enjoyed objects which gave happiness presented by Indra and others which were not forbidden by Vedic or popular rules. *Asaktaḥ* indicated *vairāgya* and *sāṅkhyam* .indicates *jñānam*

|| 3.3.20-21 ||

snigdha-smitāvalokena

vācā pīyūṣa-kalpayā

caritreṇānavadyena

śrī-niketena cātmanā

imaṁ lokam amuṁ caiva

ramayan sutarāṁ yadūn

-reme kṣaṇadayā datta

kṣaṇa-strī-kṣaṇa-sauhṛdaḥ

By affectionate, smiling glances, sweet words, impeccable actions and beautiful form, Kṛṣṇa gave pleasure to the devotees on earth and the *devatās,* and particularly to the Yādavas. And showing greatest affection for the queens by his conjugal acts at suitable times in the evening, he derived the greatest .pleasure

This verse explains that though the Lord is not attracted to the actions of *māyā-śakti,* he is attached to the actions of the *cit-śakti.* By sweetness of four elements—glances, words, actions and form the Lord gave pleasure to the devotees on earth (*imaṁ lokam*) and on Svarga (*amum*) and especially with the Yadus. But among the Yadus, he enjoyed especially with the women. This shows greater and greater attachment. Showing affection through a festival (*kṣana-sauhṛdaḥ*) of conjugal actions for these women at suitable opportunities (*datta-kṣaṇa*) during the night (*kṣaṇadayā*), he enjoyed. This is because these queens were actually composed of his *cit-śakti*, arising from his *svarūpa*. This can be understood from the conversation between Śiva and Pārvatī in the *Skanda Purāṇa, Prabhāsa-khaṇḍa,* in which the sixteen thousand queens :are described with ten sons each

haṁsa eva mataḥ kṛṣṇaḥ paramātmā janārddanaḥ

tasyaitāḥ śaktayo devī ṣoḍaśaiva prakīrttitāḥ

candrarūpī mataḥ kṛṣṇaḥ kalārūpās tu tāḥ smṛtāḥ

Kṛṣṇa is known as Haṁsa, paramātmā and Janardana. O Pārvatī! His sixteen *śaktis* are .well known. He is like the moon and the *śaktis* are like the phases of the moon

.This will be described in detail in the Tenth Canto

|| 3.3.22 ||

tasyaivaṁ ramamāṇasya

saṁvatsara-gaṇān bahūn

gṛhamedheṣu yogeṣu

virāgaḥ samajāyata

Enjoying in this way with his queens, he showed complete detachment from the activities of the householder, though following the rules of *karma-yoga* .continuously for many years

Kṛṣṇa showed complete (*samajāyata*) indifference (*virāgaḥ*) to the path of *karma* typified by *rajo-guṇa* in performing household activities, and to the enjoyable items offered by such household persons. This continued at all times, but at this time it became very evident. *guṇesv asaṅgo vairāgyam*: detachment means no association with the *guṇas.* (SB 11.19.27) Because of this definition, there is no question of such detachment in his pastimes with Rukmiṇī and others which are *śuddha-sattva,* .beyond the material *guṇas*

|| 3.3.23 ||

daivādhīneṣu kāmeṣu

daivādhīnaḥ svayaṁ pumān

ko viśrambheta yogena

yogeśvaram anuvrataḥ

What man (what to speak of the Lord), knowing himself to be a *jīva* subject to the control of *karma*, surrendering to the Lord in *bhakti-yoga*, will have faith ?in material objects and desires which produce *karma*

This verse explains the Lord's detachment in his activities. If the Lord has detachment from his actions which are not subject to *karma*, what person will have affection (*viśrambheta*) for his own actions which produce *karma* (*daivādhīnaḥ*)? If he practices .*bhakti-yoga* he surrenders to the Lord of *yoga*

|| 3.3.24 ||

puryāṁ kadācit krīḍadbhir

yadu-bhoja-kumārakaiḥ

kopitā munayaḥ śepur

bhagavan-mata-kovidāḥ

One time, a group of sages, angered by the joking young boys of the Yadu and .Bhoja dynasties, and knowing the intention of the Lord, uttered a curse

The sages knew the intention of the Lord *(bhagavān-mata-kovidāḥ)*. Thus they had no fault in cursing. The cause of the Lord's intention will be described at the end of the .Eleventh Canto

|| 3.3.25 ||

tataḥ katipayair māsair

vṛṣṇi-bhojāndhakādayaḥ

yayuḥ prabhāsaṁ saṁhṛṣṭā

rathair deva-vimohitāḥ

After several months the Vṛṣnis, Bhojas and Andakas, in forms created by the Lord's illusory energy, joyfully went to Prabhāsa on their chariots.

The Vṛṣṇis eternally remain in Dvārakā. They do not leave. They remained there, invisible to the eyes of common people. Their going was an appearance created by the Lord (*deva-mohitāḥ*). This phrase can also mean that the *devatā* portions of the Vṛṣṇis became bewildered and went to Prabhāsa.

|| 3.3.26 ||

tatra snātvā pitṝn devān

ṛṣīṁś caiva tad-ambhasā

tarpayitvātha viprebhyo

gāvo bahu-guṇā daduḥ

Bathing there, worshipping the Pitṛs, *devatās* and sages with its sacred water, .they gave the best quality cows to the *brāhmaṇas*

.*Gāvaḥ* should be *gāḥ*. *Bahu-guṇāḥ* means the cows gave plentiful milk

|| 3.3.27 ||

hiraṇyaṁ rajataṁ śayyāṁ

vāsāṁsy ajina-kambalān

yānaṁ rathān ibhān kanyā

dharāṁ vṛtti-karīm api

They also gave the *brāhmaṇas* gold, silver, beds, cloth, skins, blankets, carts, chariots, elephants, brides and land for gaining subsistence.

Vṛttikarīm means land by which they could support themselves.

|| 3.3.28 ||

annaṁ coru-rasaṁ tebhyo

dattvā bhagavad-arpaṇam

go-viprārthāsavaḥ śūrāḥ

praṇemur bhuvi mūrdhabhiḥ

The warriors, whose lives were dedicated to cows and *brāhmaṇas,* after offering the *brāhmaṇas* tasty food offered to the Lord, offered respects on the .earth with their heads

The Vṛṣṇis whose lives (*asavaḥ*) were dedicated to cows and *brāhmaṇas*, offered them food which was offered to the Lord. This shows that they were strict followers of .*dharma.* Thus their disappearance was completely dependent on the Lord alone

He also intended to show that it is not proper for the *brāhmaṇa* to show anger. By this act as well, the *devatā* portions now separated from the Yadus who were eternal associates of the Lord and returned to their places in Svarga. This act also indicates the Lord's sixth *aiśvarya*, detachment. By hiding the glories of his devotees, *bhakti,* his abode, his pastimes and associates, the Lord deceived the materialistic people and .produced longing in his devotees

Thus ends the commentary on Third Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

Departure of Uddhava

| 3.4.1 ||

uddhava uvāca

atha te tad-anujñātā

bhuktvā pītvā ca vāruṇīm

tayā vibhraṁśita-jñānā

duruktair marma paspṛśuḥ

Uddhava said: Then taking the permission of Kṛṣṇa, they ate and drank wine. Losing their intelligence by the wine, they touched each others' vulnerable spots with harsh words.

In the Fourth Chapter, having heard from Uddhava of the disappearance of Kṛṣṇa and his dynasty, Vidura, went to Maitreya to receive instructions. Taking permission from Kṛṣṇa or the *brāhmaṇas,* the Yadus ate. They mutually insulted each other.

|| 3.4.2 ||

teṣāṁ maireya-doṣeṇa

viṣamīkṛta-cetasām

nimlocati ravāv āsīd

veṇūnām iva mardanam

As the sun was setting, with consciousness distorted by intoxication of liquor, they destroyed each other, just as bamboos by mutual friction start a fire and destroy the whole forest.

By the fault of liquor (*maireya*) they destroyed each other (*mardanam*) as the sun was setting (*nimlocati*).

|| 3.4.3 ||

bhagavān svātma-māyāyā

gatiṁ tām avalokya saḥ

sarasvatīm upaspṛśya

vṛkṣa-mūlam upāviśat

Seeing this action of his *māyā*, Kṛṣṇa, sipping the water of the Sarasvatī River, sat down under a tree.

How could the Lord, compassion to the elevated and fallen souls, witness the killing of his servants, sons, grandsons, persons most dear like Pradyumna, arranged by himself? This verse answers. This was the action (*gatim*) of *māyā.* It was a convincing display by which common people would think that the Yādavas were destroyed quickly

by killing each other. This *māyā* belonged to the Lord (*svātmā-māyā*). That *māyā* therefore could never bewilder him, since the nature of *māyā* is that it does not bewilder its controller. Therefore it is said that the Lord saw this action of *māyā*. The Yādavas such as Pradyumna, eternal associates in his pastimes, actually remained in Dvārakā. The *devatās* who had entered into various Yādavas separating themselves from those Yādavas, came to Prabhāsa in those separate forms, ate, drank wine and, with the Lord's permission, returned to Svarga. This is they meaning of the *tad-anujñātā*, mentioned in the first verse: they took his permission and returned to their abodes in Svarga.

Since Balarāma, Pradyumna and Aniruddha are part of the *caturvyūha*, they are eternally with the Lord. *Padma Purāṇa* makes the following statements:

ete hi yādavāḥ sarve madgaṇā eva bhāmini

These Yādavas are all my people, dear lady!

sarvadā mat-priyā devi mat-tulya-guṇa-śālina

They are eternally dear to me and equal in qualities to me, O goddess!

yathā saumitribharatau yathā saṅkarṣaṇādayaḥ

tathā tenaiva jāyante nija-lokad-yadṛcchayā

They appear on earth by their own will from their spiritual planet, as Lakṣmaṇa, Bhārata and Saṅkarsaṇa.

In *Hari-vaṁśa* Akrura says:

devānāñca hitārthāya vayaṁ prāptā manuṣyatām

For helping the *devatās* we have appeared as humans on earth.

Because the Yādavas are eternal associates of the Lord, they will never be destroyed. And even the continuing posts of the *devatās* such as Guha (Kārtikeya) who had entered into Śāmba and others should not be destroyed. Thus the whole *mauśala* pastime is illusory. Though it is illusory, since it is included in the pastimes of Kṛṣṇa, it is accepted by the inconceivable *yoga-māyā* and is eternal, existing even in the absence of the material creation.[218]

[218] It is eternal in the sense that when Kṛṣṇa appears in a universe, he then disappears using this pastime.

|| 3.4.4 ||

ahaṁ cokto bhagavatā

prapannārti-hareṇa ha

badarīṁ tvaṁ prayāhīti

sva-kulaṁ sañjihīrṣuṇā

The Lord, who dispels sorrow in his devotees, desiring to withdraw his family from the vision of the world, said to me, “Go to Badarikāśrama.”

The Lord spoke to me previously, at Dvārakā. He also remained there in another form (*aprakaṭa*). The word *ca* indicates that Uddhava was sent to the Sarasvatī River, where Kṛṣṇa also spoke to him. The reasons for the Lord speaking to him are given. The first reason is that the Lord wanted to remove the suffering of separation of Uddhava, who was surrendered to the Lord (*prapannārti-hareṇa*). The second reason is that the Lord would relieve the pain in the form of longing *(ārti*) to hear about *bhakti, jñāna, vairāgya* and the Lord’s pastimes of those living in Badarikāśrama, who were also surrendered to the Lord, such as the Lord’s portion Nara-nārāyaṇa, by what he would speak to Uddhava, as expressed at the end of this chapter: .

asmāl lokād uparate mayi jñānaṁ mad-āśrayam

arhaty uddhava evāddhā sampraty ātmavatāṁ varaḥ

Now I shall leave the vision of this world, and I see that Uddhava, the foremost of my devotees, is the only one who can be directly entrusted with knowledge about me. SB 3.4.30

|| 3.4.5 ||

tathāpi tad-abhipretaṁ

jānann aham arindama

pṛṣṭhato ’nvagamaṁ bhartuḥ

pāda-viśleṣaṇākṣamaḥ

O Vidura, conquerer of foes! Thus, though understanding his order, and unable to bear separation from his lotus feet, I followed after him.

Abhipretam (intention) means that though the Lord ordered that he go to Badarikāśrama, Uddhava understood that Kṛṣṇa would not give him up so easily, and thus he followed the Lord. Or it can mean that Uddhava understood Kṛṣṇa's intention to destroy the dynasty.

|| 3.4.6 ||

adrākṣam ekam āsīnaṁ

vicinvan dayitaṁ patim

śrī-niketaṁ sarasvatyāṁ

kṛta-ketam aketanam

Searching for my dear Lord, who has no abode, and who is the abode of Lakṣmī, I saw him alone, taking shelter of the bank of the Sarasvatī River.

Kṛṣṇa is addressed as having no shelter because he is the shelter of all material and spiritual entities. Everything takes shelter of him.

|| 3.4.7 ||

śyāmāvadātaṁ virajaṁ

praśāntāruṇa-locanam

dorbhiś caturbhir viditaṁ

pīta-kauśāmbareṇa ca

He had a glowing dark complexion, and tranquil, red eyes. He was pure, devoid of material qualities. I could recognize him by his yellow silk cloth and four arms.

|| 3.4.8 ||

vāma ūrāv adhiśritya

dakṣiṇāṅghri-saroruham

apāśritārbhakāśvattham

akṛśaṁ tyakta-pippalam

His right foot was placed on his left thigh and he was leaning against a young *aśvattha* tree. Giving up his pastimes in this world, he was blissful.

He had his right foot placed over (*adhiśritya*) his left thigh. His back was leaning against (*apāśrita*) a young *aśvattha* tree. The derivation of *aśvattha* is *na śvaḥ tiṣṭhati:* what does not last till tomorrow (*śvas* means tomorrow). This refers to the material world made of five elements, which is temporary. *Māyā* stands behind the Lord. "May materialistic people not see me!" This is the intention of Kṛṣṇa's action of leaning against the *aśvattha* tree. The tree is described as young to indicate that among all the universes, this universe is very small. *Tyakta-pippalam* means that Lord had given up his pastimes in this world, since the word *pippala* refers to the material happiness in the *śrutis.*[219]

|| 3.4.9 ||

tasmin mahā-bhāgavato

dvaipāyana-suhṛt-sakhā

lokān anucaran siddha

āsasāda yadṛcchayā

The great devotee Maitreya, friend of Vyasadeva, while walking the earth, suddenly appeared at that famous place.

Maitreya is called a close friend of Dvaipāyana because he was like a son to his *guru,* Parāśara, who was Vyāsadeva's father. *Yadṛcchayā* means suddenly.

|| 3.4.10 ||

tasyānuraktasya muner mukundaḥ

pramoda-bhāvānata-kandharasya

āśṛṇvato mām anurāga-hāsa-

samīkṣayā viśramayann uvāca

[219] dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariṣasvajāte
tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti

Two companion birds sit together in the shelter of the same pippala tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend." *Śvetāśvatara Upaniṣad* 4.6

Kṛṣṇa spoke to the sage Maitreya, who was attached to the Lord, and attentive to listening, whose head was bowed out of love and joy, while glancing at me with affection and smiling. This relieved me of fatigue.

Though Maitreya is described by Uddhava with many pleasing words, Kṛṣṇa actually spoke to Uddhava, since he had more *prema* than Maitreya. Thus the words describing Maitreya are in the genitive case, to show less respect to him. Kṛṣṇa glanced, showing (*hāsa*) his affection (*anurāga*). Or Kṛṣṇa glanced with smiling and affection.

|| 3.4.11 ||

śrī-bhagavān uvāca

vedāham antar manasīpsitaṁ te

dadāmi yat tad duravāpam anyaiḥ

satre purā viśva-sṛjāṁ vasūnāṁ

mat-siddhi-kāmena vaso tvayeṣṭaḥ

The Lord said: I know the desire in your heart. I will give you what is rarely attained by others. At a sacrifice performed by Brahmā and the Vasus, you worshipped me with a desire to attain me.

Veda stands from *vedmi* (I know). I will give you what is difficult for others to attain (*duravāpam anyaiḥ*), because you were previously Vasu at a sacrifice in which Brahmā and the Vasus participated. I was worshipped by you with a desire to attain me. Actually this Vasu entered into the *nitya-siddha* Uddhava. Even though Uddhava is a *nitya-siddha,* here he is revealed as a *sādhana-siddha* along with Maitreya to protect the secret of his eternal pastimes. Some say that the eternal Uddhava stayed in Dvārakā and the Uddhava who was Vasu came to the Sarasvatī River.

|| 3.4.12 ||

sa eṣa sādho caramo bhavānām

āsāditas te mad-anugraho yat

yan māṁ nṛlokān raha utsṛjantaṁ

diṣṭyā dadṛśvān viśadānuvṛttyā

O Uddhava! This will be your last birth since in this birth you have attained my mercy. And with great devotion, in this private place, you have seen me, who am now giving up this world to go to Vaikuṇṭha. This also produces good fortune.

He pacifies Uddhava. Among many births (*bhavānām*), this birth, in which (*yad*) you have attained my mercy, is the last. And also you have seen me in this lonely place (*rahaḥ*) with pure devotion (*viśadānuvṛttyā*). This produces good fortune (*diṣṭyā*). The Lord is about to give up the places of all the *jīvas* (*nṛlokam*) and attain Vaikuṇṭha.

|| 3.4.13 ||

purā mayā proktam ajāya nābhye

padme niṣaṇṇāya mamādi-sarge

jñānaṁ paraṁ man-mahimāvabhāsaṁ

yat sūrayo bhāgavataṁ vadanti

Previously at the beginning of creation, I spoke to Brahmā sitting on his lotus in lake of my navel the highest knowledge--which reveals my pastimes, and which the devotees call the four essential verses of *Bhāgavatam.*

Here the Lord describes what he promised to give Uddhava. *Adi-sarge* means the first day of Brahmā's life.[220] I spoke that knowledge which reveals my pastimes (*man-mahimā*). This meaning of *mahimā* is according to Śrīdhara Svāmī. Others say *mahimā* means glories. The *Bhāgavatam* refers to the four essential verses.

|| 3.4.14 ||

ity ādṛtoktaḥ paramasya puṁsaḥ

pratikṣaṇānugraha-bhājano 'ham

snehottha-romā skhalitākṣaras taṁ

muñcañ chucaḥ prāñjalir ābabhāṣe

When the Lord respected and spoke to me in this way, I became the recipient of the Supreme Lord's mercy at every moment. My hairs stood on end in *prema* and my voice choked up. Tears flowing from my eyes, I spoke with folded hands.

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[220] See SB 2.8.28.

In this way the Lord respected and spoke to me. *Pratīkṣaṇa* means consideration. The Lord had previously considered, “No one except Uddhava knows about counseling. He should come to me. This will happen in the future.” If the version is *pratikṣaṇa* it means at every moment. I was the recipient of his mercy at every moment, or I was the recipient of his mercy after he considered that I should get the instructions. *Śucaḥ* means tears.

|| 3.4.15 ||

ko nv īśa te pāda-saroja-bhājāṁ

sudurlabho ’rtheṣu caturṣv apīha

tathāpi nāhaṁ pravṛṇomi bhūman

bhavat-padāmbhoja-niṣevaṇotsukaḥ

What among the four goals of *artha, dharma, kāma* and *mokṣa* is difficult to achieve for one who worships your lotus feet? O Lord! I therefore do not accept these things, since I am enthusiastically engaged in serving your lotus feet.

Do you desire to give knowledge of yourself so that I, your servant, can attain *sārūpya* or liberation from the material world? Certainly not! Among the four goals of *dharma, artha, kāma* and *mokṣa* which of these is rare for those who worship your lotus feet? And *jñāna* without these desires will bring about the result of liberation only by worship of your lotus feet. I do not accept these things which are attained automatically, since I am enthusiastically engaged in serving your lotus feet. What use do I have for *jñāna*?

|| 3.4.16 ||

karmāṇy anīhasya bhavo ’bhavasya te

durgāśrayo ’thāri-bhayāt palāyanam

kālātmano yat pramadā-yutāśramaḥ

svātman-rateḥ khidyati dhīr vidām iha

You are without action but you perform action. You are without birth, but you take birth. You are the form of time, but you flee in fear of enemies and take shelter in a fort. You are self-enjoying but accept household life with thousands of wives. The intelligence of the wise men is bewildered by this.

We servants attain supreme bliss by seeing and remembering your form, qualities and pastimes. Knowledge of these items also is not sufficient, because it is impossible to know completely because of our meager knowledge. Many pastimes are contrary to logic. I am now asking about this in two verses. You are without action yet you perform actions such as lifting Govardhana. Actions of creation of the universe are not included since it is done directly by *māyā* and the *guṇas*. You are indirectly involved. Your *svarūpa* does not contact matter. Thus, when the *śrutis* describe you as having no action, there is no contradiction if action refers to the creation of the material world. *Niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam*: the lord is without parts, without action, peaceful, without fault, and without blemish. (*Śvetāśvatara Upaniṣad* 6.19) But activities such as lifting Govardhana are performed by your *svarūpa.* This is a contradiction to your quality of non-action. This is my doubt. Another meaning can be taken here. You are the human form of the supreme Brahman. In human form you perform unlimited spiritual actions. But in the form as Brahman there is no material or spiritual action. This is derived from the conventional meaning of Brahman. One cannot say that Brahman is the *svarūpa* with no qualities and Bhagavān is the *svarūpa* with qualities--that there are different Brahmans -- since there are not two Brahmans. Thus there is a doubt. This is expressed in the Sixth Canto.

You take birth though you have no birth. Though you are the form of time itself, you flee out of fear of enemies like Jarāsandha and take shelter of a fort in the sea. Though you enjoy in yourself, with thousands of women you are engaged in household life (*āśramaḥ*), with performance of rites for *devatās* and Pitṛs. You are attracted to these things though you enjoy in yourself. By enjoying with Rukmiṇī and others you do not destroy your status as self-enjoying, because they are all expansions of yourself. That I know. Therefore I have used the word *āśrama*. That part is contradictory. The intelligence of wise people is perplexed by such contradiction. It cannot be said that non-action, no birth, being the form of time and being self-enjoyer are the true aspects and that actions, birth, fear and accepting household life are imitations only. Otherwise it would not be said that the intelligence of the wise becomes perplexed. The wise would know these are imitations and not actual, and thus would not be perplexed. It could be said that when the Lord is described as having no activity, material actions are excluded, but not spiritual actions. Then with that knowledge, why should the wise be perplexed? With knowledge that Brahman is without action and Bhagavān is without knowledge, where would be the perplexity? What is implied here is that anyone who says that Kṛṣṇa's actions are imitations, or that non-action means spiritual action and non-birth means spiritual birth, or that Brahman is non-active and bhagavān is active, and is thus not perplexed in intelligence, is actually not wise.

The Lord himself says *na me viduḥ suragaṇāḥ prabhavaṁ no maharṣaya*: even the *devatās* headed by Brahmā and the great sages headed by Vyāsa do not know my excellent (*pra*) birth (*bhavam*). (BG 10.2) Bhīṣma also says:

na hy asya karhicid rājan pumān veda vidhitsitam

yad vijijñāsayā yuktā muhyanti kavayo ’pi hi

O King! No one can understand the plan of Kṛṣṇa because even those engaged in reasoning and scripture are bewildered by that inquiry. SB 1.9.16

|| 3.4.17 ||

mantreṣu māṁ vā upahūya yat tvam

akuṇṭhitākhaṇḍa-sadātma-bodhaḥ

pṛccheḥ prabho mugdha ivāpramattas

tan no mano mohayatīva deva

O master! O Lord! You who are always full of knowledge, unaffected by time and complete, would call me for consultation and ask me, just as ignorant people would do, attentive to my advice. When you, though full of knowledge, act in this way, it bewilders my mind.

In various undertaking such as killing Jarāsandha or performing a *rājasūya* sacrifice, he would definitely call me and ask “Uddhava, tell me what I should do.” He was always aware of everything (*sadātma-bodhaḥ*) and was complete (*akhaṇḍa*), and not worn out by such things as time (*akuṇthita*). Though he possessed the *samvit-śakti*, he was like a fool, asking like a person who does not know. But he was not inattentive to the advice. Being at once ignorant and full of knowledge bewilders the mind indeed (*iva*). In this verse it is said he was like a fool.

One could explain that this means that he appeared like a fool but was not. Thus this is bewildering, but actually it only seems to be bewildering (*iva*). Thus there is no incongruity here. However, it would be useless to raise a point in the sentence where the statements are not contradictory, and therefore this type of explanation is rejected.

|| 3.4.18 ||

jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ

provāca kasmai bhagavān samagram

api kṣamaṁ no grahaṇāya bhartar

vadāñjasā yad vṛjinaṁ tarema

O Lord! You spoke this highest, complete knowledge which reveals what is difficult to understand about yourself to Brahmā. If I am qualified, please tell me now, for by that knowledge I will cross the ocean of sorrow arising from your disappearance.

Therefore I desire knowledge which will eradicate these doubts. This means knowledge which will solve these contradictions that I have just asked, which are unknown to all, and not just that knowledge which you promised to give me as mentioned in verse 13. You spoke that knowledge to Brahmā (*kasmai*). Or the meaning can be "You did not speak it to anyone." In that case, O Lord (*bhartar*), if you are merciful to me, then speak it. If I am qualified to receive it (*grahaṇāya kṣamam*), speak it, or if I am qualified and it is possible to explain, then explain it. If not, then do not speak it. From this knowledge I will cross the ocean of sorrow (*vṛjinam*) arising from the destruction of the Yadus and your disappearance which are happening now, and about which I am asking.

|| 3.4.19 ||

ity āvedita-hārdāya

mahyaṁ sa bhagavān paraḥ

ādideśāravindākṣa

ātmanaḥ paramāṁ sthitim

When I asked the lotus-eyed Lord what I desired in my heart, he explained to me his supreme position.

He explained this to me, and not to Maitreya. He explained the eternal abodes in Dvārakā and other places, the places of pastimes (*sthitim*). He spoke about the inconceivable energy by which non-action and action co-exist in the Lord. This was not revealed by Śukadeva, or by Uddhava to Vidura. It was revealed by the Lord himself, to Uddhava alone, and to no one else, because there was not yet an authoritative conclusion on this matter. It is said in *Laghu-bhagavatāmṛta*:

tat tan na vāstavaṁ cet syāt vidyāṁ buddhi-bhramas tadā |

na syād evety acintyaiva śaktir līlāsu kāraṇam ||

yathā yathā ca tasyecchā sā vyanakti tathā tathā ||

If contradiction was not a fact, then those wise sages would not have been bewildered. Thus the inconceivable energy is the cause of the pastimes of the Lord. Whenever the Lord desires, his inconceivable energy makes its appearance and acts.

|| 3.4.20 ||

sa evam ārādhita-pāda-tīrthād

adhīta-tattvātma-vibodha-mārgaḥ

praṇamya pādau parivṛtya devam

ihāgato ’haṁ virahāturātmā

Having attained knowledge by learning the truth from the *guru* in the form of the worshipable Lord, I offered respects to his feet, circumambulated him and arrived here, my heart pained by separation from him.

I (*saḥ*), having the path of knowledge of the Lord after studying it from the *guru* (*tīrtha*) who was the worshipable Lord (*ārādhita-pāda*), circumambulating him, I left. I did not see what the Lord did later.

|| 3.4.21 ||

so ’haṁ tad-darśanāhlāda-

viyogārti-yutaḥ prabho

gamiṣye dayitaṁ tasya

badaryāśrama-maṇḍalam

O Vidura! Joyous because of seeing Kṛṣṇa, and pained by separation from him, I will now go to Badarikāśrama, his dear place.

How will you live in pain of separation? At every moment I experience joy from having met him, and sorrow because of separation from him. Going to Badarikāśrama was the order of the Lord.

|| 3.4.22 ||

yatra nārāyaṇo devo

naraś ca bhagavān ṛṣiḥ

mṛdu tīvraṁ tapo dīrghaṁ

tepāte loka-bhāvanau

There the Supreme Lord in the form of the sages Nara-nārāyaṇa, merciful to all, who give happiness to all people, have been performing austerities difficult for others for a long time.

There the Lord's *aṁśa*, Nārāyaṇa, dwells. They give happiness to all (*mṛdu*) and have performed for a long time (*dīrgham*) austerity difficult for others (*tīvram*). They are the protectors of the world (*loka-bhāvanau*) or the producers of the world.

|| 3.4.23 ||

śrī-śuka uvāca

ity uddhavād upākarṇya

suhṛdāṁ duḥsahaṁ vadham

jñānenāśamayat kṣattā

śokam utpatitaṁ budhaḥ

Śukadeva said: Hearing in this way from Uddhava about the disappearance of his friends the Yadus, which was difficult to bear, intelligent Vidura subdued his rising grief by knowledge.

Vidura heard in this way (*iti*) from Uddhava the intolerable destruction of his friends. He was pacified by the knowledge arising from reviewing what Uddhava said, starting from SB 3.2.7.

|| 3.4.24 ||

sa taṁ mahā-bhāgavataṁ

vrajantaṁ kauravarṣabhaḥ

viśrambhād abhyadhattedaṁ

mukhyaṁ kṛṣṇa-parigrahe

The best of the Kurus, Vidura, then spoke out of great trust the following words to the great devotee Uddhava, principle recipient of Kṛṣṇa's mercy, as Uddhava was about to leave.

Viśvrambhāt means out of trust. Though Uddhava was younger than himself, Uddhava controlled Kṛṣṇa (*kṛṣṇa-parigrahe*), and thus was superior to him (*mukhyam*). Thus a younger person, superior in *bhakti,* should be the *guru* for someone elder. Vidura's words are the proof of this.

|| 3.4.25 ||

vidura uvāca

jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ

yad āha yogeśvara īśvaras te

vaktuṁ bhavān no 'rhati yad dhi viṣṇor

bhṛtyāḥ sva-bhṛtyārtha-kṛtaś caranti

You should tell to us that supreme knowledge revealing the secrets about himself, which the master of *yoga*, the Supreme Lord, spoke to you, because the Vaiṣṇavas wander the earth giving teachings about *bhakti.*

Naḥ (we) here indicates the two of us, Vidura and Maitreya. The plural can be used to express the singular or the dual. The Vaiṣṇavas (*viṣṇor bhṛtyāḥ),* wander about the earth, acting to make people devotees, giving teachings on *bhakti.* By mercy they become *gurus* for the ignorant. Therefore teach me, identifying myself as a servant of the Lord, that knowledge of the Lord.

|| 3.4.26 ||

uddhava uvāca

nanu te tattva-saṁrādhya

ṛṣiḥ kauṣāravo 'ntike

sākṣād bhagavatādiṣṭo

martya-lokaṁ jihāsatā

Uddhava said: Definitely you should worship Maitreya for this knowledge because he was directly taught in front of me by the Lord who desired to leave this world

Thinking within himself, "How can I make Vidura, my elder worthy of respect, my disciple?" Uddhava speaks. "Fortunate one! What I have heard from the mouth of the Lord, as I have explained, is that all of the Lord's dear Yadus are situated in their

respective abodes without giving up their bodies. But if you are asking about the nature of the Lord's birth and pastimes, then Maitreya should be your *guru."*

Certainly (*nanu*) Maitreya should be worshipped (*saṁrādhyaḥ*) as *guru* concerning the nature of the Lord (*tattva*), acting to make people into devotees (*sva-bhṛtyārtha-kṛtaḥ*), not I, because he was directly taught by the Lord for teaching this, in front of me (*antike)*.

|| 3.4.27 ||

śrī-śuka uvāca

iti saha vidureṇa viśva-mūrter

guṇa-kathayā sudhayā plāvitorutāpaḥ

kṣaṇam iva puline yamasvasus tāṁ

samuṣita aupagavir niśāṁ tato 'gāt

Śukadeva said: Removing his great pain by conversing about the sweet qualities of the Lord with Vidura, Uddhava spent the night, which passed like a moment, on the bank of the Yamunā and then departed in the morning.

He remained for the night which passed like a moment. Uddhava is a descendent of Aupagava and is thus called Aupagavi. He left the next morning (*tataḥ*).

|| 3.4.28 ||

rājovāca

nidhanam upagateṣu vṛṣṇi-bhojeṣv

adhiratha-yūthapa-yūthapeṣu mukhyaḥ

sa tu katham avaśiṣṭa uddhavo yad

dharir api tatyaja ākṛtiṁ tryadhīśaḥ

Parīkṣit said: How could Uddhava, the chief among the heads of groups of leaders of charioteer groups among the Vṛṣnis and Bhojas, who had attained nearness to the Lord, remain alone? But the Lord, remover of sorrows, avoided giving any counter orders.

Since even the Lord, master of the three worlds, completely (ā) gave up his pastimes (*kṛtim*), ended his *prakaṭa* pastimes, how did Uddhava remain?

Nidhanam upagateṣu vṛṣṇi-bhojeṣv superficially means “When the Vṛṣṇis and Bhojas met destruction.” However the real meaning is when the Vṛṣṇis and Bhojas attained nearness (*upa)* to Kṛṣṇa, their complete treasure, their all in all (*nidhanam*). It is not proper that he, even in one portion, should remain alone to experience the pain of separation from Kṛṣṇa. One should not think that he was not a Vṛṣṇis, for it is said, among them, he alone remained. How could he avoid the Lord’s order to go to Badarikāśrama? That is explained here. Though the Lord is the remover of all suffering (hariḥ), he avoided indicating other purposes (*ākṛtim*) to him. To the *gopīs* he said *tad yāta mā ciraṁ goṣṭhaṁ śuśrūṣadhvaṁ patīn satīḥ*: now go back to the cowherd village, without delay, O chaste ladies, and serve your husbands. (SB 10.29.22) If he would have given some hint to the contrary to the *gopīs* when he gave this order, then Uddhava, most intelligent, would not have gone to Badarikāśrama. He would have stayed with the Lord.

|| 3.4.29 ||

śrī-śuka uvāca

brahma-śāpāpadeśena

kālenāmogha-vāñchitaḥ

saṁhṛtya sva-kulaṁ sphītaṁ

tyakṣyan deham acintayat

Śukadeva said: Using the excuse of the *brāhmaṇa’s* curse, the Lord, whose desire cannot be thwarted by time, thought of withdrawing his flourishing dynasty and separating himself from his Nārāyaṇa’s form, which had merged into him when he appeared on earth.

Here is the answer. The contrivance of the *brāhmaṇa’s* curse was only a pretext for causing the disappearance of the Yadus from the material world. The Lord, whose desire cannot be made useless (*amogha*) by time, thought of withdrawing his clan by that means. He thought of giving up a body which was spread beyond its limits (*sphītam*). Though his eternity, knowledge and bliss is confined to his *svarūpa,* it was now overextended in the sense of being visible to the eyes of the people in the material world.

There is the following rule. *sa-viśeṣaṇe vidhi-niṣedhau viśesaṇam upasaṁkrāmataḥ sati viśeṣye bādhe:* statements of affirmation and denial change the meaning of their particular descriptive elements if there is a contradiction to the principal subject.[221] The word *tyaksan* should follow this rule, acting as a descriptive, not as the main subject.[222] For example one can say, “Caitra was the king. Giving up the body, he

[221] This rule is found in *Nyāya-vartika-tātparya* by Vacaspati Miśra.
[222] If the meaning of *tyakṣyan deham* contradicts the main subject Kṛṣṇa who has an eternal body, the statement must have another meaning.

burned it.” The body refers to that of his wife who has died, since it is impossible that he die and burn his own body. In the present verse, *tyakṣan deham* cannot mean that the Lord gave up his body and died, since his body is full of eternity, knowledge and bliss. Thus *Mahā-varāha Purāṇa* says:

sarve nityāḥ śāśvatāś ca dehās tasya parātmanaḥ

hānopādāna-rahitā naiva prakṛtijāḥ kvacit

paramānanda sandohā jñāna-mātraś ca sarvataḥ

All the forms of the Lord are eternal, appearing constantly within the material world with bodies of Paramātmā, without any destructible elements made of *prakṛti.*

This is confirmed in Madhva’s commentary in which he quotes *śruti:*

vāsudevaḥ saṅkarṣaṇaḥ pradumno ’niruddho haṁso matsyaḥ kurmo varāho narasiṁho vāmano rāmo rāmo rāmaḥ kṛṣṇo buddhaḥ kalki rahaṁ

śatadhā’ haṁ sahasradhā ‘ham ito’ aham ananto ‘haṁ naivete jāyante naite mriyante naiṣāṁ bandho na muktiḥ sarve eva hyete pūrṇā ajarā amṛtāḥ paramānandāḥ

I am Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Haṁsa, Matsya ,Kūrma, Varāha, Narasiṁha, Vāmana, Rāma, Paraśurāma, Balarāma, Kṛṣṇa, Buddha, and Kalki. I have hundreds and thousands of forms in this word. I am infinite. These forms are not born nor do they die. They are not conditioned nor do they become liberated. All of them are complete, ageless and deathless, full of the highest bliss.

govindaṁ sac-cidānanda-vigrahaṁ vṛndāvana-sura-bhuruha-talāsīnam

Govinda is an eternal form of knowledge and bliss, seated under a desire tree in Vṛndāvana. *Gopāla-tāpanī Upaniṣad*

ṛtaṁ satyaṁ paraṁ brahma puruṣaṁ nṛ-keśari-vigraham

The form of man-lion is truly the eternal, supreme Brahman.

Nṛsiṁha-tāpanī Upaniṣad

kṛṣṇa-dyumaṇi nimloce gīrṇeṣv ajagareṇa ha

kiṁ nu naḥ kuśalaṁ brūyāṁ gata-śrīṣu gṛheṣv aham

Since Kṛṣṇa has disappeared like the sun, how can I describe the condition of us, his friends, devoid of splendor, whose houses have been swallowed by the snake of lamentation? SB 3.2.7

pradarśyātapta-tapasām avitṛpta-dṛśāṁ nṛṇām

ādāyāntar adhād yas tu sva-bimbaṁ loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

jayati jana-nivāso devakī-janma-vādo

yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena

vraja-pura-vanitānāṁ vardhayan kāma-devam

Lord Śrī Kṛṣṇa lives eternally among the cowherd men and the Yādavas, and is conclusively both the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty and the cowherd men, and with his mighty arms he kills everything inauspicious, in Vraja, Mathurā and Dvārakā. By his presence he destroys all things inauspicious for all living entities, moving and inert, and the suffering of separation of the inhabitants of Vraja and Dvārakā. His blissful smiling face always increases the desires of the *gopīs* of Vṛndāvana and women of Mathurā and Dvārakā. He remains eternally in this situation. SB 10.90.48

There are many statements in the *śruti* and *smṛti* showing that the Lord has an eternal form. Thus if we take this verse to mean that Kṛṣṇa gave up his body, it does not recognize the contradiction to previous and later statements. Persons who take such a meaning have a demonic mentality and are cheated of the nectar of *prema-bhakti.* If the reading is *nūnam* (instead of *sphītam*), it means certainly (*nu*) lesser (*ūnam*), and modifies body (*deham*). This refers to an *aṁśa* of Kṛṣṇa, Nārāyaṇa. When Kṛṣṇa appeared, Nārāyaṇa appeared from Vaikuṇṭha and entered into Kṛṣṇa's form. Now to have Nārāyaṇa again return to Vaikuṇṭha, he separated (*tyakṣan*) Nārāyaṇa from his own body. According to the *Sandarbha,* the phrase means "giving the body of the earth (*deham*) to the *devatās* like Brahmā for protecting."

|| 3.4.30 ||

asmāl lokād uparate

mayi jñānaṁ mad-āśrayam

arhaty uddhava evāddhā

sampraty ātmavatāṁ varaḥ

When I leave this planet, Uddhava, the best among those who take me as their master, will be qualified to impart knowledge about me.

When I disappear from this planet with my shower of sweet form, qualities and pastimes, Uddhava will be qualified to know what I know (*mad-āśrayam*). He is qualified, as my duplicate, to give knowledge to the sages of Badarikāśrama who want to receive knowledge from my mouth and want to see me. *Ātmavatām* means of those who take me, *ātmā*, as their master.

|| 3.4.31 ||

noddhavo ’ṇv api man-nyūno

yad guṇair nārditaḥ prabhuḥ

ato mad-vayunaṁ lokaṁ

grāhayann iha tiṣṭhatu

Uddhava is not less than me, because he is master of *māyā* and not at all lacking in any spiritual quality. He should remain on this earth, giving knowledge of me to the world.

This verse describes Uddhava’s qualification as a replica of the Lord. Uddhava is not all (*anu*) less than me, because (*yad*) he is not disturbed by the *guṇas* like *sattva*. “There are many *jīvan-muktas* in this world who are undisturbed by the *guṇas.* Are they not also equal to the Lord?” That is true. Therefore the following is the real meaning. He is not at all pained by spiritual qualities of strength, intelligence knowledge and renunciation. This means that he has the ability to control their effects. This is similar to saying that a person has control over the impulse of lust, or is not pained by lust. It has already been said that he was the chief among the best of the groups of warriors among all the Yadus. Nowhere is there seen such strength as his. Similarly he has other qualities like intelligence which are extraordinary. He is addressed as *prabhu* because like the Lord he has control over māyā. *Vayunam* means knowledge.

|| 3.4.32 ||

evaṁ tri-loka-guruṇā

sandiṣṭaḥ śabda-yoninā

badaryāśramam āsādya

harim īje samādhinā

Instructed in this way by the Lord, *guru* of the three words and source of the Vedas, Uddhava went to Badarikāśrama and worshipped the Lord with intense concentration.

The Lord is the *guru* of all three worlds, and is thus the *guru* for the inhabitants of Badrarikāśrama, through Uddhava. To meet Śrutadeva, Kṛṣṇa went to Mithila. To kill Bāṇāsura and other demons, he went to other places on earth. To take the *pārijāta* flower he went to Svarga. To bring back the *brāhmaṇa's* sons we went to Vaikuṇṭha, and to bring back Devakī's dead sons, he went to Sutala. He gave the people of these places good fortune by showing them his form and giving teachings. But he did not go to Badarikāśrama. Remembering the eagerness of the sages there, he sent Uddhava there. In some *kalpas* the Lord himself goes there. In that case, he does not send Uddhava there. *Saṁdiṣṭaḥ* indicates some message was sent. "Give this message to Nara-nārāyaṇa." The Lord said that Uddhava was not less than himself. The Lord is described in this verse as the source of the Vedas. This indicates that the Lord knows even what is not to be known in the Vedas. He gave this to Uddhava, and Nara-nārāyaṇa would attain that knowledge from the mouth of Uddhava, who is not less than the Lord. To the recipients of the message, Nara-nārāyaṇa, he sent information. "My manifest pastimes on earth will last 125 years. That is the limit. Now it is finished. I will make these pastimes disappear along with my associates. Going to Prabhāsa and establishing the *devatās* back in their posts, I, in my portion of Viṣṇu whom Brahmā requested to come, will go to Vaikuṇṭha. Invisible to all, I will come to Badarikāśrama with a portion of Arjuna. Since Uddhava, the chief of my dear devotees, endowed with all of my attractive qualities and similar form, has been assigned to you who long to see my perfect form, he should stay in Badarikāśrama to give knowledge to the world."

|| 3.4.33-35 ||

viduro 'py uddhavāc chrutvā

kṛṣṇasya paramātmanaḥ

krīḍayopātta-dehasya

karmāṇi ślāghitāni ca

deha-nyāsaṁ ca tasyaivaṁ

dhīrāṇāṁ dhairya-vardhanam

anyeṣāṁ duṣkarataraṁ

paśūnāṁ viklavātmanām

ātmānaṁ ca kuru-śreṣṭha

kṛṣṇena manasekṣitam

dhyāyan gate bhāgavate

ruroda prema-vihvalaḥ

O Parīkṣit! Hearing from Uddhava the glorious activities of Kṛṣṇa, Paramātmā, who has a body for pastimes, and hearing of disappearance of the Yadus which increases the faith of the intelligent and is incomprehensible to unintelligent person who are like animals, Vidura, overcome with love for the Lord, thinking that he was remembered by the Kṛṣṇa, began to weep when Uddhava had departed.

Kṛṣṇa has permanently accepted (*upa ātta*) a body because of his pastimes. He is dependent on his *līlā-śakti*. By that *śakti* his body appears and disappears. By means of this *śakti,* the bodies of the Yadus (*dhīrānām*) were offered (*nyāsam*) to the unmanifest form of Dvārakā. And also hearing about giving up bodies in Prabhāsa (indicated by the word *ca*), Vidura became firm in heart (*dhairya-vardhanam*). Or *dhairya-vardhanam* can mean the disappearance caused him to lose self-control, since *vardha* means to cut. These disappearances are difficult to understand for others who are not devotees, such as *yogīs.* The *yogīs* cannot understand how the Lord can disappear in one place and a giving up his bodies in another place as a show for the common people. Because those people are not devotees they are called animals. *Viklavātmanām* means those with disturbed minds.

|| 3.4.36 ||

kālindyāḥ katibhiḥ siddha

ahobhir bharatarṣabha

prāpadyata svaḥ-saritaṁ

yatra mitrā-suto muniḥ

O best of the Kurus,Parīkṣit! The great devotee Vidura, after spending a few days on the bank of the Yamunā River, departed from there and went to the Gaṅgā, where Maitreya dwelled.

Spending (*siddhe*) several days near the Yamunā, he went to the Gaṅgā.

Thus ends the commentary on Fourth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Maitreya Describes Creation

|| 3.5.1 ||

śrī-śuka uvāca

dvāri dyu-nadyā ṛṣabhaḥ kurūṇāṁ

maitreyam āsīnam agādha-bodham

kṣattopasṛtyācyuta-bhāva-siddhaḥ

papraccha sauśīlya-guṇābhitṛptaḥ

Śukadeva said: Vidura, best of the Kurus, completely absorbed in Kṛṣṇa and satisfied with the gentle qualities of Maitreya, who had deep knowledge, approached Maitreya as he sat on the bank of the Gaṅgā at Haridvāra and asked him questions.

In the Fifth Chapter Vidura asks about the creation of the universe of happiness and suffering. Maitreya describes the primary creation with elements and praises the Lord. Having described the nature of the shelter of creation, the *aṅgī*, the supreme Lord, in four chapters, the creation or *sarga,* which is composed of his *aṅgas*, is now described in detail.

Maitreya was sitting on the bank of the Gaṅgā (*dyu-nadyāḥ*) at Haridvāra (*dvāri*). He was not engaged in material activities. There is another version with *sauśīlya-guṇabhitṛptam.* In this case the phrase means Maitreya was satisfied with Vidura's gentle behavior.

|| 3.5.2 ||

vidura uvāca

sukhāya karmāṇi karoti loko

na taiḥ sukhaṁ vānyad upāramaṁ vā

vindeta bhūyas tata eva duḥkhaṁ

yad atra yuktaṁ bhagavān vaden naḥ

Vidura said: O sage! Men in this world engage in action for material happiness, but do not attain happiness and do not destroy distress. Nor do they become detached. Rather by this, they increase their suffering. You know everything. Therefore please tell my about this.

Having received secret knowledge from Uddhava who had been taught by the Lord, Vidura considered himself unqualified. Being despondent, he considered in his mind. Uddhava has said:

tasyānuraktasya muner mukundaḥ

pramoda-bhāvānata-kandharasya

āśṛṇvato mām anurāga-hāsa-

samīkṣayā viśramayann uvāca

Kṛṣṇa spoke to the sage Maitreya, who was attached to the Lord, attentive to listening, with head bowed out of love and joy, while glancing at me with affection and smiling, which relieved me of fatigue. SB 3.4.10

The Lord taught the secret knowledge to Uddhava, the greatest and most intimate among Kṛṣṇa’s devotees, not to Maitreya who was listening. But that cannot be! To understand if Maitreya heard that knowledge or not, in the beginning I will not ask that great soul in case he does not know. I will ask only some of my own questions. If he knows that knowledge then he will say, “O Vidura! I was taught by the Lord just for giving this knowledge to you. Please understand this knowledge about the Lord who has no birth but takes birth, in which the contradictions are resolved, which the Lord explained to me.” On his own, he will explain this. In this way he begins speaking to Maitreya.

By these activities man does not get happiness and does not get relief from distress (*anyad*). Nor does he become detached (*uparamam*). Rather, again and again, by doing actions, he experiences suffering only. Please give an answer to this question.

|| 3.5.3 ||

janasya kṛṣṇād vimukhasya daivād

adharma-śīlasya suduḥkhitasya

anugrahāyeha caranti nūnaṁ

bhūtāni bhavyāni janārdanasya

In order to give mercy to the suffering people engaged in sin, who are under the control of *karma* and ignorant of Kṛṣṇa, the auspicious devotees of the Lord move in this world.

Only great devotees like you, merciful to all souls, know the truth. That is explained in this verse. *Bhavyāni bhūtāni* means auspicious devotees**.**

|| 3.5.4 ||

tat sādhu-varyādiśa vartma śaṁ naḥ

saṁrādhito bhagavān yena puṁsām

hṛdi sthito yacchati bhakti-pūte

jñānaṁ sa-tattvādhigamaṁ purāṇam

O best of devotees! Please speak about the auspicious path by which the Supreme Lord, worshipped by men, situated in the heart purified by *bhakti,* gives the original knowledge from which one can understand Brahman, Paramātmā and Bhagavān.

Teach us the auspicious (*śam*) path, the path of worship. *Tattva* here means the knowledge explained in the verse *vadanti tat tattva-vidaḥ.* (SB 1.2.11) The Lord gives knowledge from which one can understand Brahman, Paramātmā and Bhagavān.

tac chraddadhānā munayo jñāna-vairāgya-yuktayā

paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service after hearing from *guru.* SB 1.2.12

Purānam means ancient, not recent, like Mīmāṁsa and other philosophies.

|| 3.5.5 ||

karoti karmāṇi kṛtāvatāro

yāny ātma-tantro bhagavāṁs tryadhīśaḥ

yathā sasarjāgra idaṁ nirīhaḥ

saṁsthāpya vṛttiṁ jagato vidhatte

Please describe how Kṛṣṇa, the lord of three *puruṣas*, without desire, performs pastimes in this world and how, as Mahāviṣṇu, lord of three *guṇas*, after destroying the universe, again creates and maintains it.

The verses till verse 9 are all connected with verb "please describe." *Tryadhīśaḥ* means Kṛṣṇa, the lord of the three *puruṣas.* Describe how he performs actions like lifting Govardhana. Describe how the controller of the three *guṇas*, Mahāviṣṇu, previously (*agre*), at the end of the last life of Brahmā, after destroying (*saṁsthāpya*) the universe, again at the beginning of Brahmā's life, a *mahā-kalpa*, created the universe, and then maintained it (*vṛttim*).

|| 3.5.6 ||

yathā punaḥ sve kha idaṁ niveśya

śete guhāyāṁ sa nivṛtta-vṛttiḥ

yogeśvarādhīśvara eka etad

anupraviṣṭo bahudhā yathāsīt

Please describe how the Lord, fixing himself in the space, free of the effects of *māyā,* sleeps in the Virajā River, and how, though alone, the lord of all lords enters into the universe and becomes many forms.

Establishing himself in the space of his heart, he sleeps in the Virajā River (*guhāyām*) which is called secret, since no one can understand this place. He is unaffected by *māyā* (*nivṛtta-vṛttiḥ*). At the same time, he enters into the world he created and exists in many forms such as men and *devatās.* The question about creation is asked repetitively to find out if the creation takes place the same way in each *mahā-kalpa* or not.

|| 3.5.7 ||

krīḍan vidhatte dvija-go-surāṇāṁ

kṣemāya karmāṇy avatāra-bhedaiḥ

mano na tṛpyaty api śṛṇvatāṁ naḥ

suśloka-mauleś caritāmṛtāni

Please describe how Kṛṣṇa in different *avatāras* performs pastimes, producing auspiciousness for the *brāhmaṇas*, cows and *devatās.* Hearing the sweet pastimes of the most glorified beings, our minds can never be satisfied.

Avatāras refers to forms such as Matsya and Kūrma.

|| 3.5.8 ||

yais tattva-bhedair adhiloka-nātho

lokān alokān saha lokapālān

acīkÿpad yatra hi sarva-sattva-

nikāya-bhedo ’dhikṛtaḥ pratītaḥ

Please describe how the lord of all planets produces the various planets and their protectors by means of various elements, and as well how he produces the area beyond the Lokāloka mountain range, and describe the types of living bodies assigned to the *jīva* according to qualification which are seen.

Describe how the Lord made the planets such as Pātala out of earth and other elements, which are based on the Vairāja form,[223] in which the different types of bodies of living beings, accepted according to qualification of *bhakti, jñāna, yoga* or *karma,* are known (*pratītaḥ*).

[223] Vairāja is a form of Brahmā consisting of all the planets and elements.

|| 3.5.9 ||

yena prajānām uta ātma-karma-

rūpābhidhānāṁ ca bhidāṁ vyadhatta

nārāyaṇo viśvasṛg ātma-yonir

etac ca no varṇaya vipra-varya

Best of the *brāhmaṇas*! Please describe how the Lord, in the form of Brahmā for creating the universe, produces varieties of natures, activities, forms and names for the *jīvas.*

As well (*uta*), describe how Nārāyaṇa, becoming Brahmā (*ātmā-yoniḥ*) for creation (*viśvasṛg*), produces natures (*ātmā*) of the *jīvas,* which produce actions, which produce bodies, which produce names.

|| 3.5.10 ||

parāvareṣāṁ bhagavan vratāni

śrutāni me vyāsa-mukhād abhīkṣṇam

atṛpnuma kṣulla-sukhāvahānāṁ

teṣām ṛte kṛṣṇa-kathāmṛtaughāt

Great person! I have heard repeatedly of various natures of high and low persons from the mouth of Vyāsadeva. I have been satiated with hearing about those natures which give insignificant happiness, being devoid of the great sweetness of Kṛṣṇa's pastimes.

"But you have heard all of this in *Mahābhārata*." This verse answers. I heard about the natures (*vratāni*) of high entities such as *devatās* and low entities such as animals. I was satiated with them (*atṛpnumaḥ*). The usage is like *nāgnis tṛpyati kāṣṭhānām*: a fire is not satisfied by sticks of wood. *Teṣam* in the genitive case indicates that he was actually not satisfied with them. They give insignificant happiness, being without the abundant nectar of Kṛṣṇa's pastimes. This indicates "Whatever I have asked about, you should speak about but mixed with the sweetness of Kṛṣṇa's pastimes."

|| 3.5.11 ||

kas tṛpnuyāt tīrtha-pado 'bhidhānāt

satreṣu vaḥ sūribhir īḍyamānāt

yaḥ karṇa-nāḍīṁ puruṣasya yāto

bhava-pradāṁ geha-ratiṁ chinatti

What man can ever be fully satiated with hearing the names of Kṛṣṇa, glorified by great sages in your assembly? Entering the ears, those topics destroy attraction to material life, the cause of material existence.

“But you have heard plentiful discussions about Kṛṣṇa.” This verse answers. If even the names (*abhidhānāt*) cannot full satiated a person, what to speak of discussions of Kṛṣṇa’s pastimes? *Abhidhānāt* can also refer to discussions about Kṛṣṇa. The ablative indicates a missing participle: who can be satiated, from (hearing) the names of Kṛṣṇa.

|| 3.5.12 ||

munir vivakṣur bhagavad-guṇānāṁ

sakhāpi te bhāratam āha kṛṣṇaḥ

yasmin nṛṇāṁ grāmya-sukhānuvādair

matir gṛhītā nu hareḥ kathāyām

O sage! Your friend Vedavyāsa, desiring to describe the qualities of the Lord, wrote *Mahābhārata.* In that work he attracted men’s attention to topics of the Lord through topics about material happiness.

The essence of the *Mahābhārata* is also the topics of Kṛṣṇa. *Muniḥ kṛsṇaḥ* is Vedavyāsa. *Guṇānām* in genitive stands for the accusative. Or it can indicate the abundance of the Lord’s qualities. The minds of men absorbed in material pleasure became controlled by Vyāsa through stories about *artha* and *kāma* in order that their minds enter into sections such as *Bhagavad-gītā* and *Nārāyaṇīya.* They then became attracted to those topics. Otherwise, not listening to spiritual topics, they would never come near them. *Itihāsa-samucchaya* says:

kāmino varṇayan kāmān lobhaṁ lubdhasya varṇayan

naraḥ kiṁ phalam āpnoti kupe ’ndham iva pātayan

loka-cittāvatārārthaṁ varṇayitvātra tena tau

itihāsaiḥ pavitrārthaiḥ punar atraiva ninditau

anyathā ghora-saṁsāra-bandha-hetu-janasya tau

varnayet sa kathaṁ vidvān mahā-kāruṇiko muniḥ

What result can be attained by describing the lust of lusty men and the greed of greedy men, except to send them into the darkness of a well? In the *Mahābhārata*, lust and greed are described to purify people's hearts, and are moreover condemned by stories with pure meaning. Otherwise, why would the most merciful and learned Vyāsa describe lust and greed, the cause of bondage to terrible material existence?

|| 3.5.13 ||

sā śraddadhānasya vivardhamānā

viraktim anyatra karoti puṁsaḥ

hareḥ padānusmṛti-nirvṛtasya

samasta-duḥkhāpyayam āśu dhatte

Topics of the Lord, increasing in the mind of the devotee, create disgust with everything else. They quickly destroy all suffering for the person blissfully engaged in constant remembrance of the feet of the Lord.

This verse describes the result of absorbing the mind in topics of the Lord, according to qualification. Topics of the Lord (*sā*) increase within that faithful devotee who thinks that they are the highest goal of human life (*śraddadhānasya*). Those topics bring detachment from *dharma, artha, mama and mokṣa* (*anyatra*). But if they produce detachment from even liberation, how can there be destruction of material life and bliss? For the person who has gained bliss (*nirvṛtasya*) by realizing the sweetness of the Lord by remembrance of his feet at every moment (*anusmṛti*), those topics destroy the suffering of material life very quickly.

|| 3.5.14 ||

tāñ chocya-śocyān avido 'nuśoce

hareḥ kathāyāṁ vimukhān aghena

kṣiṇoti devo 'nimiṣas tu yeṣām

āyur vṛthā-vāda-gati-smṛtīnām

I lament for the most lamentable, ignorant people who are opposed to the topics of the Lord because of offenses. Time destroys the life of those who are absorbed in useless words, actions and mind.

There are three types of people related to topics of the Lord: those with faith, those with no faith and those who are opposed. According to *Bhāgavatam*, those are called faithful who have conviction that *bhakti* is the highest process and goal, since it is mentioned in many verses.

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties or has not awakened his faith in hearing topics about me, one must perform one's prescribed duties of *varṇāśrama.* SB 11.20.9

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu

veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

Having developed faith in topics about me and being disgusted with all karmas, he knows that all enjoyments are filled with misery. But he is unable to given them up. Still, with affection for me, with faith and determination, he will continue worshipping me, at the same time partaking of those enjoyments which give rise to suffering and condemning them**.** SB 11.20.27-28

Such persons have faith that *bhakti* is the only process for achieving the highest spiritual goal. Those who desire to achieve *artha, dharma, kāma* and *mokṣa* without *bhakti* are the opposers. The faithful are described with joy, the unfaithful are omitted, and the opposers are lamented. The pure devotees lament for those engaged in practices for Svarga or liberation. And they lament for those practicing *karma, jñāna* and *yoga* without *bhakti*. The cause is their ignorance. Though they may study the scriptures they do not understand the final meaning. They oppose the Lord's topics because of great offense (*aghena*), either recent or ancient. *Animiṣaḥ* means time. To establish their opinions, they boldly show off their words, actions and minds. This is criticized as useless (*vṛthā*).

|| 3.5.15 ||

tad asya kauṣārava śarma-dātur

hareḥ kathām eva kathāsu sāram

uddhṛtya puṣpebhya ivārta-bandho

śivāya naḥ kīrtaya tīrtha-kīrteḥ

O Maitreya, friend of the suffering! Therefore, for the auspiciousness of the world, please sing to us the topics of the purifying Lord, who bestows all auspiciousness. These are the essence of all topics, like the honey the flowers.

Tat means therefore.

|| 3.5.16 ||

sa viśva-janma-sthiti-saṁyamārthe

kṛtāvatāraḥ pragṛhīta-śaktiḥ

cakāra karmāṇy atipūruṣāṇi

yānīśvaraḥ kīrtaya tāni mahyam

Showing kindness to me, please describe how the Supreme Lord, endowed with power, having already appeared as the *puruṣas* for creating, maintaining and destroying the universe, performs superhuman actions,.

After briefly answering my questions in order to satisfy me, then in detail describe about the *avatāras* of Kṛṣṇa, since things should end in sweetness.[224] *Kṛtāvatāraḥ* means his appearance as the *puruṣas. Mahyam* means “to show mercy to me.”

|| 3.5.17 ||

śrī-śuka uvāca

sa evaṁ bhagavān pṛṣṭaḥ

kṣattrā kauṣāravo muniḥ

puṁsāṁ niḥśreyasārthena

tam āha bahu-mānayan

[224] *Madhuryena samāpaya iti nyāya.*

Śukadeva said: Being asked in this way by Vidura, whose purpose was to deliver the people of Kali-yuga, Maitreya, giving him great respect, began to speak to him.

He was asked by Vidura (*kṣattrā*), whose purpose as an associate of the Lord was to deliver the future people of Kali-yuga.

|| 3.5.18 ||

maitreya uvāca

sādhu pṛṣṭaṁ tvayā sādho

lokān sādhv anugṛhṇatā

kīrtiṁ vitanvatā loke

ātmano ’dhokṣajātmanaḥ

Maitreya said: O noble Vidura! You, whose mind is absorbed in the Lord, showing great mercy to the people, spreading your own glory to the people, have asked excellent questions.

Your mind is absorbed in the lord (*adhoksajā ātmanaḥ*). You have spread your (*ātmanaḥ*) glory to the people.

|| 3.5.19 ||

naitac citraṁ tvayi kṣattar

bādarāyaṇa-vīryaje

gṛhīto ’nanya-bhāvena

yat tvayā harir īśvaraḥ

This is not at all astonishing since you have been born from the seed of Vyāsa and, endowed with pure *bhakti,* have directly met the Supreme Lord,

This is not astonishing since you were born from Vyāsa and met the Lord.

|| 3.5.20 ||

māṇḍavya-śāpād bhagavān

prajā-saṁyamano yamaḥ

bhrātuḥ kṣetre bhujiṣyāyāṁ

jātaḥ satyavatī-sutāt

You were Yamarāja, punisher of all beings, but by the curse of Māṇḍavya you were born through Vyāsadeva in the womb of the servant woman of Vicitravīrya.

Maitreya shows that Vidura was not an ordinary person by reciting his history. He was born in the womb (*kṣetre*) of the servant woman (*bhujiṣyāyām*) of Vicitravīrya (*brhātuḥ*).

|| 3.5.21 ||

bhavān bhagavato nityaṁ

sammataḥ sānugasya ha

yasya jñānopadeśāya

mādiśad bhagavān vrajan

You are recognized by the Lord eternally. When the Lord departed to Vaikuṇṭha, he instructed me to teach knowledge to you, his devotee.

You are not only a devotee having a post as Yamarāja, but you are also an eternal associate of the Lord in another form. The Lord, going to Vaikuṇṭha (*vrajan*), ordered me (*mā*).

|| 3.5.22 ||

atha te bhagaval-līlā

yoga-māyorubṛṁhitāḥ

viśva-sthity-udbhavāntārthā

varṇayāmy anupūrvaśaḥ

I will describe to you the pastimes of the Lord in creating, maintaining and destroying the universe, nourished by his energy of *māyā*, in sequence.

First I will begin to describe the pastimes of the *puruṣāvatāras* in answer to your question in verse 5. I will describe the subjects of creation, maintenance and destruction, which are made powerful by the Lord's material *māyā*, a special aspect of the Lord's *svarūpa-śakti* (*yogamāyā*). It is explained in the *Nārada-pañcarātra* that *māyā* arises as a portion of the *yogamāyā.*

|| 3.5.23 ||

bhagavān eka āsedam

agra ātmātmanāṁ vibhuḥ

ātmecchānugatāv ātmā

nānā-maty-upalakṣaṇaḥ

Bhagavān, who exists in the form of Paramātmā and Brahman according to the viewpoint, alone existed before the creation of the universe, when the desire to create bodies of the *jīvas* was absent.

In order to describe creation, the prior state is first described. Before the creation of the universe (*idam agre*), Bhagavān, full of six powers, existed alone, since everything was merged in him. This means that the Lord acted as the *adhiṣṭhana-kāraṇa*, the basis of everything and that all his energies, which still existed at that time, are considered the effect. He is the Paramātmā, (*ātmātmanām*), worshipped by the *yogīs*, and he is the all-pervading Brahman worshipped by the *jñānīs* (*vihuḥ*). He is thus described differently because of the differing views the differing worshippers—*bhaktas, yogīs* and *jñānīs.* Even the *śrutis* describe this. *Vāsudevo vā idamagra āsīnna brahmā na ca śaṅkara*: in the beginning, before the creation of the universe Vāsudeva alone existed, and not Brahmā or Śiva. E*ko nārāyaṇa evāsīnna brahmā neśāna*: Only Nārāyaṇa exists, and not Brahmā or Śiva. *Ātmaivedamagra āsīd*: the Lord alone existed in the beginning. *Sadevāsīt*: the Lord always existed. Before the creation, for how long was he alone? It started from the previous destruction of matter, when there was disappearance (*anugatau*) of the desire to create (*icchā*) bodies for the *jīvas (ātmā).*

|| 3.5.24 ||

sa vā eṣa tadā draṣṭā

nāpaśyad dṛśyam ekarāṭ

mene 'santam ivātmānaṁ

supta-śaktir asupta-dṛk

The one *puruṣa*, who glances over *prakṛti,* at the beginning of creation, could not see her. He, the possessor of *māyā*, who was sleeping, and the possessor of spiritual consorts, who were awake, considered himself non-existent without her.

The *puruṣa* is certainly (*vai*) the glancer over *prakṛti* (*draṣṭā*). At the beginning of creation (*tadā*), he did not see what should be glanced on for creation, the *pradhāna* (*dṛśyam*). He considered himself (*ātmānam*) as if not existing (*asantam*). This is a poetic convention, like the householder feels non-existent without a wife. This can also refer to the collective *jīvas* who existed only in subtle form (*ātmānam*) within himself and would later become visible. Though they existed, he considered them non-existent at that time. With glancing over *prakṛti*, it was impossible for the Lord to manifest the worlds (but *prakṛti* was invisible). In what state was his dear *māyā* who was to receive his glance? *Māyā (śakti)* was sleeping. A sleeping lover cannot be enjoyed. But there were many lovers willing to give the Lord bliss who were awake. He had many consorts such as Lakṣmī, functions of his *cit-śakti* (*asupta-dṛk*). However, for creating the universe, the Lord at that time needed the external energy, *māyā-śakti*, though she is inferior.

|| 3.5.25 ||

sā vā etasya saṁdraṣṭuḥ

śaktiḥ sad-asad-ātmikā

māyā nāma mahā-bhāga

yayedaṁ nirmame vibhuḥ

O great soul! That energy, composed of cause and effect, which belongs to the glancing Lord, is called *māyā.* By this energy the Lord creates the universe.

By his will, *māyā-śakti* awoke. That is explained here. That energy (*sā*), certainly (*vai*) has the form of cause and effect (*sad-asad-ātmikā*). By that energy the Supreme Lord (*vibhuḥ*) creates this universe (*idam*).

|| 3.5.26 ||

kāla-vṛttyā tu māyāyāṁ

guṇa-mayyām adhokṣajaḥ

puruṣeṇātma-bhūtena

vīryam ādhatta vīryavān

Bhagavān, lord of Mahā-vaikuṇṭha, in his *svāṁśa* expansion as the *puruṣa*, full of potency, at a certain moment of time, placed the *jīvas* into *māyā* which became agitated by the *guṇas.*

Bhagavān, the Lord of Mahā-vaikuṇṭha, the source of the first *puruṣa* who is the master of *māyā,* is shown as the cause of all causes, the final shelter. Then the beginning of creation is described. “With the initial action of time (*kāla-vṛttyā*)” means “at the initial moment of inhalation and exhalation of the *mahā-puruṣa. Adhokṣaja* refers to the lord of Mahā-vaikuṇṭha, Bhagavān. By his *svāṁśa* portion, the first *puruṣa*, the controller of *māyā,* he placed the *jīva-śakti*, a semblance of consciousness (*vīryam*), in *māyā*, who was enjoyed from a distance by his glance. *mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham:* **t**he great expanse of *prakṛti* is my womb and in that womb, I place the seed of all *jīvas*. (BG 14.3) In the *Gītā* verse *garbham* refers to the mass of *jīvas.* Śrīdhara Svāmī and Madhusūdana Sarasvatī explain it in this way: at the time of creation, I combine the *jīvas* who were merged in me at *pralaya* and attached to ignorance, lust and k*arma* with the field meant for enjoying. This action takes place because without the combination of *prakṛti* with the *jīva*, creation of the universe does not take place. The *Viṣṇu Purāṇa* explains *yayā kṣetrajñāśaktiḥ sa tāratamyena vartate:* the *jīva or kṣetra-jña* is surrounded by this *prakṛti* in various degrees.[225] Because the *jīva-śakti* enters *māyā-śakti*, it becomes dependent on *māyā-śakti*. However, because there are unlimited *jīvas*, there are unlimited *jīvas* who do not enter into *māyā*. Such *jīvas*, like Viṣvaksena and others, are *nitya-siddha*, whether in manifested or unmanifested condition.

The word *vīryavān* indicates the Lord’s capacity to place the *jīvas* in *prakṛti*.. It is well known among the common people that strong proof of a man’s continued potency (*vīryam*) is his ability to impregnate a woman.

|| 3.5.27 ||

tato ’bhavan mahat-tattvam

avyaktāt kāla-coditāt

vijñānātmātma-deha-sthaṁ

viśvaṁ vyañjaṁs tamo-nudaḥ

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[225] viṣṇuśaktiḥ parā proktā jñākhyā tathāparā /

avidyākarmasaṁjñānyā tṛtīyā śaktirişyate s

yayā kṣetrajñaśaktiḥ sā veṣṭitā nṛpasarvagā ViP_6,7.61-62

Impelled by time, from the invisible *prakṛti* arose *mahat-tattva*, composed of knowledge, in *sattva-guṇa*. This manifests the universe situated within itself, and destroys ignorance.

Among the twenty-three divisions of *māyā* which will appear by the influence of cause and effect, caused by the addition of consciousness through the power of the Lord, *mahat-tattva* first appears. From *māyā* (*avyaktāt*), impelled by time, undergoing transformation necessary for creation by the influence of time, *mahat-tattva* arose. *Mahān* (without the word *tattva*) is then described: it is composed of knowledge (*vijñānātmā)*, by predominance of *sattva.* It is the form of excellent knowledge. It is exists in partial form as *citta* in all bodies. It reveals (*vyañjayan*) the universe situated in its body, just as a seed sprouts and then manifests as a tree. It removes darkness of ignorance caused by *pralaya*. It should be understood (though not mentioned here) that it then becomes *sūtra-tattva*, differentiated from *mahat-tattva* by the *kriya-śakti*, with a predominance of *rajas.*

|| 3.5.28 ||

so ’py aṁśa-guṇa-kālātmā

bhagavad-dṛṣṭi-gocaraḥ

ātmānaṁ vyakarod ātmā

viśvasyāsya sisṛkṣayā

Mahat-tattva*, the shelter of the universe which was being created, whose form arises by *jīva-śakti, guṇas* of *prakṛti* and time, and is glanced upon by the Lord, transformed itself into another form, by the Lord’s desire to create *ahaṅkāra.

When the *tamas* portion of *mahat-tattva* becomes prominent, *ahaṅkāra* arises. This *maha-tattva*, whose form arises by the *jīva-śakti* (*aṁśa*), portions of *prakṛt*i in the form of the *guṇas,* and time, the impeller of creation, glanced upon (*dṛṣṭi*) by the Lord, transformed itself into another form, by the desire of the Lord to create *ahaṅkāra*. *Mahat-tattva* is the shelter (*ātmā*) of the universe being created.

|| 3.5.29 ||

mahat-tattvād vikurvāṇād

ahaṁ-tattvaṁ vyajāyata

kārya-kāraṇa-kartrātmā

bhūtendriya-mano-mayaḥ

vaikārikas taijasaś ca

tāmasaś cety ahaṁ tridhā

From transformation of *mahat-tattva* arose *ahaṅkāra*, which is the shelter of *adhibhūta, adhyātma* and *adhidaiva,* which transforms into gross elements, senses, mind and senses *devatās.* It is divided into *sattva, rajas* and *tamas.*

Because of transformation of *mahat-tattva*, *ahaṅkāra* arose. Its qualities are described. It is the shelter (*ātmā*) of effect (*adhibhūta),* cause (*adhyātma)* and doer (*adhidaiva),* since it transforms (*maya*) into gross elements, senses and mind. Mind also includes the sense *devatās.* The divisions of *ahaṅkāra* are explained: *sattva* (*vaikārikaḥ*), *rajas* (*taijasa*) and *tamas.*

|| 3.5.30 ||

ahaṁ-tattvād vikurvāṇān

mano vaikārikād abhūt

vaikārikāś ca ye devā

arthābhivyañjanaṁ yataḥ

From the transformation of *ahaṅkāra* in *sattva* arose the mind. The sense *devatās* also arose from *ahaṅkāra* in *sattva* and from the *devatās* of the senses, the sense objects become revealed.

Those who are *devatās* such as *dik-devatās*[226] arose from *ahaṇkaṛa* in *sattva* and from those *devatās* (*yataḥ*) the sense objects (*artha*) such as sound are revealed. .

|| 3.5.31 ||

taijasānīndriyāṇy eva

jñāna-karma-mayāni ca

From *ahaṅkāra* in *rajas* arose the knowledge and action senses.

[226] These *devatās* are the *adhidaiva* or *kārtṛ* mentioned in verse 29.

The senses are *taijasa*: they arise from *ahaṅkāra* in *rajas.* [227] Some one may object that the knowledge senses give knowledge so they are in *sattva*, not *rajas.* To counter this, the word *eva* is used, meaning that all the senses arise from *ahaṅkāra* in *rajas.*

|| 3.5.32 ||

tāmaso bhūta-sūkṣmādir

yataḥ khaṁ liṅgam ātmanaḥ

From *ahaṅkāra* in *tamas* arose the sense objects starting with sound, pervaded by the Lord, from which ether arose.

Ahaṅkāra in *tamas* is the cause (*ādi*) of the sense objects such as sound, from which arose ether (*kham*),[228] which is a form of the Supreme Lord *(ātmanaḥ*), since it reveals the Lord through sound describing his qualities. Or another meaning is "From sound, which is a form of the Lord (*atmanaḥ*) arose the form of ether. Being an effect of the Lord, sound is called *ātmā,* for the *śruti says tasmād vā etasmād ātmanaḥ ākāśaḥ sambhutaḥ:* the ether arose from the Lord, who pervades sound (*ātmanaḥ*). (*Taittirīya Upaniṣad* 2.1)

|| 3.5.33 ||

kāla-māyāṁśa-yogena

bhagavad-vīkṣitaṁ nabhaḥ

nabhaso 'nusṛtaṁ sparśaṁ

vikurvan nirmame 'nilam

The Lord glanced upon ether with a mixture of time and a portion of *māyā.* From ether arose touch, which, transforming itself, produced air.

Nabhas is the subject. From ether arose touch, and transforming itself produced air. In all these cases the *tan-mātṛa* gives rise to the gross element.

|| 3.5.34 ||

anilo 'pi vikurvāṇo

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[227] The senses are the *adhyātma* aspect or *kāraṇa.*
[228] The gross elements are the *adhibhūta* aspect or *kārya.*

nabhasoru-balānvitaḥ

sasarja rūpa-tanmātraṁ

jyotir lokasya locanam

Air, getting great strength from ether, transformed itself and became the *tan-mātra* of form. From form arose light, which illuminates the eyes of people.

Air, getting great strength with ether, became form. From form light arose, which reveals the eyes of people.

|| 3.5.35 ||

anilenānvitaṁ jyotir

vikurvat paravīkṣitam

ādhattāmbho rasa-mayaṁ

kāla-māyāṁśa-yogataḥ

Light, together with air, under the glance of the Lord, from a mixture of time and a portion of *māyā*, transformed and produced taste and water.

Light produced (*ādhatta*) water with the quality of taste.

|| 3.5.36 ||

jyotiṣāmbho ’nusaṁsṛṣṭaṁ

vikurvad brahma-vīkṣitam

mahīṁ gandha-guṇām ādhāt

kāla-māyāṁśa-yogataḥ

Water, mixing with light under the glance of the Lord and by the influence of time and a portion of *māyā,* transformed and produced fragrance and earth.

Water combined (*anusaṁsṛṣṭam*) with light.

|| 3.5.37 ||

bhūtānāṁ nabha-ādīnāṁ

yad yad bhavyāvarāvaram

teṣāṁ parānusaṁsargād

yathā saṅkhyaṁ guṇān viduḥ

O Vidura! One should know that the qualities of each element starting with ether increase successively as they progress towards the inferior, combining with the qualities of the superior elements.

O Vidura (*bhavya*)! Another version has *bhāvya*, which means the effects, elements such as ether. Among the respectively lower elements starting with ether and then air, the effects, from successive combination with the superior causes, one should know the qualities (*tan-mātras*) are repeatedly found (*yathā saṅkhyam*). Ether is the cause of air. It has two qualities sound and touch, being endowed with the previous cause (ether). Light has two causes—ether and air. Combined with those causes, it has three qualities—form, touch and sound. Similarly water has four qualities and earth has five qualities.

|| 3.5.38 ||

ete devāḥ kalā viṣṇoḥ

kāla-māyāṁśa-liṅginaḥ

nānātvāt sva-kriyānīśāḥ

procuḥ prāñjalayo vibhum

The *devatās* of the various elements, known as portions of Viṣṇu, and possessing power of transformation, emotional states and consciousness, were unable to perform their functions in creating the universe because they were not related with each other. With folded hands they began praising the Lord.

“*Mahat-tattva, ahaṅkāra* and other elements bound by their qualities, throw the *jīvas* to Svarga or hell and push them into repeated births. These causeless inflictors should be destroyed completely.”

One should not say so. Rather, the elements are causeless assistants and should be worshipped. This verse explains. *Jñāna* and *niskāma-karma*, the practices for liberation, cannot be accomplished without these elements. The practices for *prema,* such as hearing, chanting, remembering, servitude and friendship, are accomplished by these elements, imbued with the Lord's mercy. But actions which lead to hell, such as stealing another's wife or property, or violence to cows and *brāhmaṇas*, are also accomplished by these elements. They should not be condemned. Gaṅgā water is sweet and purifying for saintly people. Entering into grass and shrubs on its banks, into grains and wheat, into jackfruit, mangos, grapes and sugarcane, it is most nourishing and pleasurable for all men. But when Gaṅgā water enters a poisonous tree, it can directly kill humans. This is not the fault of Gaṅgā water, but depends on the bad quality of the receiver.

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |

kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

I cast those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons. BG 16.19

According to the *Gītā* statement, what is the fault of the devotees appointed by the Lord as *devatās* of the elements who are situated in these evil persons? They are actually advanced Vaiṣṇavas. This becomes evident in their prayers which follow. These presiding deities of elements such as *mahat-tattva* are called portions of Viṣṇu since they function for *māyā-śakti*. They are the forms of time or transformation, the form of *māyā* or emotions such as deliberation, joy or sorrow, and the form of consciousness (*aṁśa-liṅginaḥ*). Because of not having relationship with each other (*nānātvāt*), the elements are unable (*anīśāḥ*) to create the universe (*sva-kriyā*). They began praising the Lord. By the inconceivable will of the Lord, they suddenly possessed all senses and bodies to do this. This shows that they are completely dependent on the Lord's will.

|| 3.5.39 ||

devā ūcuḥ

namāma te deva padāravindaṁ

prapanna-tāpopaśamātapatram

yan-mūla-ketā yatayo 'ñjasoru-

saṁsāra-duḥkhaṁ bahir utkṣipanti

The *devatās* said: O Supreme Lord! We offer respects to your lotus feet which are the umbrella which relieves the suffering of those surrendered to you. The

devotees who take shelter of the soles of your feet quickly uproot the suffering of material life.

Ātapartam means umbrella. Those who take shelter *(ketā)* of the soles of your lotus feet, the devotees and not others, quickly throw far away at the root (*uru*) the suffering of material life. When one casts off to a great distance a leech attached to one's body with force, it does not come back. They throw it quickly, at the root, and at a great distance. Those who do not take shelter of the Lord's feet throw off material life with delay and not at the root, and again get attacked by material life. It should be understood that even if there were no devotees present at that the beginning of creation, by knowledge of the conclusion of all scriptures, these knowers of truth, knowers of past present and future, proclaimed this.

|| 3.5.40 ||

dhātar yad asmin bhava īśa jīvās

tāpa-trayeṇābhihatā na śarma

ātman labhante bhagavaṁs tavāṅghri-

cchāyāṁ sa-vidyām ata āśrayema

O maintainer! O Lord! Bhagavān! Since the *jīvas*, afflicted by the three miseries, do not attain peace within themselves in the material world, even with knowledge, we take shelter of the shade of your lotus feet.

The suffering of material life is rooted in ignorance and by knowledge it is alleviated. Can those who possess knowledge get freedom from suffering? This verse explains that *bhakti* alone is the process. Without worshiping your feet the *jīvas* do not get peace in this material word (*asmin bhave*) within the self (*atman*), even if they have knowledge (*sa-vidyām*). *Ātman* stands for *ātmani.* Or *ātman* can be a vocative case. Knowledge only exists in the shade of your lotus feet and nowhere else. Without *bhakti, jñāna* cannot reach its goal. Such persons are false *jñānīs.*

|| 3.5.41 ||

mārganti yat te mukha-padma-nīḍaiś

chandaḥ-suparṇair ṛṣayo vivikte

yasyāgha-marṣoda-sarid-varāyāḥ

padaṁ padaṁ tīrtha-padaḥ prapannāḥ

We have taken shelter of your lotus feet, a place of pilgrimage, which gives rise to the Gaṅgā, best of rivers and the destroyer of sin, and which sages seek in their minds by the following the bird of the Vedas situated in the nest of your lotus mouth.

Those who desire to see your lotus feet, by taking shelter of the two ladders of happiness constructed by your mercy to attain direct vision of your lotus feet, are intelligent. They are the real *jñānīs.* We have surrendered to your lotus feet, a place of pilgrimage, which the sages seek. By what means do they search? They search by the birds of the Vedas which are sitting in the nest of your lotus mouth. Homeless people looking for shelter at the base of some tree, wandering here and there, follow the flight of birds which enter their nest at night. Thus they attain the base of the tree which is the home of birds. Similarly sages worship you and attain you after understanding the conclusion of the Vedas which spring from your mouth and which are confirmed by you. This is one ladder. The second ladder is then described. We surrender to your feet which are the place of emanation (*padam*) of the best of rivers, the Gaṅgā (*varāyāḥ*), whose water destroys all sins. This means that by worshipping the Gaṅgā they attain your feet from which the Gaṅgā emanates.

|| 3.5.42 ||

yac chraddhayā śrutavatyā ca bhaktyā

sammṛjyamāne hṛdaye ’vadhāya

jñānena vairāgya-balena dhīrā

vrajema tat te ’ṅghri-saroja-pīṭham

We should take shelter of your lotus feet. Realizing those feet in a pure heart by *bhakti* heard with faith through the mouth of *guru*--by attaining realization of that sweetness which gives strong disgust with the material world--people become wise.

Among all these people, those who take shelter of the Lord with pure *bhakti* are the best. Realizing those feet in one’s heart purified by *bhakti* which contains the path taught from the mouth of *guru*, people become wise (*dhīrāḥ)* by that realization of sweet taste *(jñānena*), which gives distaste for all else (*vairāgya-balena*). If there is honey in the *arka* tree, why go to the mountain?[229] Thus there is no necessity of labor in searching out the Vedas, as was mentioned in the previous verse.

|| 3.5.43 ||

viśvasya janma-sthiti-saṁyamārthe

[229] *arke cet madhu vindeta kim artham parvataṁ vrajet iti nyāya*

kṛtāvatārasya padāmbujaṁ te

vrajema sarve śaraṇaṁ yad īśa

smṛtaṁ prayacchaty abhayaṁ sva-puṁsām

O Lord! We all take shelter of lotus feet of you who take forms as *avatāras* for creating, maintaining and destroying the universe. We take shelter of those feet which, remembered by devotees, give them fearlessness.

The *devatās* here recollect the mercy of the Lord to the devotees in order to show how easy this process of *bhakti* is.

|| 3.5.44 ||

yat sānubandhe ’sati deha-gehe

mamāham ity ūḍha-durāgrahāṇām

puṁsāṁ sudūraṁ vasato ’pi puryāṁ

bhajema tat te bhagavan padābjam

We worship your lotus feet which are hard to attain for men with strong attachment to body, house and accessories, thinking of me and mine, even though you dwell in their bodies.

Bhakti is hard to attain for unfortunately *jīvas.* The Lord lives in manifest and unmanifest forms in his cities (*puryām*) of Mathurā and Dvārakā. Or the Lord lives in the city of the body.

|| 3.5.45 ||

tān vai hy asad-vṛttibhir akṣibhir ye

parāhṛtāntar-manasaḥ pareśa

atho na paśyanty urugāya nūnaṁ

ye te padanyāsa-vilāsa-lakṣmyāḥ

O Supreme Lord! O most praiseworthy! Those whose inner minds are stolen far away by material senses do not see the devotees who have reached success by the wealth of remembering and glorifying your pastimes.

Why do these people not take to pure *bhakti* which is easy to attain by associating with the many devotees wandering about in this world? Those whose minds situated in their bodies are carried far off by senses engrossed in material enjoyment (*asad-vṛttibhiḥ*) and consequently (*athaḥ*), definitely (*nunam*), do not see the devotees. Why? It is because of their association with the senses. The devotees possess an abundance (*lakṣmyāḥ*) of your enchanting movements (*pada-nyāsa*). This means that they are fully satisfied with remembering and singing pleasing stories of your pastimes. Another version has l*akṣyāḥ* instead of *lakṣmyāḥ* and *pathaḥ* instead of *athaḥ.* The meaning is then "The materialists do not see the devotees who are on the path characterized by your playful pastimes." Another meaning is that they do not recognize the devotees who are mad with absorption in the Lord's pastimes, because of their offensive thinking.

|| 3.5.46 ||

pānena te deva kathā-sudhāyāḥ

pravṛddha-bhaktyā viśadāśayā ye

vairāgya-sāraṁ pratilabhya bodhaṁ

yathāñjasānvīyur akuṇṭha-dhiṣṇyam

O Lord! Those materialists who attain strength and realization of the Lord's sweetness by pure *bhakti,* increased through drinking the nectar of your pastimes, quickly attain Vaikuṇṭha.

Just as devotees are very happy from the beginning of practice, the *jñānīs* are full of misery from the beginning of practice. Two verses now speak of this difference between *bhakti* and *jñāna. Vairāgya-sāram* (essence of detachment) is the strength achieved beyond merging in Brahman. One achieves realization (*bodham*) from strong *bhakti.* Having attained realization of the sweetness of the Lord, one attains Vaikuṇṭha (*akuṇṭha-dhiṣṇyam*). This is according to Śrīdhara Svāmī.

|| 3.5.47 ||

tathāpare cātma-samādhi-yoga-

balena jitvā prakṛtiṁ baliṣṭhām

tvām eva dhīrāḥ puruṣaṁ viśanti

teṣāṁ śramaḥ syān na tu sevayā te

Others, desiring only liberation, conquer strong material energy by mental concentration and merge with the Lord. They become distressed in order to do this, whereas by *bhakti* there is no pain.

By the practice of *jñāna*, the process making the mind steady (*ātmā-samādhi*), or by *aṣṭāṅga-yoga*, they enter into you, the Supreme Lord. They attain *sāyujya.* But to do this they become exhausted by great effort. If they perform *bhakti,* they do not become fatigued.

śreyaḥ-sṛtiṁ bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣām asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. SB 10.14.4

pureha bhūman bahavo ’pi yoginas

tvad-arpitehā nija-karma-labdhayā

vibudhya bhaktyaiva kathopanītayā

prapedire ’ñjo ’cyuta te gatiṁ parām

O almighty Lord, in the past many *yogīs* in this world achieved the platform of devotional service by offering all their endeavors unto you and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about you, they came to understand you, O infallible one, and could easily surrender to you and achieve your supreme abode. SB 10.14.6

From this it is understood that without *bhakti* it is impossible to achieve *jñāna*, what to speak of liberation. Thus they suffer extremely. For them, only suffering and nothing else remains (*kleśalaḥ*). This is like beating on empty husk. By means of *bhakti* which is an *aṅga* of *jñāna,* they attain *sāyujya*, but in the stage of practice it is clear that there is great effort in searching out the method of concentrating the mind. In the state of perfection they accept merging into the Lord which is rejected by the devotees who attain *prema--* which is the cause of controlling you. That choice also is only suffering! According to the devotees, the *jñānīs* in liberation suffer. “But it should be

inferred that the devotees also become tired in serving the Lord." The verse says, "They do not become tired by serving." The proof is the experiencers of *bhakti.* There are no difficulties for men or women or for persons of any *āśrama.* But even in not having difficulties. there is some sort of pain, for by not attaining service the devotees suffer greatly. One should not think that by serving you, the devotee enters into you, for this contradicts the previous verse which states that the devotee attains you, the abode of no fatigue (*akuṇṭha-dhiṣṇyam*). This is the explanation, since *kuṇṭha* means weak. As well the word *anvīyuḥ*, "they attain" would be meaningless if one argues that the devotees merge into the Lord.

|| 3.5.48 ||

tat te vayaṁ loka-sisṛkṣayādya

tvayānusṛṣṭās tribhir ātmabhiḥ sma

sarve viyuktāḥ sva-vihāra-tantraṁ

na śaknumas tat pratihartave te

O original person! You, desiring to carry out creation of the universe, have created us with three natures. Because we are disunited we cannot offer to you the universe, your plaything.

Therefore (*tat*) we, your (*te*) servants, not attaining service, are suffering. They describe this situation of no service. We have been systematically created by you who desire to create the worlds, and have natures of *sattva, rajas* and *tamas*. Because of having contrasting natures, we are disunited (*viyuktāḥ*). Because of that, we cannot offer you the created universe which is your plaything.

|| 3.5.49 ||

yāvad baliṁ te 'ja harāma kāle

yathā vayaṁ cānnam adāma yatra

yathobhayeṣāṁ ta ime hi lokā

baliṁ haranto 'nnam adanty anūhāḥ

O birthless Lord! We should profusely offer you objects at the appropriate time. We should eat food. All the living beings should offer to you and us worthy objects and should eat food without conjecture.

“Please tell me how I can fulfill your desires.” O birthless Lord! At the appropriate time we should offer you complete (*yāvat*) articles of worship. Constructing a host of playthings in the form of the material world composed of men, *devatās* and various houses, we should offer it to you. Being functions of your *māyā-śakti*, we should eat food. This means that, ordered by the king, the householders, mothers and elders eat food to full satisfaction for subsistence. All these beings (*ime lokā*) such as *devatās* and animals, functions of your *jīva-śakti*, should offer objects to you and us (*ubhayeṣām*) since they are dependent on us and on your *māyā-śakti.* They should perform worship in the form of various sacrifices, *yoga* and *jñāna,* and eat food. They should enjoy the results of their respective *karmas.* Without conjecture such as “Will the Lord give results of *karma* or not?” they should receive their results. Give this to us. This is what we desire. The *śruti* says *tā enam abruvan āyatanaṁ naḥ prajñānīhi yasmin pratiṣṭhitā annam adāma*: they said to the Lord, “provide us an abode where we can eat food.” (*Aitareya Upaniṣad* 2.1)

|| 3.5.50 ||

tvaṁ naḥ surāṇām asi sānvayānāṁ

kūṭa-stha ādyaḥ puruṣaḥ purāṇaḥ

tvaṁ deva śaktyāṁ guṇa-karma-yonau

retas tv ajāyāṁ kavim ādadhe ’jaḥ

O Lord! For us *devatās*, who have some power of creation, you are without change, the original cause, the controller, without beginning. You alone bestow the mass of *jīvas*, full of consciousness, to unborn *māyā*, who is the womb of *guṇas* and *karma*

They explain the relationship of the Lord and the servant. *Anvaya* comes from the verb *anve* which means “to follow after.” *Anvaya* thus means cause. For us who are endowed with causal power (*sānvayānām),* you are without change (*kuṭasthaḥ*). You are the first person. Like *cintāmaṇi* stone you are the cause. You are the controller (*puruṣaḥ*). You are the ancient one (*purāṇaḥ*), without beginning. O Lord! You give your semen in the form of the mass of *jīvas* which are knowledge (*kavim*) to *māyā (śaktyā),* to the womb composed of *guṇas* like *sattva, karma* and *mahat-tattva.* You are to be served like a father by us and all the *jīvas.*

|| 3.5.51 ||

tato vayaṁ mat-pramukhā yad-arthe

babhūvimātman karavāma kiṁ te

tvaṁ naḥ sva-cakṣuḥ paridehi śaktyā

deva kriyārthe yad-anugrahāṇām

O supreme soul! Give us, headed by *mahat-tattva*, who have arisen for action the order of what to do. O Lord! Give to us, who need your mercy to act, your knowledge and power for carrying out your desired action!

O Lord (*atman*)! How are we, the elements headed by *mahat-tattva (mat-pramukhā)*, to carry out your creation? Please tell us. Give us your eyes along with power: give us your knowledge for creating the universe, and give us the power to do it. Only with your knowledge and power can we create. O lord (*deva*)! We, who need your mercy in order to create, desire that we should happily do service as instructed by you and nothing else. The presiding deities of the elements, because of their devotion, had bodies spontaneously constructed by the Lord. This prayer is for construction of other bodies. This is explained in the *Krama-sandarbha.*

Thus ends the commentary on Fifth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Fourth Description of the Universal Form

|| 3.6.1-2 ||

ṛṣir uvāca

iti tāsāṁ sva-śaktīnāṁ

satīnām asametya saḥ

prasupta-loka-tantrāṇāṁ

niśāmya gatim īśvaraḥ

kāla-sañjñāṁ tadā devīṁ

bibhrac chaktim urukramaḥ

trayoviṁśati tattvānāṁ

gaṇaṁ yugapad āviśat

Maitreya said: Seeing the sleeping state in creating the universe because the elements were unmixed, the Lord, first by his energy of cohesion, appearing through time, and then as *antaryāmī,* entered the twenty-three elements simultaneously.

The Sixth Chapter describes how, when the Paramātmā enters, the universal form appears along with the elements. The *adhibhūta, adhyātma* and *adhidaiva* aspects in his body are described.

The elements such as *mahat-tattva* are called the Lord's *śakti* (*sva-śaktīnām*) because they are the effect of his *māyā-śakti*. Seeing (*niśāmya*) the condition of activities for creation in a sleeping state, with a state of unmixed elements, the Lord, supporting this energy, *prakṛti*, whose identity becomes know by time (*kāla-saṁjñām*)—along with this *prakṛti*-- entered into it. "Entering while holding *prakṛti*" means that first he entered the elements by his energy causing cohesion, and then, after a thousand years, he entered the elements as Paramātmā. The twenty-three elements are *mahat-tattva, ahaṅkāra*, five *tan-mātras*, five gross elements, and eleven senses.

mūla-prakṛtir avikṛtir mahadādyāḥ prakṛti-vikṛtayaḥ sapta

ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ pūruṣaḥ

Mūla-prakṛti is unchanged. Transformations of *prakrṭi* are seven (*mahat-tattva, ahaṅkāra* and five *tan-mātras*), which further transform into sixteen (five gross elements and eleven senses). *Prakrṭi* remains separate and *puruṣa* do not transform. *Sāṅkhya-kārikā* by Īśvara-kṛṣṇa

Tat sṛṣṭvā tad evānuprāviśat

Having created the universe, the Lord entered it. *Taittiīrya Upaniṣad* 2.6

|| 3.6.3 ||

so 'nupraviṣṭo bhagavāṁś

ceṣṭārūpeṇa taṁ gaṇam

bhinnaṁ saṁyojayām āsa

suptaṁ karma prabodhayan

The Lord, entering by his *kriyā-śakti* and awakening the dormant *karmas* of the *jīvas*, combined the elements together.

Ceṣṭā-rūpena means by the *kriyā-śakti,* his energy of action. *Karma* refers to the actions of the *jīvas* or their fate.

|| 3.6.4 ||

prabuddha-karmā daivena

trayoviṁśatiko gaṇaḥ

prerito ’janayat svābhir

mātrābhir adhipūruṣam

The twenty-three elements, awakening to action by the *kriyā-śakti*, being stimulated by the Lord, produced the universal form by their portions.

Prabuddha-karmā means the elements were endowed with the *kriyā-śakti. Mātrābhiḥ* means “by parts.” *Adhipuruṣam* is the universal form.

|| 3.6.5 ||

pareṇa viśatā svasmin

mātrayā viśva-sṛg-gaṇaḥ

cukṣobhānyonyam āsādya

yasmin lokāś carācarāḥ

The elements for creating the universe, combined together by the Lord who had entered by his portion, formed a fetus in which all the planets and living entities exist.

This verse shows how the universal form was generated. The elements which comprise creation, combining together by the Supreme Lord who had entered into them by his portion (*mātrayā*) --assuming a condition where their main qualities manifested-- became transformed into a fetus.

|| 3.6.6 ||

hiraṇmayaḥ sa puruṣaḥ

sahasra-parivatsarān

āṇḍa-kośa uvāsāpsu

sarva-sattvopabṛṁhitaḥ

This golden universal form, containing all the resting *jīvas*, remained in the waters within the universe for a thousand years.

This golden form was the totality of the universe (*samaṣṭi-virāṭ*). He remained in the waters of the Garbodaka which were within the shell of the universe made of fourteen planetary systems. Or he remained in the universe which was in the Kāraṇa water. He was filled with the *jīvas* who were resting.

|| 3.6.7 ||

sa vai viśva-sṛjāṁ garbho

deva-karmātma-śaktimān

vibabhājātmanātmānam

ekadhā daśadhā tridhā

This fetus composed of the elements, endowed with *jīva-śakti, prāṇa-śakti* and *ātmā-śakti,* divided itself up into one, ten and three parts by its own powers.

In order to produce the organs such as mouth on this form, first the three *śaktis* are described. This fetus, the result of the combined elements (*viśva-sṛjām*), was endowed with *jīva, prāṇa* and *adhyātma śaktis* (*deva-karmātma-śaktimān*). He divided himself up by himself. There is one *jīva-śakti*, ten *prāṇa-śaktis* and three *ātma-śaktis.*

|| 3.6.8 ||

eṣa hy aśeṣa-sattvānām

ātmāṁśaḥ paramātmanaḥ

ādyo ’vatāro yatrāsau

bhūta-grāmo vibhāvyate

This form is the soul of unlimited beings. It is the *jīva* in relation to Paramātmā. It is seen as the original *avatāra.* Within this form all living beings appear.

For purifying the heart of the worshippers of Paramātmā, this form should first be worshipped. This form is the *ātmā* of unlimited beings, since the individual *ātmās* are parts of this form. This form is a *jīva* (*aṁśa*) belonging to Paramātmā (since *paramātmā* enters into it.) This form is the original *avatāra*, because the *yogīs* meditate on this form being one with its *antaryāmī,* Paramātmā. All creatures such as *devatās* and men (*bhūta-gramaḥ*) manifest within this form.

|| 3.6.9 ||

sādhyātmaḥ sādhidaivaś ca

sādhibhūta iti tridhā

virāṭ prāṇo daśa-vidha

ekadhā hṛdayena ca

The three *ātmā-śaktis* are the senses, sense *devatās* and gross organs along with sense objects. The universal form has ten *prāṇa-śaktis* and one *jīva-śakti* with unbroken consciousness.

The one, ten and three mentioned in verse 7 are described in reverse order in this verse. *Sādhyātmaḥ* means “along with the senses.” *Sādhidaiva* means “with the sense *devatās*.” *Sādhibhūtaḥ* means “with the foundations (gross sense organs) and the sense objects.” The ten *prāṇas* are *prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara, devadatta and dhanañjaya. Prāna* moves forward and is located in the nostrils. *Apāna* moves down and is located in the anus. *Samāna* causes assimilation of food and drink which are eaten and is located in the middle of the body. *Udāna* rises upwards and is located in the throat. *Vyana* moves everywhere and is located in the whole body. *Naga* causes expulsion. *Kūrma* causes eyes to open. *Kṛkara* causes hunger. *Devadatta* causes yawning. *Dhanañjaya* causes nourishment. The one refers to the *jīva* with unbroken consciousness (*hṛdayena*).

|| 3.6.10 ||

smaran viśva-sṛjām īśo

vijñāpitam adhokṣajaḥ

virājam atapat svena

tejasaiṣāṁ vivṛttaye

The Supreme Lord, *bhagavān*, remembering the prayers of the personified elements, decided to create this universal form by his *cit-śakti* so that the elements could perform their functions.

What was the purpose of the Lord in entering as the *antaryāmi* to manifest the three, ten and one *śaktis*? He remembered the prayers such as *yāvad baliṁ te ’ja harāme* (SB 3.5.49). By his *cit-śakti* (*svena tejasā*) he manifested (*atapat*) this universal form so that the elements could perform their functions. *Śruti* says *cakṣuṣaś cakṣur uta śrotrasya śrotram:* I am the power in the eye and the power in the ear. (*Kena Upaniṣad*) This means that the *karaṇa-śakti* (power of producing results) manifests in the effect.

|| 3.6.11 ||

atha tasyābhitaptasya

katidhāyatanāni ha

nirabhidyanta devānāṁ

tāni me gadataḥ śṛṇu

In this universal form which had appeared, places arose for the various *devatās.* Hear about these from me as I speak.

Various abodes for the *devatās* became differentiated in this form manifested (*abhitaptasya*) by the Lord. Hear from me (*me).*

|| 3.6.12 ||

tasyāgnir āsyaṁ nirbhinnaṁ

loka-pālo ’viśat padam

vācā svāṁśena vaktavyaṁ

yayāsau pratipadyate

When the mouth became differentiated, Agni, the presiding deity, entered that place along with the gross sense organ called voice, its portion, by which the universal form could utter words.

Agni entered the mouth, its abode (*padam*), which became differentiated in that fetus along with its portion, the voice, by which the universal form could utter words. In this and the following verses the object differentiated in the accusative case (in this verse mouth) refers to *adhiṣṭhāna*, the *adhibhūta* aspect, the gross location in which the subtle sense resides. Agni and others in the nominative case are the presiding deities, the *adhidaiva* aspect of the universal form. The voice in the instrumental case, in this case voice (*vacā*), *adhyātma* aspect, the sense organ. The sense object or action of the organ, also *adhibhūta*, is in the accusative or genitive case.[230] (In this verse it is speech).

|| 3.6.13 ||

nirbhinnaṁ tālu varuṇo

loka-pālo ’viśad dhareḥ

jihvayāṁśena ca rasaṁ

yayāsau pratipadyate

When the palate (*adhiṣṭhāna--adhibhūta*) of that form became differentiated, the presiding deity Varuṇa (*adhidaiva*) entered along with his portion the subtle sense organ tongue (*adhyātma*). By the tongue, that form could experience taste (sense object--*adhibhūta*).

The universal form is called the Lord (*hareḥ*) because the universal form is meditated on as the Lord.

|| 3.6.14 ||

nirbhinne aśvinau nāse

viṣṇor āviśatāṁ padam

ghrāṇenāṁśena gandhasya

pratipattir yato bhavet

[230] Sense objects or tan-mātras exist only for the five knowledge senses, and not for the action senses.

When the nostrils of the universal form (*adhibhūta*) became differentiated, the presiding deities Aśvinī-kumāras (*adhidaiva*) entered along with the portion the subtle sense organ the nose (*adhyātma*). By the nose smell (*adhibhūta*) appeared.

Yataḥ means from the nose.

|| 3.6.15 ||

nirbhinne akṣiṇī tvaṣṭā

loka-pālo ’viśad vibhoḥ

cakṣuṣāṁśena rūpāṇāṁ

pratipattir yato bhavet

When the gross eye balls of the universal form became differentiated, the presiding deity, the sun, entered along with his portion the subtle sense organ called the eye. From the eye, the sense object called form appeared.

Tvaṣṭā is the sun.

|| 3.6.16 ||

nirbhinnāny asya carmāṇi

loka-pālo ’nilo ’viśat

prāṇenāṁśena saṁsparśaṁ

yenāsau pratipadyate

When the gross skin (*adhibhūta*) of the universal form became differentiated, the presiding deity Vāyu (*adhidaiva*) along with his portion the subtle sense organ called skin (*adhyātma*) entered. By this sense organ of skin, the sense object of touch (*adhibhūta*) arose.

Prāṇena refers to the skin sense organ, which spread over the body like the *prāṇa.*

|| 3.6.17 ||

karṇāv asya vinirbhinnau

dhiṣṇyaṁ svaṁ viviśur diśaḥ

śrotreṇāṁśena śabdasya

siddhiṁ yena prapadyate

When the ears (*adhibhūta*) of the universal form became differentiated, the presiding deity of the directions (*adhidaiva*) along with their portion the subtle sense organ called the ears (*adhyātma*) entered. By the ears, knowledge of the sense object called sound (*adhibhūta*) appeared.

Siddham means knowledge.

|| 3.6.18 ||

tvacam asya vinirbhinnāṁ

viviśur dhiṣṇyam oṣadhīḥ

aṁśena romabhiḥ kaṇḍūṁ

yair asau pratipadyate

When the gross skin (*adhibhūta*) of the universal form appeared, the presiding deities the plants (*adhidaiva*), along with their portion subtle organ called body hair (*adhyātma*) entered. By these body hairs, relief from itching (*adhibhūta*, function) appears.

Oṣadhīh stands for *oṣadhyaḥ.* On the *adhiṣṭhāna* of skin, two subtle sense organs—skin, previously mentioned, and body hairs—appeared. The presiding deity of the skin sense organ is Vāyu, and the sense object is touch. The presiding deities of the hair sense organ are plants, and their function is relief from itching.

|| 3.6.19 ||

meḍhraṁ tasya vinirbhinnaṁ

sva-dhiṣṇyaṁ ka upāviśat

retasāṁśena yenāsāv

ānandaṁ pratipadyate

When the gross sex organ (*adhibhūta*) of the universal form became differentiated, the presiding deity Prajāpati along with its portion the subtle sense organ which emits semen entered and dwelled there. By this sense organ sexual bliss appeared.

Kaḥ means Prajāpati.[231] *Retasā* (by semen) means the sense organ which gives semen.

|| 3.6.20 ||

gudaṁ puṁso vinirbhinnaṁ

mitro lokeśa āviśat

pāyunāṁśena yenāsau

visargaṁ pratipadyate

When the gross anus of the universal form became differentiated, the presiding deity Mitra along with his portion the subtle sense organ of the anus entered. By the sense organ of the anus the excretory function appeared.

Visargam means elimination of stool and urine.

|| 3.6.21 ||

hastāv asya vinirbhinnāv

indraḥ svar-patir āviśat

vārtayāṁśena puruṣo

yayā vṛttiṁ prapadyate

When the two gross hands (*adhibhūta*) of the universal form manifested, the presiding deity Indra (*adhidaiva*) along with his portion, the sense organ

[231] This means Brahmā or any of his sons called Prajāpatis. But Brahmā is the presiding deity of intelligence according to verse 23. Thus, some take this deity to mean Dakṣa.

called the hands, which perform buying and selling (*adhyātma*), entered the universal form. By the hands means of livelihood (*adhibhūta*) appeared.

Vārtayā means the *śakti* of buying and selling, of receiving and giving. *Vārttā* means ability to make things. (This refers to the hands.) *Vṛttim* means livelihood.

|| 3.6.22 ||

pādāv asya vinirbhinnau

lokeśo viṣṇur āviśat

gatyā svāṁśena puruṣo

yayā prāpyaṁ prapadyate

When the gross feet (*adhibhūta*) of the universal form became differentiated, the presiding deity Viṣṇu (*adhidaiva*) along with his portion, the subtle organ called feet (*adhyātma*) which cause motion entered that form. By the sense organ of the feet, attaining a destination (*adhibhūta*) appeared.

|| 3.6.23 ||

buddhiṁ cāsya vinirbhinnāṁ

vāg-īśo dhiṣṇyam āviśat

bodhenāṁśena boddhavyam

pratipattir yato bhavet

When the section of heart for intelligence (*adhibhūta*) of the universal form became differentiated, the presiding deity Brahmā (*adhidaiva*) along with his portion the sense organ of intelligence (*adhyātma*) entered. By intelligence understanding (*adhibhūta)* appeared.

Buddhi in the verse means the place where intelligence resides, one part of the heart. *Vāg-īśaḥ* is Brahmā. *Bodhena* means “by intelligence.” This verse is not accepted by all.

|| 3.6.24 ||

hṛdayaṁ cāsya nirbhinnaṁ

candramā dhiṣṇyam āviśat

manasāṁśena yenāsau

vikriyāṁ pratipadyate

When the section of heart (*adhibhūta*) for mind became differentiated, also the presiding deity, the moon (*adhidaiva*), along with his portion the mind (*adhyātma*) entered. By the mind, mental actions (*adhibhūta*) appeared.

Vikriyām means actions of the mind such as determination.

|| 3.6.25 ||

ātmānaṁ cāsya nirbhinnam

abhimāno ’viśat padam

karmaṇāṁśena yenāsau

kartavyaṁ pratipadyate

When the abode of *ahaṅkāra* in the heart of the universal form became differentiated, the presiding deity Rudra along with his portion the *ahaṅkāra* entered. By this *ahaṅkāra*, identifying oneself became manifest.

Abhimānah means he by whom one develops a sense of “I”. This is the deity Rudra. *Karmanā* means “by the *ahaṅkāra*.” *Kartavyam* means “what one identifies with.”

|| 3.6.26 ||

sattvaṁ cāsya vinirbhinnaṁ

mahān dhiṣṇyam upāviśat

cittenāṁśena yenāsau

vijñānaṁ pratipadyate

When the location in the heart of *citta* became differentiated, the presiding deity Viṣṇu along with his portion *citta* entered that place. By *citta,* consciousness appeared.

Sattvam means the location of *citta* in one part of the heart.[232] *Mahān* means Viṣṇu. *Vijñānam* means consciousness.

|| 3.6.27 ||

śīrṣṇo ’sya dyaur dharā padbhyāṁ

khaṁ nābher udapadyata

guṇānāṁ vṛttayo yeṣu

pratīyante surādayaḥ

From the head of the universal form appeared Svarga, from his feet appeared the earth and from his navel area appeared the Bhuvar region. In these places one sees *devatās* and other beings who are transformations of the *guṇas.*

This verse describes the creation of the three worlds. *Vṛttayaḥ* means transformations**.**

|| 3.6.28 ||

ātyantikena sattvena

divaṁ devāḥ prapedire

dharāṁ rajaḥ-svabhāvena

paṇayo ye ca tān anu

By predominance of *sattva*, the *devatās* achieved Svarga. Mankind achieved the earth by *rajas* along with beings useful for supporting their life.

By excellent (*ātyantikena*) *sattva* the *devatās* attain Svarga. Men (*paṇayaḥ*), those who carry out transactions, attain the earth, along with those beings who are useful for supporting their lives such as cows.

|| 3.6.29 ||

tārtīyena svabhāvena

bhagavan-nābhim āśritāḥ

[232] *Citta* is a portion of *mahat-tattva* in the individual *jīva.*

ubhayor antaraṁ vyoma

ye rudra-pārṣadāṁ gaṇāḥ

By nature of *tamas,* those who are followers of Rudra attain Bhuvar-loka, the navel region of the universal form, between Svarga and earth.

Tārtiyena means "by the third *guṇa, tamas."* Those who are persons among the followers of Rudra take shelter of the navel of the universal form (*bhagavān-nābhim*). What is that? It is the space (*vyoma*) between the earth and the heavens. This means Bhuvar-loka.

|| 3.6.30 ||

mukhato 'vartata brahma

puruṣasya kurūdvaha

yas tūnmukhatvād varṇānāṁ

mukhyo 'bhūd brāhmaṇo guru

O best of the Kurus! From the mouth of the universal form the Vedas appeared. The *brāhmaṇas,* who are the chief among the castes and the *gurus* of the castes, because they favorable towards the Vedas, also appeared from the mouth of the universal form.

This describes the manifestation of the *varṇas.* The Vedas *(brahma*) appeared from the mouth of the universal form, called the *puruṣa* because of identity with the Lord by the worshipper. The *brāhmaṇas*, who, because of being favorable to the Vedas, became the chief of the castes, the *gurus* of the castes, also appeared from the mouth.

|| 3.6.31 ||

bāhubhyo 'vartata kṣatraṁ

kṣatriyas tad anuvrataḥ

yo jātas trāyate varṇān

pauruṣaḥ kaṇṭaka-kṣatāt

From the arms of the universal form appeared the function of protection and the brave *kṣatriyas* who act according to that principle, who protect the other *varṇas* from troublesome aggressors because of their protective nature.

Kṣatram means the ability to protect. Those who are inclined to this principle also appeared from the arms. They protect the *varṇas* from violence of thieves and others (*kaṇṭaka-kṣatāt*), because of having this protective nature (*pauruṣaḥ*).

|| 3.6.32 ||

viśo 'vartanta tasyorvor

loka-vṛttikarīr vibhoḥ

vaiśyas tad-udbhavo vārtāṁ

nṛṇāṁ yaḥ samavartayat

From the thighs of the universal form appeared occupations such as farming which give sustenance to the people and the *vaiśyas* who produced sustenance for all men.

From the thighs appeared businesses such as farming (*viśaḥ*), which provide maintenance for all people. The *vaiśyas* also appeared from the thighs, who supplied sustenance for humans by their behavior.

|| 3.6.33 ||

padbhyāṁ bhagavato jajñe

śuśrūṣā dharma-siddhaye

tasyāṁ jātaḥ purā śūdro

yad-vṛttyā tuṣyate hariḥ

From the feet of the universal form appeared the nature of service for accomplishing perfection fo *varṇāśrama* and the *śūdras.* By this service attitude, the Lord is pleased.

Service (*śuśrūsā*) for perfecting *varṇāśrama (dharma-siddhaye)* appeared from his feet. Without that service the system cannot function properly. Though service is the nature of *śūdras*, it applies to all *varṇas.* Thus it is stated here that this attitude is for the perfection of all *varṇas* and *āśramas.* The *śūdra* appeared from the feet with this

attitude (*tasyām*). This nature pleases the Lord. That indicates that the service attitude is praised in the Vedas.

|| 3.6.34 ||

ete varṇāḥ sva-dharmeṇa

yajanti sva-guruṁ harim

śraddhayātma-viśuddhy-arthaṁ

yaj-jātāḥ saha vṛttibhiḥ

All these *varṇas,* who appeared along with their occupations from the universal form, faithfully worship the Lord as their *guru* by performing their duties for the purpose of purification.

The *varṇas* appeared along with their occupations. Thus, in worshipping the Lord, one should not be worried about obtaining ones livelihood.

|| 3.6.35 ||

etat kṣattar bhagavato

daiva-karmātma-rūpiṇaḥ

kaḥ śraddadhyād upākartuṁ

yogamāyā-balodayam

O Vidura! Who can hope to describe fully this form which arose from *yoga-māya* and whose nature is time and *karma*?

This universal form has the nature of time (*daiva*) and *karma.* Actually these are subtle factors of *māyā* belonging to the Lord, but because they are energies of the Lord, they are identified with this form of the Lord. This form appears by the power *yoga-māyā.* Who could even desire (*śradddhyāt*) to describe completely (*upākartum*) this universe (*etat*)? Desiring to describe it is impossible, what to speak of actually describing it.

|| 3.6.36 ||

tathāpi kīrtayāmy aṅga

yathā-mati yathā-śrutam

kīrtiṁ hareḥ svāṁ sat-kartuṁ

giram anyābhidhāsatīm

O Vidura! I have thus described to you the glories of the Lord as I have heard from guru and according to my intelligence in order to purify myself of speaking other subjects.

I describe what I have heard from *guru* (*yathā-śrutam*), and according to how much I have understood (*yathā-matiḥ*) according to my intelligence. That means that he did not describe everything he heard. I do this to purify (*sat-kartum*) my words which have been contaminated (*asatīm*) by topics other than the Lord**.**

|| 3.6.37 ||

ekānta-lābhaṁ vacaso nu puṁsāṁ

suśloka-mauler guṇa-vādam āhuḥ

śruteś ca vidvadbhir upākṛtāyāṁ

kathā-sudhāyām upasamprayogam

O Vidura! It is said that describing the qualities of the Lord is the highest attainment for men's words. It is also said that the highest attainment of mankind is hearing the sweet topics of the Lord which are described by the learned.

Because the ocean of topics of the Lord cannot be crossed, no one can have complete knowledge of this. People can become successful by chanting and hearing about the Lord, with some amount of knowledge and thus attain the Lord. Describing anything else is a waste of words. And it is the highest attainment to closely offer (*upasamprayogam*) the ears (*śruteh*) to nectar topics of the Lord described (*upākrtāyām*) by the learned.

|| 3.6.38 ||

ātmano 'vasito vatsa

mahimā kavinādinā

saṁvatsara-sahasrānte

dhiyā yoga-vipakkayā

O Vidura! Even Brahmā did not comprehend the powers of the Lord for a thousand years by mature *yoga.*

Not even by intense knowledge can one gain complete knowledge of the Lord, since it is difficult even for Brahmā to understand the Lord. Can the powers of the Lord (*ātmanaḥ*) be known (*avasitaḥ*) by Lord Brahmā (*kavinā adinā*) after a thousand years? This is a statement of lamentation. Even after so long he cannot realize! Or *avasita* can be a negative of *vasita* (penetrated). The glories were not penetrated by Brahmā. Or there is another meaning. After a thousand years the Lord's glories were understood (*avasitaḥ*) as impossible to understand since they were inconceivable and infinite. He attained this realization of the Lord's glories. This was the knowledge he attained. *Śruti* says *yasyāmataṁ tasya mataṁ mataṁ yasya na veda sa*: the Lord is known to he who does not think the Lord is limited; he who thinks the Lord is limited does not know him. (*Kena Upaniṣad* 2.3)

|| 3.6.39 ||

ato bhagavato māyā

māyinām api mohinī

yat svayaṁ cātma-vartmātmā

na veda kim utāpare

Thus, the Lord's *māyā* bewilders all lower creatures, who are experts at enjoying *māyā.* Because the Lord himself does not know his own glories, what can be said of others?

"But one can see many persons who have seen the Lord, who can reveal it others." For this reason (*ataḥ*), the Lord's *māyā* bewilders those who have offered themselves completely to *māyā* (*māyinām*), becoming her students, and supposedly being able to give knowledge about her. *Māyā* certainly throws them constantly into the material realm. Because the Supreme Lord (*svayam ātmā*) does not know his own form (*ātma-vartma*), how can others then know him?

|| 3.6.40 ||

yato 'prāpya nyavartanta

vācaś ca manasā saha

ahaṁ cānya ime devās

tasmai bhagavate namaḥ

I offer respects to that Supreme Lord whom words, along with mind, the *devatās* such as Bṛhaspati, Rudra, and others, could not understand and gave up.

Establishing that the Lord cannot be completely understood Maitreya offers respects. The end of the Lord's glories cannot be reached (*aprāpya*). The power of speech of the universal form and all the individual *jīva* (*vācaḥ*) along with their minds retreated from the Lord. Or the words emanating from Brahmā's mouth, along with his mind, retreated. Rudra the presiding deity of *ahaṅkār*a (*aham*) and the *devatās* such as Bṛhaspati retreated from him. Why? They retreated because they could not completely comprehend the sweetness of his name, form and pastimes, and could find no end to them. Thus the Lord is *aprapya. Śruti* says *yato vāco nivarttante aprāpya manasā saha:* words, along with the mind, turn back from the Lord, who cannot be fully understood. (*Taittirīya Upaniṣad* 2.4.1), The intention of this verse is to show that it impossible to measure the Lord because of his infinity, and thus words and mind are both mentioned. Words and other senses cannot at all realize the Lord. But the same should not be said about knowing the Lord through the vision of *ātmā.* (Thus the Lord can be known to some extent when *ātmā* is employed.) *Vedaiś ca sarvair aham eva vedā*: I am to be known by the Vedas. (BG 15.15) There is no incongruity with *śruti*:

manasaivānudraṣṭavyam …..etad ameyaṁ dhruvam

That immeasurable, unchanging Lord should be understood by the mind. *Bṛhad-āraṇyaka Upaniṣad* 4.4.19-20

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ

The devotees always see that supreme form of Viṣṇu. *Ṛg Veda* 1.22.20

Thus ends the commentary on Sixth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

Vidura's Questions

|| 3.7.1 ||

śrī-śuka uvāca

evaṁ bruvāṇaṁ maitreyaṁ

dvaipāyana-suto budhaḥ

prīṇayann iva bhāratyā

viduraḥ pratyabhāṣata

Śukadeva said: Then intelligent Vidura, the son of Vyāsadeva, pleasing Maitreya with sweet words after he had finished his explanation, addressed Maitreya.

In the Seventh Chapter Vidura asks questions to resolve his doubts about the Lord and the *jīva* and other questions about *bhakti.* Maitreya had explained as follows:

sā vā etasya saṁdraṣṭuḥ

śaktiḥ sad-asad-ātmikā

māyā nāma mahā-bhāga

yayedaṁ nirmame vibhuḥ

kāla-vṛttyā tu māyāyāṁ

guṇa-mayyām adhokṣajaḥ

puruṣeṇātma-bhūtena

vīryam ādhatta vīryavān

O great soul! That energy, composed of cause and effect, belonging to the Lord who glances, is called *māyā.* By that energy the Lord creates the universe.

Bhagavān, lord of Mahā-vaikuṇṭha, in his *svāṁśa* expansion as the *puruṣa*, under the influence of time, offered the *jīvas* into *māyā* agitated by the *guṇas.* SB 3.2.25-26

“O *brāhmaṇa*! You have delivered me from the well of material life!” By such sweet words (*bhāratyā*) Vidura seemed to (*iva*) please Maitreya. Actually he could not please Maitreya with such words because Maitreya could easily understand the objections in Vidura’s mind to what he had said.

|| 3.7.2 ||

vidura uvāca

brahman kathaṁ bhagavataś

cin-mātrasyāvikāriṇaḥ

līlayā vāpi yujyeran

nirguṇasya guṇāḥ kriyāḥ

Vidura said: O *brāhmaṇa*! How is it possible that the Lord, who is spiritual, without change, and beyond the *guṇas,* becomes connected with actions and *guṇas*?

How can a spiritual entity have activities like creation of the universe with *guṇas* like *sattva, rajas* and *tamas*? Vidura has not used the words *cinmaya* or *cid-rūpa* but the word *cin-mātrasya*. This word limits the Lord to only spiritual substance, with no trace of matter. However, *māyā*, with material *guṇas,* was described in the verse quoted from chapter 5 as being a *śakti* of the Lord. Because the Lord cannot be separated from his *śakti*, the Lord must have material *guṇas.* How can that be possible that he has these *guṇas* if he is only exclusively spiritual, *cinmātra.* And if he has these *guṇas,* how can he be considered completely spiritual? This is one question.

Transformation is caused by time, and is a quality of the *guṇas.* Because the Lord is purely spiritual, if he is without change, how can he perform actions which indicate change? If he performs actions, how can he be spiritual? This is the second question. “It is impossible for him to have such *guṇas* and actions.” But they do appear if the Lord has independent pastimes. By using the phrase *līlayā vā* (does he really have such pastimes?) instead of simply *līlayā*, it is possible to avoid contradiction. If he actually has such pastimes, then it is impossible for him to avoid have *guṇas.*

Bhagavataḥ is a subject with modifying words such as *cinmatrasya* and *avikariṇaḥ*. *bhagavān eka āsedam agre*: only the Lord existed before the creation. (SB 3.5.23) Maitreya will also mention Bhagavān later with *seyaṁ bhagavato māyā.* (SB 3.7.9) If one describes the Lord as dealing with *māyā*, such a Bhagavān cannot be purely spiritual. He cannot be said to have *bhaga* (spiritual qualities), for in the *Viṣṇu Purāṇa* it is said that *bhagavān* means “having *bhagas* or qualities, which is non-material.”

jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ

bhagavac-chabda vācyāni vinā heyair guṇādibhir

The word *bhagavān* means to be endowed with unlimited knowledge, sense power, bodily strength, power of control, influence and beauty without inferior *guṇas.*

dehadehi-vibhāgo ’yaṁ neśvare vidyate kvacid

There is not separation of the Lord from his body at all.

Thus the word *bhaga* indicates that the six great qualities are purely spiritual, not a transformation of the material *guṇas* such as *sattva.* Such qualities of Bhagavān are his chief qualities (*svarūpa-lakṣaṇa*). Saying that these qualities of Bhagavān are secondary qualities (*taṭaṣṭha-lakṣaṇa*) because they are material is completely wrong. One may say that Indra possesses *māyā*, and that Indra becomes a bull by *māyā*’s power. This means that there is an appearance of a bull belonging to Indra created by himself. Similarly, in saying that the Lord has *māyā* (*seyaṁ bhagavato māyā*), the Lord becomes the universe by the use of *māyā.* This means that the Lord has a universal form made of *māyā*, but this is not the Lord.

|| 3.7.3 ||

krīḍāyām udyamo ’rbhasya

kāmaś cikrīḍiṣānyataḥ

svatas-tṛptasya ca kathaṁ

nivṛttasya sadānyataḥ

***Kāma* is the impetus for playing seen in children. The impetus for the Lord’s pastimes should be different. How can the desire for play in the Lord arise from *kāma*, since the Lord is self-satisfied? How can it arise otherwise, since nothing exists except the Lord?**

There cannot be any resolution in the contradiction when speaking of his pastimes. As well, the pastimes should not occur without some reason on the part of the Lord. An example is given. For children the inspiration for playing is *kāma.* This is the natural cause of inclination for playing. Or the desire to play arises by impetus of other children. Because the Supreme Lord is self-satisfied (*svatas-tṛptasya*), how can *kāma* be the cause? And since no one exists except the Lord (*anyataḥ nivṛttasya*), how does the desire to play arise by other influence?

|| 3.7.4 ||

asrākṣīd bhagavān viśvaṁ

guṇa-mayyātma-māyayā

tayā saṁsthāpayaty etad

bhūyaḥ pratyapidhāsyati

The Lord creates this universe by *māyā* composed of the three *guṇas*, and maintains it by *māyā* and destroys it by *māyā.*

One cannot hide the fact that the Lord does not have *guṇas* and actions. It is well known. *Pratyapidhāsyati* means that he withdraws or destroys the creation.

|| 3.7.5 ||

deśataḥ kālato yo ’sāv

avasthātaḥ svato ’nyataḥ

aviluptāvabodhātmā

sa yujyetājayā katham

How can the *jīva* who knowledge cannot be destroyed by place, time, condition, nature or other cause become associated with ignorance?

Another question arises. How can the *jīva* be bewildered by *māyā*? How can the *jīva* whose awareness cannot be destroyed by place and time become associated with ignorance (*ajayā*)? How does the *jīva* lose knowledge in the association of ignorance? The *jīva* becomes affected by place, just as a seed sown in barren earth does not grow. The *jīva* is influenced by time, just as lightning is affected by time. It is affected by conditions, just as memory is affected by conditions. It is influenced by its nature, such as sleep is. It is influenced by other objects just as a pot is affected by other objects. Because the *jīva* is a spiritual object, its knowledge should not become lost. How is the *jīva’s* knowledge destroyed by ignorance?

|| 3.7.6 ||

bhagavān eka evaiṣa

sarva-kṣetreṣv avasthitaḥ

amuṣya durbhagatvaṁ vā

kleśo vā karmabhiḥ kutaḥ

The Lord is situated in all bodies. Why does the *jīva* then suffer from ignorance and lose his sense of bliss?

The Lord is not like an irresponsible king, who assigns incapable rulers to his states, causing the innocent *jīvas* to suffer. The Lord is situated in all *jīvas* as the Paramātmā personally. He is not like a king who rules by his representative in his kingdom. He alone does this. This statement excludes the possibility of dividing the responsibilities among others. Though the Lord, protector of all beings, resides in all *jīvas* why does the *jīva* have misfortune or destruction of bliss (*durbhagatvam*), and suffering from ignorance (*karmabhiḥ*)?

|| 3.7.7 ||

etasmin me mano vidvan

khidyate 'jñāna-saṅkaṭe

tan naḥ parāṇuda vibho

kaśmalaṁ mānasaṁ mahat

O learned one! This mass of ignorance is afflicting my mind. O Supreme Lord! Destroy the great illusion in our minds.

My mind is afflicted by this stronghold (*saṇkaṭe)* of ignorance. Remove this illusion (*kaśmalam*). *Naḥ* stands for two people (Vidura and Maitreya) though it is in the plural.

|| 3.7.8 ||

śrī-śuka uvāca

sa itthaṁ coditaḥ kṣattrā

tattva-jijñāsunā muniḥ

pratyāha bhagavac-cittaḥ

smayann iva gata-smayaḥ

Śukadeva said: When Vidura, inquisitive about the absolute truth, asked Maitreya these questions, Maitreya, becoming absorbed in the Lord, answered as if astonished, though he was actually without astonishment.

Thinking of how to resolve these questions, Maitreya remembered the Lord (*bhagavac-cittaḥ*). Then he got the answer. Externally acting surprised, he seemed to say,“Oh these are difficult doubts to resolve!” However, he had actually resolved the doubts.

|| 3.7.9 ||

maitreya uvāca

seyaṁ bhagavato māyā

yan nayena virudhyate

īśvarasya vimuktasya

kārpaṇyam uta bandhanam

Maitreya said: This *māyā* which cannot be understood by logic, belonging to the Supreme Lord but not his *svarūpa*, is the cause of deprivation and ignorance for the *jīva* who has the possibility of realizing the form, knowledge and bliss of the Lord.

This is *māyā* which belongs to the Lord with inconceivable powers (*bhagavataḥ*), and which cannot be known by logic (*nayena*). This energy, being *acit* by nature, belongs to the Lord who is purely spiritual or *cit.* The *guṇas* such as *sattva* also belong to the Lord. But Bhagavān, in his *svarūpa*, is without these *guṇas*. Similarly the sun, though pure light, possesses clouds, darkness and snow, which are unfavorable to the light or fire.

yathaiva sūryāt prabhavanti vāraḥ

punaś ca tasmin praviśanti kāle

bhūtāni bhūmau sthira-jaṅgamāni

tathā harāv eva guṇa-pravāhaḥ

Just as water arises from the sun and enters the sun, and just as animals and plants arise from the earth and enter the earth, the world made of *guṇas* arises from the Lord and enters him. SB 4.31.15

yathā nabhasy abhra-tamaḥ-prakāśā

bhavanti bhūpā na bhavanty anukramāt

evaṁ pare brahmaṇi śaktayas tv amū

rajas tamaḥ sattvam iti pravāhaḥ

O King! Just as clouds, darkness and light appear and disappear in the sky in succession, the energies of *rajas, tamas* and *sattva* appear and disappear in the Supreme Lord. SB 4.31.17

taṁ kleśa-karma-paripāka-guṇa-pravāhair

avyāhatānubhavam īśvaram advitīyam

prāṇādibhiḥ sva-vibhavair upagūḍham anyo

manyeta sūryam iva megha-himoparāgaiḥ

But although the consciousness of the Lord, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by his own creations of *prāṇa* and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse. SB 10.84.33

These verses show that this is beyond logic. Thus, the action of creating the universe takes place by *māyā*, an energy of the Lord, whereas the Lord is without change in his *svarūpa.* Because of non-difference between the possessor of the *śakti* and the *śakti*, it can be said that the Lord creates the universe.

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ

sato 'bhivyañjakaḥ kālo brahma tat tritayaṁ tv aham

Prakṛti is the material cause, the *puruṣa* is the foundational cause. Time, the indirect cause, is agitator of *prakṛti.* I am all three. SB 11.24.19

Thus the doubt concerning the Lord has been resolved. The second line and the next verse resolve the doubt concerning the *jīva.* Though the *jīva* has the capacity (*īṣvarasya*) for realizing his form of knowledge and bliss, and thus can be called free of contamination (*vimuktasya*), he is in a condition of deprivation (*kārpaṇyam*) or *durbhagatvam*. Thus the *jīva* is in a state of bondage. This is because of *māyā,* which

here means *avidyā* or ignorance, a function of *māyā.* These two, ignorance and bondage are mentioned as the cause.

The meaning is this. You have asked how the *jīva* loses knowledge because of *māyā.* If it is true that there is actual destruction of knowledge by *māyā,* then *māyā,* the Lord's energy, should be punished by the Lord. But this is not the case. One may forget that one has a jewel locket hanging over one's chest, and lament that one has lost the jewel. Or perhaps it is like this: I get accused of theft by mistake, though it is not my fault and get punished by the state officials. Because of *jīva's* association with beginningless ignorance, the *jīva* forgets his knowledge and bliss, identifies with the body and the body's qualities, and thus becomes *durbhagatvam.* If he suffers, whose fault is that? Losing his powers by the association of ignorance, he wanders around, like a man with a bad wife. Because the *jīva* has possibility of some small amount of power he is called *īśvara* in the verse.

Others explain the verse as follows. Verse 5 refers to the Paramātmā, a form of pure consciousness, whose knowledge is unaffected by place and time. Why does he associate with ignorance? If this is the question, the answer is also found in this verse. This *māyā* is only the bewildering potency of the Lord. If it did not have the power to bewilder, there would be no question asked (since no one would be bewildered). This is because (*yat*) it is contrary by its behavior (*nītyā virudhayte*). The contrary conduct is explained. There is a mistake (*kārpaṇyam*) in thinking that the Paramātmā is bewildered, that he is a *jīva.* The one Paramātmā of pure consciousness cannot be bewildered by *māyā*, but the *jīva* always is. It is proper to say that Paramātmā is never bewildered. And who can be simultaneously bewildered and unbewildered by his own *māyā*? Whoever asks such questions or concludes this by extreme imagination is bewildered by *māyā.*

The *paramātmā* and *jīvātmā* are like the sun and the sun's ray, which have the same qualities, but are also different. One is conscious and the other is a conscious particle. This is the correct conclusion. Reflection and light rays arise from the sun and are particles similar to the sun, They are not distinguished from the sun and are also distinguished from the sun. Similarly though *māyā-śakti* and *jīva-śakti* arise from the Lord, and without beginning are not separate from the Lord, by *svarūpa* they are different from the Lord.

puṁso 'sti prakṛtir nityā praticchāyaiva bhāsvate

Prakṛti of the Lord is eternal, and shines as a reflection of the Lord. From a text of *Āyurveda*

Jīva-śakti is described in the *śruti*:

yathāgneḥ kṣudrā visphuliṅgā vyuccarantīty evam evātmanaḥ

Just as a small spark from the fire wanders about, the *jīva* also wanders. *Bṛhad-āraṇyaka Upaniṣad* 2.2.20

Gītā also says:

apareyam itastvanyāṁ prakṛtiṁ viddhi me parām.

jīvabhūtāṁ mahāvāho yayedaṁ dhāryyate jagad

This is my inferior energy. Understand my superior energy which is different from this inferior energy. It is the *jīvas*, by whom the inferior energy is employed for their enjoyment. BG 7.5

|| 3.7.10 ||

yad arthena vināmuṣya

puṁsa ātma-viparyayaḥ

pratīyata upadraṣṭuḥ

sva-śiraś chedanādikaḥ

Because of *māyā*, the jīva's loss of knowledge and bliss makes its appearance without cause or purpose. The loss is illusory, just the seer of a dream experiencing his head being cut off is illusory.

The *jīva* situated behind the Lord with beginningless aversion loses knowledge by beginningless ignorance which is also situated behind the Lord. There is no cause and no purpose for the *jīva* doing this. This is the nature of *tamas* that it eclipses the power of the *jīva,* who has only small power.

Because of *māyā,* the loss of knowledge and bliss (*ātma-viparyayaḥ*) of the *jīva* (*puṁsaḥ*) appears to be without cause or goal *(arthena*). Medinī says that *artha* means object of the senses, wealth, cause, thing, meaning of a word, prevention and goal. An example is given. The seer of a dream (*draṣṭuḥ*), near himself (*upa*), sees his head is cut off. Though his head is intact, in the dream state he experiences that his head is gone. Though the *jīva* does not actually have a destruction of knowledge and bliss, in a state of ignorance he perceives this destruction. The brilliant luster of gold and silver is not lost by darkness, but is only covered. Just as a very brilliant ruby destroys even darkness, the life of the devotee destroys even ignorance.

From the second explanation of the previous verse, it is incorrect to think that there is bondage of ignorance for the Supreme Lord, Paramātmā*,* full of eternity, knowledge and bliss, who is omniscient and all-pervading. The idea that Paramātmā by ignorance becomes *jīvātmā* and by the disappearance of ignorance becomes Paramātm*ā* is false. But even the bondage by ignorance of the *jīva*, who is the *taṭastha-śakti* of the Lord, a particle of consciousness, having consciousness like the Lord but being different since he is a particle with incomplete knowledge, is unreal. This verse then describes the nature of the bondage, the same as explained above. *Puṁsaḥ* refers to the *jīva,* not to the Paramātmā who is the witness of all j*īvas*.

|| 3.7.11 ||

yathā jale candramasaḥ

kampādis tat-kṛto guṇaḥ

dṛśyate ’sann api draṣṭur

ātmano ’nātmano guṇaḥ

The qualities belonging to the subtle body do not belong to the *ātmā* but appear to be so, just as the trembling quality in the water imposed on the reflection of the moon is not trembling of the moon, though it appears to be so.

“The knowledge and bliss of the j*īva* may be covered, but how does the *jīva* obtain qualities such as attachment, hatred, lamentation, illusion and lust?”

The qualities such as lamentation and illusion belong to the *antaḥkaraṇa (anātmanaḥ*). They do not belong (*asan*) to the *jīva* (*ātmanaḥ*), the seer, though they appear to be so. The appearance takes place by imposition of the subtle body. An example is given to show how imposition of illusion takes place. The trembling imposed on the moon’s image in the water appears to be trembling of the moon, though actually the moon is not trembling but the water. The moon seen in the water is not the moon, but the moons rays of light only. Further more, when the rays of the moon or sun produce clear images in the water like trees, walls or stones which are clear, they are called reflections.

Also, the moon is perceived by person living on the moon to have a face, nose, hands and feet, ornaments, vehicle and associates. This example may be compared to perception of Bhagavān. He spread out rays from his *svarūpa,* and is realized by those situated somewhat close to have some specific qualities, and is realized by those situated far off to have no specific qualities. This is an example of seeing the Lord as

Paramātmā and Brahman. The abundant rays extending externally in the form of a circle around the moon are like the mass of *jīvas.*

The rays are then perceived as a reflection on the water. The mass of *jīvas* is only perceived as a reflection, though they are not actually a reflection. Because of the perception of real rays in the water, that reflection imposed on the water takes up the qualities of the water such as quivering. Just as the reflection of the rays of the moon take on quivering which is a quality of the water, the *jīvas* takes on lamentation and illusion which are qualities of the *antaḥ-karaṇa* because of that imposition. The individual rays emanating all around may be compared to the individual *jīvas.*

|| 3.7.12 ||

sa vai nivṛtti-dharmeṇa

vāsudevānukampayā

bhagavad-bhakti-yogena

tirodhatte śanair iha

This ignorance gradually disappears by *bhakti-miśra-jñāna* arising from destruction of impressions in the subtle body, and by *bhakti* arising from the mercy of the Lord, coming through devotees.

How can the *jīva* be delivered? By *bhakti* generated from destroying the qualities in the *antaḥ-karaṇa* (*nivṛtti-dharmena*), which means by *bhakti-miśra-jñāna*, and then by *bhakti* arising from mercy of the Lord through his devotees, the ignorance disappears. Thus the meaning is that destruction of ignorance takes place by either *jñāna* or *bhakti.* This takes place gradually (*śanaiḥ*), according to *sādhana,* with various degrees of *anartha-nivṛtti.*

|| 3.7.13 ||

yadendriyoparāmo ’tha

draṣṭrātmani pare harau

vilīyante tadā kleśāḥ

saṁsuptasyeva kṛtsnaśaḥ

When the senses become fixed on the attractive Lord, who is beyond material influence and who glances upon his devotee with mercy, the sufferings

disappear completely, like the complete disappearance of suffering in deep sleep.

When is *anartha-nivṛtti* complete? According to *jñāna* this takes place when the senses and the functions of the mind are destroyed (*uparāmaḥ*). This is indicated by the example of removal of active senses during deep sleep. When the *jīva* (*draṣṭṛ*) realizes the Paramātmā (*ātmani*), Brahman (*pare*), Bhagavān (*harau*) by *bhakti* arising as an *aṅga* of *jñāna,* the suffering stops. An example is given of the complete destruction of suffering. For one who has achieved deep sleep, sufferings such loss of wealth or sons disappear.

Another meaning of the verse is now given. According to *bhakti*, when the senses such as eye and ear become fixed (*uparāmaḥ*) in the Lord (*harau*--attractor), who is attractive with beauty and other qualities, when the eye, ear, nose, skin, tongue and mind become completely absorbed in the beauty, voice, fragrance, softness of body, sweetness and cleverness of the Lord, and no longer desire to experience material form, sound, smell, touch, taste, and thoughts, suffering is destroyed. How is this Lord (*harau*) described? He is, by his *svarūpa*, the witness of the devotee (*draṣṭṛ ātmani*), who glances upon his devotee with mercy. He is the Supreme Lord (*pare*), or beyond *prakṛti.* An example of complete absence of suffering is given. It is like a person whose sleep is not broken by dreams (*saṁsuptasya*). The sufferings of seeing one's head cut off in a dream are all destroyed.

|| 3.7.14 ||

aśeṣa-saṅkleśa-śamaṁ vidhatte

guṇānuvāda-śravaṇaṁ murāreḥ

kiṁ vā punas tac-caraṇāravinda-

parāga-sevā-ratir ātma-labdhā

Hearing and speaking about the qualities of the Lord in *sādhana-bhakti* produces destruction of unlimited suffering. How much more can be attained by great attraction for serving the pollen of the lotus feet of the Lord, appearing by its self-revealing nature, during the state of *bhāva-bhakti*!

Between *jñāna* and *bhakti,* which is better form producing destruction of ignorance? *Bhakti* is better. How much can be said (*kiṁ vā*) about great attachment (*ratiḥ*) to serving the lotus feet of the Lord, attained on its own accord or in itself (*ātma-labdhā*). This indicates that *rati* (*bhāva*) is self-revealing, and is not produced. *Sādhana-bhakti* destroys ignorance. How much more results its goal, *rati* or *bhāva* will produce! The chief result of *rati* is not destruction of ignorance, but rather bringing the Lord under control. That is indicated in this verse.

|| 3.7.15 ||

vidura uvāca

sañchinnaḥ saṁśayo mahyaṁ

tava sūktāsinā vibho

ubhayatrāpi bhagavan

mano me sampradhāvati

Vidura said: O Lord! All of my doubts have been cut by the sword of your skillful speech. My mind completely understands both the independent Lord and the dependent *jīva.*

By your skillfully words (*su ukta*) which are like a sword (*asinā*) to give enlightenment to me (*mahyam*), my doubts have been completely cut. My mind enters completely (*sampradhāvati*) into both the Lord and the *jīva.*

|| 3.7.16 ||

sādhv etad vyāhṛtaṁ vidvann

ātma-māyāyanaṁ hareḥ

ābhāty apārthaṁ nirmūlaṁ

viśva-mūlaṁ na yad bahiḥ

O learned Maitreya! You have accurately explained how the external energy, whose actions which are without purpose and without cause, is under the shelter of the Supreme Lord, and you have explained how the *jīva's* bondage, which is without purpose and without cause, is under the shelter of the Lord's *māyā*. Except for that *māyā,* there is no cause for the universe.

"What did you think of my explanation?" This verse answers. O *brāhmaṇa*! You explained it accurately *(sādhu*). What? You explained that the external energy (*ātmā-māyā*) is under the shelter of the Supreme Lord. Though the Lord is without *guṇas*, he possesses these *guṇas* through possessing *māyā.* By these *guṇas* the doership for material creation manifests (*ābhāti*). Because the Lord is self-satisfied, this act is said to be without goal (*apārtham*). It has no cause (*nirmūlam*) because there is no other instigator. This is inconceivable. You have explained this concerning the Lord.

The bondage of the *jīva* by ignorance, and the resulting misfortune of losing knowledge (*ātma-māyāyanam*), is under the shelter of *māyā*. This also is without goal and without cause. Thus you have explained the facts concerning the *jīva.* This is the esoteric meaning of Vidura's words. There is no cause of the universe other than *māyā (yad bahiḥ).* This means that the existence of the Lord does not depend upon being the creator of the universe and having *guṇas* and material action.

|| 3.7.17 ||

yaś ca mūḍhatamo loke

yaś ca buddheḥ paraṁ gataḥ

tāv ubhau sukham edhete

kliśyaty antarito janaḥ

He who is the most foolish in this world and he who has attained the Lord beyond matter increases happiness, whereas others just suffer.

Until now I have been drowning in the sorrow of doubt because of ignorance. This is expressed in this verse. One person who is the most foolish, like an animal (*mūḍatamaḥ*), whose intelligence is engaged in enjoying material objects (and ignoring the suffering), and another person who has achieved the Supreme Lord who is beyond (*param*) matter (*buddheḥ*)—these two persons increase happiness by deriving bliss from either material objects or the Lord, without suffering. He who desires to reject the material world by examining the suffering cannot accomplish this without attaining *bhakti.* He who is between these two (*antaritaḥ*) suffers in the ocean of doubt by not having either type of bliss.

|| 3.7.18 ||

arthābhāvaṁ viniścitya

pratītasyāpi nātmanaḥ

tāṁ cāpi yuṣmac-caraṇa-

sevayāhaṁ parāṇude

Convinced that the *jīva* does not actually suffer loss of knowledge, but not yet realizing it directly, I will destroy this lack of this realization by service to your lotus feet.

At this very moment my suffering has come to an end. I have become convinced by the conclusions coming from your mouth that the soul has no actual misfortune (*arthābhāvam*). Though not perceiving this fact (*na partītasya api*), I will destroy (*parānude*) my lack of perception (*tām*) by service to your lotus feet.

|| 3.7.19 ||

yat-sevayā bhagavataḥ

kūṭa-sthasya madhu-dviṣaḥ

rati-rāso bhavet tīvraḥ

pādayor vyasanārdanaḥ

By service to the devotees, intense *rasa* of *bhāva-bhakti* to the Lord who is fixed in one form and destroys obstacles for the devotee appears, and destruction of material suffering then takes place.

What is impossible by serving the devotee? *Kutāstha* means “fixed in one form over all time” according to the *Amara-koṣa.* By service to devotees), the *rāsa* of *rati* or *bhāva-bhakti* (composed of *vibhāva, anubhāva, sthāyi-bhava, sāttvika-bhāva* and *vyabhicāri-bhāvas*) with varieties such as *śānta* and *dāsya* arises for Bhagavān, who is fixed as Bhagavān over all time (*kūṭa-sthasya*), who destroys material life of the devotee just as he destroyed the Madhu demon (*madhu-dviṣaḥ). Bhāva-bhakti* is called *tivraḥ* or sharp because by its sweetness it suppresses all other material or spiritual sweetness. It impels one to become unaware of all else.

|| 3.7.20 ||

durāpā hy alpa-tapasaḥ

sevā vaikuṇṭha-vartmasu

yatropagīyate nityaṁ

deva-devo janārdanaḥ

Service to the devotees, those on the path to Vaikuṇṭha, who are constantly singing about the Supreme Lord, is rarely achieved for those who perform little austerity.

Service to the great devotees is very rare. Though the verse says that those will little austerity rarely attain devotees, this is only a conventional expression. Service to devotees is attained only by mercy of devotees. It is not attained as a result of

austerity. “Those on the path to Vaikuṇṭha” means those who are constantly engaged in *sādhana-bhakti* or *sādhya* (*prema-bhakti*).

|| 3.7.21 ||

sṛṣṭvāgre mahad-ādīni

sa-vikārāṇy anukramāt

tebhyo virājam uddhṛtya

tam anu prāviśad vibhuḥ

Having first created *mahat-tattva* and other elements successively and constructing the universal form from them, the Lord then entered that form.

Out of joy of achieving satisfaction, Vidura repeats what Maitreya said in order to ask details of the pastimes just heard.

|| 3.7.22 ||

yam āhur ādyaṁ puruṣaṁ

sahasrāṅghry-ūru-bāhukam

yatra viśva ime lokāḥ

sa-vikāśaṁ ta āsate

That Lord is called the first *puruṣa*, with a thousand feet, thighs and arms, in which all the planets exist with their extensions.

This is a description of Kāraṇodakaśāyī. All (*viśve*) the planets exist in him, since all the universes reside in his hair holes.

|| 3.7.23 ||

yasmin daśa-vidhaḥ prāṇaḥ

sendriyārthendriyas tri-vṛt

tvayerito yato varṇās

tad-vibhūtīr vadasva naḥ

In the universal form you described ten life airs, of three kinds, along with sense objects and senses, and from that form the four *varṇas* arose*.* Please speak about the *vibhūtis* of the Supreme Lord.

In that universal form you described the ten *prāṇas* along with the sense objects and the senses. *Trivṛt* refers to *saha (*strength of mind*), oja* (strength of senses) and *bala (*strength of body*).* From that form the *varṇas* such as *brāhmaṇas* arose*. Vibhūtīḥ* refers to person such as Prajāpati.

|| 3.7.24||

yatra putraiś ca pautraiś ca

naptṛbhiḥ saha gotrajaiḥ

prajā vicitrākṛtaya

āsan yābhir idaṁ tatam

Amongst those *vibhūtis* were the offspring, taking various forms along with their sons, grandsons, grandsons on the daughter's side and families, by which the whole universe became populated.

Yatra means "among the *vibhūtis." Naptṛbhiḥ* means "with daughters."

|| 3.7.25||

prajāpatīnāṁ sa patiś

cakÿpe kān prajāpatīn

sargāṁś caivānusargāṁś ca

manūn manvantarādhipān

Please describe all that Brahmā created: Prajāpatis, the various types of creation and sub-creations, and the Manus, who are lords of the Manvantara periods.

Having a similar mind to Parīkṣit, Vidura asks questions on the same subjects as Parīkṣit until the end of the chapter. *Prajāpatīnām patiḥ* is Brahmā. There are ten divisions of creation (*sargān*). *Anusargān* means subdivisions of those divisions.

|| 3.7.26||

upary adhaś ca ye lokā

bhūmer mitrātmajāsate

teṣāṁ saṁsthāṁ pramāṇaṁ ca

bhūr-lokasya ca varṇaya

O Maitreya! Please describe the planets above and below the earth, their appearance, dimensions, and also describe the earth.

Mitrātmaja is the son of Mitrā, Maitreya. *Saṁsthām* means appearance.

|| 3.7.27 ||

tiryaṅ-mānuṣa-devānāṁ

sarīsṛpa-patattriṇām

vada naḥ sarga-saṁvyūhaṁ

gārbha-sveda-dvijodbhidām

Please describe the *devatās*, humans, animals, reptiles, birds and creatures born from wombs, perspiration, eggs and seeds, and the distribution of these creatures.

Saṁvyūham means distribution. *Gārbha-ja* means born from wombs, such as humans. Those born from perspiration are worms and stinging insects etc. Those born from eggs (*dvi-ja*) are birds. Those that germinate (*udbhidām*) are trees and shrubs.

|| 3.7.28 ||

guṇāvatārair viśvasya

sarga-sthity-apyayāśrayam

sṛjataḥ śrīnivāsasya

vyācakṣvodāra-vikramam

Please describe the exploits of the lord of Lakṣmī, who has created the authorities for creation, maintenance and destruction of the universe through the *guṇāvatāras.*

Viṣṇu has created the sanction for creation, maintenance and destruction.

|| 3.7.29 ||

varṇāśrama-vibhāgāṁś ca

rūpa-śīla-svabhāvataḥ

ṛṣīṇāṁ janma-karmāṇi

vedasya ca vikarṣaṇam

Please describe the divisions of *varṇa* and *āśrama* according to features, behavior, and nature, as well as the birth and activities of the sages and the divisions of the Vedas.

Rūpa means their features, *śīla* mans conduct and *svabhāva* means qualities like sense control and mind control.

|| 3.7.30 ||

yajñasya ca vitānāni

yogasya ca pathaḥ prabho

naiṣkarmyasya ca sāṅkhyasya

tantraṁ vā bhagavat-smṛtam

O master! Please give a detailed description of sacrifice, and the path of *yoga, jñāna,* and *sāṅkhya* as well as *Nārada-pañcarātra.*

Vitānāni means “detailed descriptions.” *Yoga* refers to *aṣṭāṅga-yoga*. *Naiṣkarmyasya* refers to the path of *jñāna,* which is the method of destroying *karma.* Describe the paths of *yoga, jñāna* and *sāṅkhya* and (*vā*) *Nārada-pañcarātra* (*bhagavat-smṛtam tantram*-- the *tantra* taught by the Lord).

|| 3.7.31 ||

pāṣaṇḍa-patha-vaiṣamyaṁ

pratiloma-niveśanam

jīvasya gatayo yāś ca

yāvatīr guṇa-karmajāḥ

Please describe the trouble caused by the path of the *pāṣaṇḍas*, the situation of *pratiloma* progeny, and the destinations of the *jīvas* according to qualities and actions.

Pāṣaṇḍa-patha-vaiṣamyam means the disturbance caused by path of the *pāsaṇḍas. Pratiloma* refers to products of mixed caste where the mother's caste is higher than the father's, such as the *sūtas* (*brāhmaṇa* mother, *kṣatriya* father).

|| 3.7.32 ||

dharmārtha-kāma-mokṣāṇāṁ

nimittāny avirodhataḥ

vārtāyā daṇḍa-nīteś ca

śrutasya ca vidhiṁ pṛthak

Please describe the methods of *dharma, artha, kāma* and *mokṣa* which do not conflict with each other, and the rules in the scriptures for professions, in *artha-śāstra* and in the Vedas.

Describe the processes (*nimittāni*), which are mutually not conflicting (*avirdhataḥ*). Please describe the rules for professions like merchants according to the scriptures for professions, the rules for punishment according to *artha-śāstra* and the rules according to Vedic scriptures.

|| 3.7.33 ||

śrāddhasya ca vidhiṁ brahman

pitṝṇāṁ sargam eva ca

graha-nakṣatra-tārāṇāṁ

kālāvayava-saṁsthitim

O *brāhmaṇa*! Describe the rules for death rites, the creation of the Pitṛs, and the positions of the planets, constellations and stars in divisions of time.

Kālāvayava-saṁsthitim means the position of the planets, constellations and stars according to days, nights, months and years.

|| 3.7.34||

dānasya tapaso vāpi

yac ceṣṭā-pūrtayoḥ phalam

pravāsa-sthasya yo dharmo

yaś ca puṁsa utāpadi

Please describe the results of charity, austerity, *agniṣṭoma* sacrifice, community services, and the authorized actions prescribed for a man in distress while traveling.

|| 3.7.35 ||

yena vā bhagavāṁs tuṣyed

dharma-yonir janārdanaḥ

samprasīdati vā yeṣām

etad ākhyāhi me 'nagha

O sinless one! Please tell by what acts the Lord, the cause of *dharma*, who gives to his *sa-kāma* devotees what they want, is satisfied, and please describe the *sādhana* for pleasing the Lord who gives *prema*?

Vidura has already said:

parāvareṣāṁ bhagavan vratāni

śrutāni me vyāsa-mukhād abhīkṣṇam

atṛpnuma kṣulla-sukhāvahānāṁ

teṣām ṛte kṛṣṇa-kathāmṛtaughāt

O my lord! I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa. SB 3.5.10

He has already understood these things from Vyāsa. However, now he wants to hear again from the mouth of Maitreya the necessary knowledge in order to become detached. Having completed those questions, now he asks what he really wants to know. *Vā* here means “but.” But, Janārdana, he who bestows things to his sa*-kāma-bhaktas,* is the cause of all *dharmas.* Or Janārdana can mean “he who gives suffering to his pure devotees by the pain of increased *prema.*” What is the method for pleasing this Lord? Please describe the type of qualification of such devotees.

|| 3.7.36 ||

anuvratānāṁ śiṣyāṇāṁ

putrāṇāṁ ca dvijottama

anāpṛṣṭam api brūyur

guravo dīna-vatsalāḥ

O best of the *brāhmaṇas*! Though not asked, the *gurus* who are concerned from the suffering teach what is necessary to their obedient students and sons.

I do not know the most valuable thing to ask for. You should speak about it by your mercy! The genitive case (*anuvratānāṁ śisyānām*) is used to represent the dative case.

|| 3.7.37 ||

tattvānāṁ bhagavaṁs teṣāṁ

katidhā pratisaṅkramaḥ

tatremaṁ ka upāsīran

ka u svid anuśerate

How many types of destruction are there for the various elements? Who remains serving the Lord during destruction, and who goes to sleep?

Having asked about *sādhana-bhakti*, since *sādhya-bhakti* is eternal, to dispose of any erroneous conceptions about this fact, Vidura now asks about destruction of the material world. *Pratisaṁkramaḥ* refers to destruction. At the time of this destruction, who serves the Supreme Lord while he is sleeping, just as one serves the king by waving a *cāmara*? Who sleeps? This is the meaning Śrīdhara Svāmī gives to this verse. This implies that the *bhakti* of the associates of the Lord and the Lord's planet are eternal. It is said in the *Kāśi-khaṇḍa: na cyavante hi mad-bhaktā mahatyāṁ pralayāpadi*: my devotees are not destroyed at the time of the final destruction of the universe.

|| 3.7.38 ||

puruṣasya ca saṁsthānaṁ

svarūpaṁ vā parasya ca

jñānaṁ ca naigamaṁ yat tad

guru-śiṣya-prayojanam

Please describe knowledge concerning the Lord's form and *jīva's* position, and the knowledge of the Upaniṣads which is necessary for the student to learn from the *guru.*

What is the position of the worshipper, the *jīva* (*puruṣasya*), what is his absolute (*sam*) condition or nature (*sthānam*)? And what is the *svarūpa* of the Supreme Lord, the object of worship (*parasya*)? What is the knowledge mentioned in the Vedas which is necessary for me as disciple to know, from the *guru*? The meaning is that from the *guru* I should learn about *bhakti.*

|| 3.7.39 ||

nimittāni ca tasyeha

proktāny anagha sūribhiḥ

svato jñānaṁ kutaḥ puṁsāṁ

bhaktir vairāgyam eva vā

O sinless Maitreya! Tell me about the causes of this knowledge as described by the devotees. Can a person attain knowledge*, bhakti* or renunciation on his own?

The cause for knowledge (*nimittāni*) is the association of the devotees. Describe this cause which is told by the offenseless, knowledgeable devotees (*sūribhiḥ*). This verse indicates that without *guru*, knowledge is impossible.

|| 3.7.40 ||

etān me pṛcchataḥ praśnān

hareḥ karma-vivitsayā

brūhi me ’jñasya mitratvād

ajayā naṣṭa-cakṣuṣaḥ

Since I am ignorant, having lost my sight because of *māyā*, I have asked these questions with a desire to know about the pastimes of the Lord. Please reply to these questions since you are a friend.

“Why have you asked so many questions?” Please answer these questions asked only with a desire to know about the pastimes of the Lord and service to him. When all these questions are answered, I will have complete concentration on the Lord’s service with indifference to all else. When I have my full attention on the Lord, then I can attain him. *Brūhi me* here indicates “Speak in order to deliver me.” In this way the repetition of the word *me* is not a fault. Addressing Maitreya as a friend (*mitratvāt*) means that though he is the son of Mitrā, he is also the friend of the whole universe.

|| 3.7.41 ||

sarve vedāś ca yajñāś ca

tapo dānāni cānagha

jīvābhaya-pradānasya

na kurvīran kalām api

O sinless Maitreya! All the Vedas, sacrifices, charity and austerity cannot compare with a small particle of helping the *jīva* attain a solution to material existence.

Not only do I get deliverance by this, but you also gain great fame for having done pious acts.

|| 3.7.42 ||

śrī-śuka uvāca

sa ittham āpṛṣṭa-purāṇa-kalpaḥ

kuru-pradhānena muni-pradhānaḥ

pravṛddha-harṣo bhagavat-kathāyāṁ

sañcoditas taṁ prahasann ivāha

Śukadeva said: When the best of the Kurus, Vidura, asked Maitreya in this way, the chief among sages, capable of explaining the Purāṇas, inspired to speak about the Lord, smiled at Vidura and spoke with great joy.

Purāṇa-kalpaḥ means "capable of explaining the Purāṇas." Maitreya, capable of explaining the Purāṇas, questioned (*āprṣṭa*) by Vidura, smiling out of joy (*prahasann iva*), spoke.

Thus ends the commentary on Seventh Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

Brahmā Sees the Lord

|| 3.8.1 ||

maitreya uvāca

sat-sevanīyo bata pūru-vaṁśo

yal loka-pālo bhagavat-pradhānaḥ

babhūvithehājita-kīrti-mālāṁ

pade pade nūtanayasy abhīkṣṇam

Maitreya said: Oh! The dynasty of the Purus has become worthy of worship by the devotees, since you, protector of planets, who have made Bhagavān the object of your worship, have appeared in it. You make the garland of the Lord's glories newer at every moment, in every word, in every verse and every chapter.

The Eighth Chapter describes how Brahmā appears from the lotus in Viṣṇu's navel, gives up searching, enters *samādhi* and then sees the Lord.

O Vidura! You have said:

arthābhāvaṁ viniścitya pratītasyāpi nātmanaḥ

tāṁ cāpi yuṣmac-caraṇa-sevayāhaṁ parāṇude

Convinced that the *jīva* does not actually suffer loss of knowledge, but not perceiving it directly, I will destroy lack of this realization by service to your lotus feet. SB 3.7.18

nimittāni ca tasyeha proktāny anagha sūribhiḥ

svato jñānaṁ kutaḥ puṁsāṁ bhaktir vairāgyam eva vā

O sinless Maitreya! Tell me about the causes of this knowledge as described by the devotees. Can a person attain knowledge*, bhakti* or renunciation on his own? SB 3.7.39

Thus you have prayed for my association. But according to me, my getting your association is most rare, attained by only the greatest amount of good actions. Just by serving persons associated with you, *bhakti* to the Lord will arise! Praising Vidura in this way, Maitreya rejoices.

Oh (*bata*)! By this exclamation, he indicates that Vidura agreed to accept this birth for saving Maitreya. The Puru dynasty in which you have appeared, has become worthy of service by the devotees. What is your nature? Among the three forms—Brahman, Paramātmā and Bhagavān*,* worshipped according to different mentalities, you have made Bhagavān the chief object of worship (*bhagavat-pradhānaḥ*). Among the worshippers of Bhagavān, at every moment (*abhīkṣam*) in every statement, on every

occasion (*pade pade*)—in every sentence, in every verse, in every chapter, you make the garland of the glories of the Lord become ever fresh. You string together this garland of the Lord's glories just by the thread of your taste. Placing this garland within the casket of your ears and mind which have condensed attraction, you make it eternally fresh. Your greatness cannot be expressed in words.

|| 3.8.2 ||

so 'haṁ nṛṇāṁ kṣulla-sukhāya duḥkhaṁ

mahad gatānāṁ viramāya tasya

pravartaye bhāgavataṁ purāṇaṁ

yad āha sākṣād bhagavān ṛṣibhyaḥ

I explain this *Bhāgavata Purāṇa*, spoke by the Lord to the sages, for removing the suffering of persons who have fallen into great distress by seeking insignificant happiness.

The answers to all of your questions are found in the *Bhāgavata Purāṇa*. I will tell you the glories of this work. That famous disciple of Parāśara (*saḥ*), I (*aham*) spoke this work to remove the suffering of hell (*tasya*) for men who have fallen into great distress for insignificant material pleasure. You have said:

sukhāya karmāṇi karoti loko

na taiḥ sukhaṁ vānyad-upāramaṁ vā

vindeta bhūyas tata eva duḥkhaṁ

yad atra yuktaṁ bhagavān vaden naḥ

O sage! Men in this world engage in action for material happiness, but do not attain happiness and do not destroy distress. Nor do they become detached. Rather by this, they increase their suffering. You know everything. Therefore please tell my about this. SB 3.5.2

This *Bhāgavatam* is a suitable answer to your first question.

|| 3.8.3 ||

āsīnam urvyāṁ bhagavantam ādyaṁ

saṅkarṣaṇaṁ devam akuṇṭha-sattvam

vivitsavas tattvam ataḥ parasya

kumāra-mukhyā munayo ’nvapṛcchan

One time the sages headed by Sanat-kumāra, being philosophically inquisitive, with a desire to know the nature of Vāsudeva, asked questions to Saṅkarṣaṇa who has indestructible knowledge, who was situated below Pātālaloka.

This verse explains which form of the Lord spoke to which sages, and seven verses then explain how Maitreya got the knowledge. *Akuṇṭha-sattvam* means a body of *śuddha-sattva* or indestructible knowledge. They asked Saṅkarṣaṇa about Vāsudeva (*parasya*).

|| 3.8.4 ||

svam eva dhiṣṇyaṁ bahu mānayantaṁ

yad vāsudevābhidham āmananti

pratyag-dhṛtākṣāmbuja-kośam īṣad

unmīlayantaṁ vibudhodayāya

Worshipping the form of Vāsudeva, his own shelter, who is praised by the wise, Saṅkarṣaṇa slightly opened his lotus eyes concentrated deep in meditation, for giving benefit to the sages.

This verse describes Saṅkarṣaṇa. Worshipping to the highest degree his own shelter (*svam dhiṣṇyam*) whom the wise worship as Vasudeva, he slightly opened his eyes which were directed inwards for experiencing the bliss of Vāsudeva’s form, in order to give benefit to the sages.

|| 3.8.5 ||

svardhuny-udārdraiḥ sva-jaṭā-kalāpair

upaspṛśantaś caraṇopadhānam

padmaṁ yad arcanty ahi-rāja-kanyāḥ

sa-prema nānā-balibhir varārthāḥ

The sages, hair wet with Gaṅgā water, touched the lotus pillow of the Lord's feet which the daughters of the snake king, desiring husbands, worship with various gifts out of love.

This verse and half of the next verse describes the sages. To hear the *Bhāgavatam,* the sages descended from Satyaloka to Pātālaloka via the Gaṅgā. Thus their hair was wet. *Upadhānam* means pillow. *Varārthāḥ* means "desiring a husband."

|| 3.8.6 ||

muhur gṛṇanto vacasānurāga-

skhalat-padenāsya kṛtāni taj-jñāḥ

kirīṭa-sāhasra-maṇi-praveka-

pradyotitoddāma-phaṇā-sahasram

The sages, knowing the Lord, glorified his activities with words whose syllables were choked because of their love. They addressed the Lord whose thousand raised hoods sparkled with thousands of crowns with the best of jewels.

They, knowing the activities of the Lord (*tad-jñāḥ*), glorified his activities (*kṛtāni*) with statements whose words faltered. This is the explanation of Śrīdhara Svāmī. *Kṛtāni* also means pastimes. *Sāhasra* means *sahasra*, a thousand. *Maṇi-praveka* means "having the chief of jewels," for according to *Amara-koṣa* the synonyms are *mukhya-varya-vareṇyāś ca pravekānuttamottamā*. The verb for this sentence is *anupṛchhan,* found in SB 3.8.3.

|| 3.8.7 ||

proktaṁ kilaitad bhagavattamena

nivṛtti-dharmābhiratāya tena

sanat-kumārāya sa cāha pṛṣṭaḥ

sāṅkhyāyanāyāṅga dhṛta-vratāya

The Lord spoke this *Bhāgavatam* to Sanat-kumāra, who was engaged in pure *bhakti*. Sanat-kumāra spoke it to the sage named Sāṅkhyāyana, engaged in determined vows.

This was spoken by Saṅkārṣaṇa (*bhagavattamena*) to Sanat-kumāra. *Bhagavattama* has the same meaning as *bhagavān.* Or *bhagvattama* can mean “the best of the devotees who have knowledge concerning the creation of the universe.”

|| 3.8.8 ||

sāṅkhyāyanaḥ pāramahaṁsya-mukhyo

vivakṣamāṇo bhagavad-vibhūtīḥ

jagāda so ’smad-gurave ’nvitāya

parāśarāyātha bṛhaspateś ca

The best of the *paramahaṁsas,* Sāṅkhyāyana, desiring to describe the Lord’s powers, spoke this *Bhāgavatam* to our *guru* Parāśara who was obedient to him, and to Bṛhaspati as well.

Bṛhaspateḥ stands for *bṛhaspataye.*

|| 3.8.9 ||

provāca mahyaṁ sa dayālur ukto

muniḥ pulastyena purāṇam ādyam

so ’haṁ tavaitat kathayāmi vatsa

śraddhālave nityam anuvratāya

Merciful Parāśara, blessed by Pulasya, spoke this foremost Purāṇa to me. I now speak this Purāṇa to you, who are faithful and always obedient.

Hearing that his father had been eaten by demons, Parāśara performed a sacrifice to kill all the demons. Vaśiṣṭa advised him to stop the sacrifice. Pulastya, whose offspring were thus saved,[233] gave him a blessing, “You will become the speaker of Purāṇas.”

|| 3.8.10 ||

udāplutaṁ viśvam idaṁ tadāsīd

[233] Pulastya gave birth to Rāksāsas, Vānaras, Kinnaras, Gandharvas and Yakṣas.

yan nidrayāmīlita-dṛṅ nyamīlayat

ahīndra-talpe ’dhiśayāna ekaḥ

kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

The universe lay in the water of devastation when Garbhodakaśāyī Viṣṇu, full of his *cit-śakti,* with Śeṣa as his bed, enjoying with his *svarūpa-śakti* and having given up glancing at *māyā*, lay with his eyes closed.

Having showed how the *Bhāgavatam* started from Saṅkarṣaṇa, Maitreya now begins the story. The universe remained submerged in one body of water when Nārāyaṇa, Garbhodakaśāyī, whose eyes do not close (*amīlita-dṛk*), since his *cit-ṣakti* was very active, had his eye s closed at the time of periodic destruction (the night of Brahmā). He was enjoying with his *svarūpa-śakti* (*svātma-ratau*), having given up glancing at *māyā (nirīhaḥ*). *Talpe* stands for *talpaḥ* (who has a snake bed).

|| 3.8.11 ||

so ’ntaḥ śarīre ’rpita-bhūta-sūkṣmaḥ

kālātmikāṁ śaktim udīrayāṇaḥ

uvāsa tasmin salile pade sve

yathānalo dāruṇi ruddha-vīryaḥ

Garbhodakaśāyī Viṣṇu, containing within himself the *jīvas* with their subtle bodies, after having discharged his energy of time to destroy the three worlds, resides in his abode below Pātālaloka within the water, just as fire resides within wood with its energy concealed.

What is the position of all the *jīvas* who were populating the three worlds (Svarga and below)? The subtle bodies of the *devatās,* men and others in the universe reside within Viṣṇu’s body. How? He has inspired his *śakti* of time--he has caused destruction by his will. Having destroyed all the gross bodies of the inhabitants of the three worlds by time, he places their subtle bodies within himself. This is called the aggregate subtle body of the *jīvas.* He reside below Pātālaloka, in his own abode (*sve pade*), within the one expanse of water, by his power which stops water from entering. Since he is not seen by the inhabitants of Maharloka or higher planets, he is compared to fire within wood.

|| 3.8.12 ||

catur-yugānāṁ ca sahasram apsu

svapan svayodīritayā sva-śaktyā

kālākhyayāsādita-karma-tantro

lokān apītān dadṛśe sva-dehe

After sleeping within that water for a thousand cycles of four *yugas* with his *māyā-śakti,* while engaged with his awakened *cit-śakti*, he glanced upon the entities with subtle bodies who dwelled within his body, when moved to independent action by his time energy.

How long did the Lord remain resting? Though he is in waking state with his awakened *cit-śakti* (*svayā udīritayā*), he is sleeping with his sleeping *māyā-śakti*. By his time energy he then became active in regards to the *jīvas* within him, for giving them enjoyment. He looked at the living entities from Brahmā to the non-moving beings (*lokān*) who had attained subtle forms within his body, in order to eject them from his body.

|| 3.8.13 ||

tasyārtha-sūkṣmābhiniviṣṭa-dṛṣṭer

antar-gato ’rtho rajasā tanīyān

guṇena kālānugatena viddhaḥ

sūṣyaṁs tadābhidyata nābhi-deśāt

After the Lord’s glance entered the subtle bodies of the *jīvas* within him, the elements within him, in subtle state, agitated by the mode of passion, in obedience to time, took birth and sprouted from his navel.

This verse elaborates. After his glance entered into the subtle bodies of all the *jīvas* (*artha-sukṣma*) to pull them out, the material elements within him (*antar-gataḥ arthaḥ*) with very subtle form (*tanīyān*) became agitated by *rajas* according to time, and were brought forth, pushed them upwards from his navel.

|| 3.8.14 ||

sa padma-kośaḥ sahasodatiṣṭhat

kālena karma-pratibodhanena

sva-rociṣā tat salilaṁ viśālaṁ

vidyotayann arka ivātma-yoniḥ

The material elements, in time became a lotus bud, and suddenly rose up above the waters, impelled by the awakened *karmas* of the *jīvas*. Having Viṣṇu as its source, the lotus lit up the broad expanse of water with effulgence like the sun.

The material element, transforming into a lotus bud by time, stood above the waters of devastation, by the force of the awakened *karmas* of the *jīvas.* The lotus bud had Viṣṇu (*ātma*) as its source. It was like the sun, illuminating by its effulgence. It did not depend on the sun to light up the water.

|| 3.8.15 ||

tal loka-padmaṁ sa u eva viṣṇuḥ

prāvīviśat sarva-guṇāvabhāsam

tasmin svayaṁ vedamayo vidhātā

svayambhuvaṁ yaṁ sma vadanti so 'bhūt

O Vidura! Viṣṇu entered that lotus of all the planets, which reveals all the enjoyable objects for the *jīvas.* Brahmā, known as self-born, composer of the Vedas, appeared within that lotus.

The particle *u* is used to address Vidura. That lotus made of all the planets, called the Vairāja, which, at the time of devastation, had entered a subtle state, now appeared, at the end of devastation, in the form of a lotus. Viṣṇu *as antaryāmī* entered that lotus. *Prāvīviśat* has the same meaning as *prāviviśat.* That lotus held within itself the manifestation of the effects of all the *guṇas,* Svarga and Nāraka, to be enjoyed by the *jīvas.* Brahmā appeared within that lotus. He is called self-born because he has no visible parentage. He was previously merged with Nārāyaṇa in sleep. When the Lord awoke, he appeared by means of the lotus. There is the gross form of Brahmā, called Vairāja (the lotus of the planets). There is the subtle form is called Hiraṇyagarbha. There is also four-headed Brahmā, the creator (who appeared from the lotus at this time). Thus there are three forms of Brahmā.[234]

|| 3.8.16 ||

tasyāṁ sa cāmbho-ruha-karṇikāyām

avasthito lokam apaśyamānaḥ

[234] Rūpa Gosvāmī in *Laghu-bhāgavatāmṛta* gives only two forms of Brahmā. Hiraṇyagarbha is the subtle form made of *mahat-tattva*, is aggregate of the *jīvas* and Vairāja is the gross form made of the aggregate of elements, with four heads, who creates. According to Vśvanātha, the Vairāja is the aggregate of the elements and planets, and the four headed Brahmā creates.

parikraman vyomni vivṛtta-netraś

catvāri lebhe ’nudiśaṁ mukhāni

Brahmā, situated in the center of the lotus, could not see the universe’s planets. Turning his head around and glancing into space, he attained four heads to see in the four directions.

Situated there he turned his head around to look for the planets and at the same time glanced in all directions at the space because there was no one there. He obtained four heads to see the four directions (*anudiśam*).

|| 3.8.17 ||

tasmād yugānta-śvasanāvaghūrṇa-

jalormi-cakrāt salilād virūḍham

upāśritaḥ kañjam u loka-tattvaṁ

nātmānam addhāvidad ādi-devaḥ

Brahmā, taking shelter of the lotus which spouted from the water filled with whirlpools churned by the wind of devastation, did not at all understand the nature of the planets and the living beings.

Brahmā was bewildered about how to create what had previously been created in order to show the people that his power to create the universe does not belong to him, but is given to him by the Lord. This is shown in this verse. He took shelter of the lotus which arose (*virūḍham*) from the water. The particle *u* expresses astonishment. He did not know the nature of the planets or the living beings. The water had whirlpools churned up by the wind of devastation.

|| 3.8.18 ||

ka eṣa yo ’sāv aham abja-pṛṣṭha

etat kuto vābjam ananyad apsu

asti hy adhastād iha kiñcanaitad

adhiṣṭhitaṁ yatra satā nu bhāvyam

Who am I, sitting on the lotus? From where did this lotus arise? There is nothing else except the lotus in the water, but there must be something else below, which supports this lotus. Being intelligent, I can ascertain this much.

In ignorance, Brahmā asks questions. Who is this on the lotus? From where did this lotus arise? There is nothing but this lotus, but certainly (*hi*) there must be something below it, which serves as a foundation for the lotus. This has been ascertained by me, being intelligent (*satā*). *Amara-koṣa* says *san sudhīḥ kovido budha*: *sat* means intelligent or wise person.

The sentence continues in the next verse. The *śruti* says *so 'paśyat puṣkara-parṇe tiṣṭhan so 'manyata asti vaitad yasminn idam adhitiṣṭhati*: not seeing anything he remained on the lotus; he thought to himself, "There must be something upon which this is based."

|| 3.8.19 ||

sa ittham udvīkṣya tad-abja-nāla-

nāḍībhir antar-jalam āviveśa

nārvāg-gatas tat-khara-nāla-nāla-

nābhiṁ vicinvaṁs tad avindatājaḥ

Reflecting in this way, Brahmā entered into the water by the tubes in the stem of the lotus. Searching out the navel of Viṣṇu from which rose the stem of the lotus, , he could not reach it though he approached close.

This verse shows that with the will of the Lord, all attempts by materialists will end in failure. He entered the water by means of the tubes in the lotus stem. He searched out the lotus navel of Nārāyaṇa from which arose the stem (*nāla*) of the lotus (*khara-nāla*). Though he approached very close, he could not reach it, since it is impossible to reach without *bhakti.*

|| 3.8.20 ||

tamasy apāre vidurātma-sargaṁ

vicinvato 'bhūt sumahāṁs tri-ṇemiḥ

yo deha-bhājāṁ bhayam īrayāṇaḥ

parikṣiṇoty āyur ajasya hetiḥ

O Vidura! A hundred years passed for Brahmā who was searching out his source in the unfathomable darkness. Time, the *cakra* of Viṣṇu, which proclaims the approach of death for the embodied souls, destroys the lifespan.

Ātma-sargam means source of his creation. *Trinemiḥ* means time. Time, proclaiming (*īryānaḥ*) the approach of death (*bhayam*) for men (*deha-bhājam*), destroys life span of a hundred years. *Ajasya hetiḥ* means the *cakra* of Viṣṇu. Time is an *aṁśa* of this *cakra.*

|| 3.8.21 ||

tato nivṛtto ’pratilabdha-kāmaḥ

sva-dhiṣṇyam āsādya punaḥ sa devaḥ

śanair jita-śvāsa-nivṛtta-citto

nyaṣīdad ārūḍha-samādhi-yogaḥ

Giving up his search, Brahmā, unfulfilled in his desire, then returned to the lotus. Gradually controlling his breath and mind, he remained seated in complete concentration by meditation on the Lord.

One who gives up pride attains the Lord through meditation, by the Lord’s will. Giving up the search, he returned to the lotus (*sva-dhiṣṇyam*), and controlling his mind (*nivṛtta-cittaḥ*) sat down (*nyasīdat*). He achieved complete concentrate from meditation on the Lord (*samādhi*).

|| 3.8.22 ||

kālena so ’jaḥ puruṣāyuṣābhi-

pravṛtta-yogena virūḍha-bodhaḥ

svayaṁ tad antar-hṛdaye ’vabhātam

apaśyatāpaśyata yan na pūrvam

By his practice of meditation on the Lord for a hundred human years he attained realization of the Lord. He saw the Lord, who manifested himself in his heart, who could not be seen previously by searching.

Puruṣāyuṣā means “by a hundred years.” This should be understood to be time according to the calculations of human life in Kali-yuga, when Maitreya was speaking. By a mature state reached through meditation on the Lord (*abhipravṛtta-yogena*), he saw the Lord, since later Brahmā says *dhyāne sma no darśitaṁ ta upāsakānām*: you have manifested this eternal personal form upon whom your devotees meditate. (SB 3.9.4) He saw the Lord who manifested himself in his heart, whom he could not see when he searched previously for the foundation of his lotus abode.

|| 3.7.23 ||

mṛṇāla-gaurāyata-śeṣa-bhoga-

paryaṅka ekaṁ puruṣaṁ śayānam

phaṇātapatrāyuta-mūrdha-ratna-

dyubhir hata-dhvānta-yugānta-toye

He saw the one lord sleeping on the broad bed of Śeṣa, white like a water lily, floating upon the waters of devastation, whose darkness was dissipated by the light from the jewels on top of the thousands of umbrella-like hoods of Śeṣa.

Nine verses describe the Lord. The jewels on top of the millions of hoods acting as umbrellas over the Lord destroyed the darkness of the waters of devastation.

|| 3.8.24||

prekṣāṁ kṣipantaṁ haritopalādreḥ

sandhyābhra-nīver uru-rukma-mūrdhnaḥ

ratnodadhārauṣadhi-saumanasya

vana-srajo veṇu-bhujāṅghripāṅghreḥ

The complexion of his form derided an emerald mountain. His yellow cloth derided a cloud encircling that mountain at sunset. His crown derided the shining mountain peak. His garlands derided the jewels, streams, herbs and flowers decorating the mountain. His arms derided the bamboos growing on the upper portions of the mountain and his feet derided the trees growing at its base.

That form surpassed any comparison with an emerald mountain. His form derided all comparison because of its great beauty. His yellow cloth debased the beauty of clouds circling a mountain in the evening. His crown derided the great brightness on the

peak of the mountain. His *tulasī*, pearl and flower garlands derided the garlands composed of jewels, flowers, herbs and streams on the mountain. Forest garland can represent all types of garlands, or it can mean one garland made of flowers and jewels. A *vanamāla* is said to be a garland of leaves and flowers reaching the feet. The word *vanamāla* can stand for other types of garlands as well, made of jewels or pearls. His arms derided the bamboos high on the mountain and his feet derided the trees at the base of the mountain.

|| 3.8.25||

āyāmato vistarataḥ sva-māna-

dehena loka-traya-saṅgraheṇa

vicitra-divyābharaṇāṁśukānāṁ

kṛta-śriyāpāśrita-veṣa-deham

He saw the Lord who manifested any clothing he desired, with a body unlimited in breadth and length, spreading over Svarga, earth and the lower planets, displaying great beauty with various ornaments and clothing.

His body was of dimensions according to his position as God. The other meaning is "His body was immeasurable (*su-amāna*) in length and breath." This is then made clear. His body spread over the three worlds. His various astonishing ornaments and clothes created beauty. He had the power of having any clothing he desired (*apāśrita-vesadā īham*).

|| 3.8.26 ||

puṁsāṁ sva-kāmāya vivikta-mārgair

abhyarcatāṁ kāma-dughāṅghri-padmam

pradarśayantaṁ kṛpayā nakhendu-

mayūkha-bhinnāṅguli-cāru-patram

He saw the Lord mercifully showing one lotus foot which fulfills the desire for service for persons who worship to attain the Lord by pure methods of *bhakti*, whose toes were like beautiful petals blossoming in the moon rays of his toe nails.

He saw the lotus feet which were fulfilling desires of those who worship on special paths, for fulfilling their desires (*sva-kāmāya*), or with a desire for attaining the Lord

(*sva*), or for satisfying the Lord with service. *Vivikta-mārgaiḥ* means “by paths which were not mixed with *jñāna* or *karma.”* Or it can mean “by pure paths, arising from *vaidhi* or *rāgānuga-- bhāva-marga* with *dāsya, sakhya* or other *rasas*.” Those feet fulfilled the desires for serving properly (*kāma-dugha*). He showed only one foot among many thousands of his feet, by lifting it up slightly.

By this hint and moving one eyebrow in the next verse, it is indicated the Lord showed his form as Kṛṣṇa (though Kṛsṇa appears only later during Vaivasvata Manvantara) to Brahmā in this and the next two verses. Other scriptures also indicate that Kṛṣṇa revealed himself to Brahmā. *Tad u hovāca brāhmaṇo sadanaṁ carato me dhyātaḥ stutaḥ parārddhānte so ’budhyata gopaveśo me purastāt āvirbabhūva*; after passing the first half my lifetime, when the night ended, I and meditated and praised the Lord, who appeared in the dress of a cowherd boy before me. *(Gopala-tāpanī Upaniṣad) Brahma-saṁhitā* also describes how Kṛṣṇa showed himself to Brahmā. Thus some say that “revealing one foot” in this verse refers to the form of Kṛṣṇa, who stands with his feet crossed, showing one sole of his foot.

His toes were like graceful petals opened by the rays from his moon-like toe nails. What is astonishing here is that the lotus is blossoming in the moonlight instead of the sunlight.

|| 3.8.27 ||

mukhena lokārti-hara-smitena

parisphurat-kuṇḍala-maṇḍitena

śoṇāyitenādhara-bimba-bhāsā

pratyarhayantaṁ sunasena subhrvā

The Lord respected his servants by a face slightly smiling to destroy the devotees’ suffering due to separation, ornamented with bright earrings, red lips, graceful nose and with movement of one attractive eyebrow.

The Lord returns the devotees’ worship by worshipping them (*pratyarhayantam*) through showing his beautiful face. He repays the debt of the devotees’ service by this, since the devotees do not accept material gifts or liberation. His smile destroys the suffering of the devotees and also the suffering out of longing to see him. He shows one beautiful eyebrow (*subhruvā*). This indicates a confidential emotion of Kṛṣṇa. Those who receive such worship by the Lord are actually special devotees.

|| 3.8.28 ||

kadamba-kiñjalka-piśaṅga-vāsasā

svalaṅkṛtaṁ mekhalayā nitambe

hāreṇa cānanta-dhanena vatsa

śrīvatsa-vakṣaḥ-sthala-vallabhena

O Vidura! The Lord wore cloth the color of golden *kadamba* pollen around his waist and a belt. On his chest marked with the Śrīvatsa mark was a necklace of unlimited value. [235]

O Vidura (*vatsa*)! He had a necklace dear to the place on his chest having the Śrīvatsa mark.

|| 3.8.29 ||

parārdhya-keyūra-maṇi-praveka-

paryasta-dordaṇḍa-sahasra-śākham

avyakta-mūlaṁ bhuvanāṅghripendram

ahīndra-bhogair adhivīta-valśam

As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. As the sandalwood tree spreads its branches everywhere, the Lord spreads his arms over the universe. As the tree's root cannot be seen, the Lord origin cannot be understood. As the sandalwood tree is the king of trees, the Lord protects the world by his great power. As a sandalwood tree is covered with many snakes, so the Lord's shoulders were touched by the hoods of Ananta.

Because his fame perfumes the whole universe, the Lord is compared to a sandalwood tree. He had thousands of arms which spread all over the universe (*paryasta*) like a thousand branches of a tree. His source cannot be traced out, since he is beginningless, just as sandalwood tree's root cannot be traced out. *Sa ātmā svāśrayāśrayaḥ:* the Lord is his own shelter. (SB 2.10.9) The comparison with a tree is clear. By one foot he protects the worlds (*bhuvana aṅghri-pā*) and has great power (*indram*). This refers to his control over the *eka-pada-vibhuti,* the extent of the material world. In terms of trees, the sandalwood tree is the king of trees (*aṅghri-pa*) in the world. The Lord has his shoulders touched (*adhivīta)* by the hoods or limbs of Śeṣa. *Śruti* says *śatavalśo viroha*: O tree with a hundred branches, grow! (*Śatapaṭha-bṛāhmaṇa* 3.6.4.16) The sandalwood tree's branches (*valśam*) are surrounded by many snakes.

[235] This verse could also indicate Kṛṣṇa.

|| 3.8.30 ||

carācarauko bhagavān mahīdhram

ahīndra-bandhuṁ salilopagūḍham

kirīṭa-sāhasra-hiraṇya-śṛṅgam

āvirbhavat kaustubha-ratna-garbham

Brahmā saw the Lord as the friend of Ananta, just as Malaya Mountain shelters the king of snakes. He was embraced by the Garbhodaka Ocean just as that mountain is covered with streams, and he wore crowns like a thousand mountain pinnacles of gold, holding on his form the Kaustubha gem, just as the Malaya Mountain has one shining peak and contains mines full of jewels.

Having compared the Lord to a sandalwood tree, he now compares the Lord to a sandalwood mountain, to show that the Lord is his own shelter. The Lord is the Malaya Mountain (*mahīdhram*), the shelter of moving and non-moving entities. He is the friend of the king of snakes Ananta, just as the mountain is the friend of the king of snakes. He is embraced by water—the Garbhodaka or the Milk Ocean, just as the Malaya Mountain is decorated with streams. He has thousands of golden pinnacles with his thousands of crowns. Malaya Mountain is famous for its one golden pinnacle. On his form is the Kaustubha jewel, just as Malaya Mountain has many jewel mines.

|| 3.8.31 ||

nivītam āmnāya-madhu-vrata-śriyā

sva-kīrti-mayyā vana-mālayā harim

sūryendu-vāyv-agny-agamaṁ tri-dhāmabhiḥ

parikramat-prādhanikair durāsadam

He saw the Lord endowed with a garland made of his own glory, who was surrounded by the Vedas singing his glories like bees, and who was not understood by the *devatās* of the sun, moon, air or fire. He was hard to reach because he was surrounded by his associates and weapons, all made of eternity, knowledge and bliss.

Having described a mountain, he now shows that this is the Lord. *Nivītam* means “endowed with.” He cannot be understood by the *devatās* such as the sun, moon, Vāyu or Agni. He is hard to attain because of being surrounded by his associates like Jaya

and Vijaya who have bodies made of eternity, knowledge and bliss (*tri-dhāmabhiḥ*), or by his spiritual weapons such as the *cakra,* who protect the Lord.

|| 3.8.32 ||

tarhy eva tan-nābhi-saraḥ-sarojam

ātmānam ambhaḥ śvasanaṁ viyac ca

dadarśa devo jagato vidhātā

nātaḥ paraṁ loka-visarga-dṛṣṭiḥ

Desiring to create variety in the universe, Brahmā saw nothing except the lotus coming from the water in Viṣṇu's navel, himself, and the three elements water, air and ether.

He saw the lotus in Viṣṇu's navel, himself in the lotus, and the three elements water, air and ether all around him. He did not see anything else, such as earth or fire. He had a desire (*dṛṣṭiḥ*) to create (*sarga*) variety *(vividha*) in the worlds**.**

|| 3.7.33 ||

sa karma-bījaṁ rajasoparaktaḥ

prajāḥ sisṛkṣann iyad eva dṛṣṭvā

astaud visargābhimukhas tam īḍyam

avyakta-vartmany abhiveśitātmā

Influenced by *rajas* and intent on creating, desiring to create the offspring, Brahmā glanced at the lotus and the elements as the ingredients of creation. Concentrating his mind on the Lord, he began to praise the Lord, worthy of worship.

Intent on creating, looking at the lotus, himself, the water, air and ether (*iyat*), as ingredients for his creation (*karma-bījam*), Brahmā thought, "How shall I create? I will surrender to the Lord." Giving up absorption in creation, he concentrated his mind (*ātmā*) on the Supreme Lord (*avyakta-vartmani*).

Thus ends the commentary on Eighth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

Brahmā’s Prayers

|| 3.9.1 ||

brahmovāca

jñāto ’si me ’dya sucirān nanu deha-bhājāṁ

na jñāyate bhagavato gatir ity avadyam

nānyat tvad asti bhagavann api tan na śuddhaṁ

māyā-guṇa-vyatikarād yad urur vibhāsi

Brahmā said: Today I have understood you, after meditating for a long time. Persons with material bodies are worthless, since they do not know the truth about the Lord. There is nothing to compare with you, O Lord! Everything else is impure, but appears great because it is a transformation of the *guṇas* of your *māyā-śakti.*

In the Ninth Chapter, after praising Garbhodakaśāyī Viṣṇu, the soul of the universe, Brahmā gains power to create the universe by the Lord’s mercy.

This verse shows that after attaining mercy one can meet the Lord and know the Lord. Today, you are known by me, after meditating on you for a long time. I was thinking that I will meditate on the form I had understood through previous meditation, because I had never meditated on such a beautiful form before. My pretense of knowledge was useless. I expected to see the Lord in the form upon which I meditated. That was futile, since a particle of your beauty cannot be compared to the beauty of a huge emerald, a blue lotus or a fresh cloud. But even meditating on the form I knew, you became visible in this beautiful form. The greatness of your mercy cannot be expressed in words. One who personally experiences your sweetness laments for others. Those who have bodies are full of fault (*avadyam*)—they do not know the true nature (*gatiḥ*) of the Supreme Lord. They do not experience the Lord’s sweetness and beauty. For the embodied being, worship of you is the goal, since it is possible to realize your beautiful form in that body.

“Is there not some object with similar sweetness in this variegated world, since you are saying that without realizing the Lord life is a waste of time?” There is nothing other than you that is a worthy object of knowledge. There is nothing other than Bhagavān at all. There is no object to be relished by the eye or ear except the spiritual beauty and glories indicated by the word *bhaga* in Bhagavān, the possessor of *bhaga.*

“But does not the happiness of Svarga give pleasure to the senses?” That happiness is not pure. Being temporary, it is not eternal, and is disagreeable because of change. It is limited and low. But it is also impure, endowed with a taste for association with lusty crows--not to be seen in the followers of the Lord who are like swans, unattached to worldly enjoyment. Because this is the effect of your *māyā-śakti*, it is not different from you. Because of transformation of the *guṇas* of *māyā*, it appears great (*uru*), ruling over Svarga and other places.

|| 3.9.2 ||

rūpaṁ yad etad avabodha-rasodayena

śaśvan-nivṛtta-tamasaḥ sad-anugrahāya

ādau gṛhītam avatāra-śataika-bījaṁ

yan-nābhi-padma-bhavanād aham āvirāsam

By your mercy to the devotees, by your *cit-śakti*, you have shown at the beginning this form which is eternally devoid of *māyā,* which is the seed of countless *avatāras*, and from whose navel appeared the lotus from which I have appeared.

“But this form that you have described is current, something you see today. If it is recent it is not eternal. You words show that.” Worrying that the Lord will joke in this way, Brahmā speaks. Because it is caused by the appearance of the *cit-śakti* arising from your *svarūpa,* your form is eternally devoid of *māyā* (*tamasaḥ*). Because the form is eternal, the word *gṛhītam* cannot mean that the Lord accepted this form at some time. It simply means that the form appeared. This is the opinion of Śrīdhara Svāmī. The *Sandarbha* says that *grḥītam* means that the form is brought before the devotees’ vision. Some persons with material minds will say that this means that the Lord accepts material qualities. Other say that it means the form is accepted by the influence of the *cit-śakti* (*avabodha-rasodayena*).

|| 3.9.3 ||

nātaḥ paraṁ parama yad bhavataḥ svarūpam

ānanda-mātram avikalpam aviddha-varcaḥ

paśyāmi viśva-sṛjam ekam aviśvam ātman

bhūtendriyātmaka-madas ta upāśrito ’smi

O Supreme Lord! I do not see that you are different from your form as the Brahman which is without qualities and only bliss. O form of unrestricted light! I, full of pride in thinking I can get pleasure by body, sense and mind, take shelter of your one form which is spiritual, but which creates this universe.

"But some say that the original form is Brahman without qualities, not the Lord with qualities." O Supreme Lord (*parama*)! I do not see this form as different from your form of Brahman which is without qualities (*avikalpam*) and only bliss (*ānanda-mātram*). But this form includes the Brahman. The Brahman does not include this form. O Lord whose effulgence is not restricted by time or space!. Your effulgence is all pervading. That effulgence is the Brahman. In *Hari-vaṁśa* the Lord tells Arjuna *yat paraṁ paramaṁ brahma sarvaṁ vibhajate jaga. mamaiva tadghanaṁ tejo jñātumarhasi bhārata*: O Bhārata, this supreme Brahman lights up the whole universe; you should know that it is my condensed light. "Though Brahman and the personal form are one, where do you reside, with the Brahman or the personal form?" I take shelter of the one form (*ekam*) of you *(te*) who create the universe (*viśva-sṛjam*). "But you, Brahmā, create this universe." You are also different from the universe. You are spiritual (*aviśvam*), whereas I am material, because I have pride (*madaḥ*) that I can gain pleasure by body, senses and mind. He criticizes himself as material.

|| 3.9.4 ||

tad vā idaṁ bhuvana-maṅgala maṅgalāya

dhyāne sma no darśitaṁ ta upāsakānām

tasmai namo bhagavate 'nuvidhema tubhyaṁ

yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

O lord of auspiciousness for the whole world! This personal form is for the benefit of the world, and it was shown to me, your worshipper, by meditation. Therefore I offer respects to that personal form. Let me only serve you, who are not respected by those who will go to hell, proclaiming that your personal form is false.

You are auspicious for the whole world! The materialists do not respect the form that you show for giving auspiciousness to us. I offer respects to you repeatedly.

"Why do you not take shelter of the impersonal Brahman?" The form with qualities is for the giving benefit of *artha, dharma, kāma* and *mokṣa* to the people of the fourteen planetary systems. Worship of the personal form produces these benefits. Doing otherwise is useless. Worship of the impersonal form will not give these results. That personal form was revealed to me in my meditation. I did not see the impersonal

Brahman. Therefore the personal form is much more merciful. I thus offer respects to you, the personal form, an ocean of spiritual qualities. Let me serve only you (*anuvidhema*). What service can I do for you? “But some persons say that this form is not full of eternity, knowledge and bliss, but material, and do not respect it.” It is not respected by those who will fall to hell (*nakara-bhāgbhiḥ*) and who indulge in thinking (*prasaṅgaiḥ*), “That form is false (*asat*),” or by those who associate with materialists.

|| 3.9.5 ||

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ

jighranti karṇa-vivaraiḥ śruti-vāta-nītam

bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ

nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām

O master! You do not give up the lotus hearts of your devotees who smell through their ears the fragrance of your lotus bud feet brought by the wind of the Vedas, and take your lotus feet as the greatest treasure through *prema-bhakti*.

The worshippers of the impersonal Brahman are described as *jñānīs* in the scriptures. The worshippers of the person form are described as devotees. Among the two types of people, the devotees are successful and dear to the Lord. This is explained in two verses. *Śruti* refers to the Vedas or to the process of hearing in *bhakti.* The devotees smell through the ears the fragrance of your lotus feet brought by the wind of the Vedas or the hearing process, and accept your feet as the final goal of human endeavor with the highest devotion, *prema-bhakti*, like bees eager for the fragrance of your lotus feet. Just as they do not give up their greed for your lotus feet, you also do not give up them, being greedy for their lotus hearts filled with sweet *prema*. They mutually bring each other under control.

|| 3.9.6 ||

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ

śokaḥ spṛhā paribhavo vipulaś ca lobhaḥ

tāvan mamety asad-avagraha ārti-mūlaṁ

yāvan na te ’ṅghrim abhayaṁ pravṛṇīta lokaḥ

As much as people do not completely accept your lotus feet which give fearlessness, they suffer material existence caused by attachment to wealth, body and friends, lamentation, hankering, defeat, and overpowering greed; or

they have excessive attachment which is the cause of prolonged material existence.

“But the devotees, if they have wives, children and wealth, are also materialists.” No, this is not true. Materialists suffer continued material existence (*bhayam*) caused by attachment to wealth, body, and friends. This existence consists of lamentation, desire, defeat, and great greed as long as they do not accept your lotus feet as having power. Or to speak in the opposite way, if they accept those feet completely, then by attachment to you, they will give up attachment to wealth etc. And if one is a devotee and has attachment to wealth etc. one should still not worry. The bite of a snake whose two front teeth have been extracted does not cause suffering. Thus, just accepting your feet as worthy of service destroys the very cause of material existence. Later it will be said:

tāvad rāgādayaḥ stenās tāvat kārā-gṛhaṁ gṛham

tāvan moho ’ṅghri-nigaḍo yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa, until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. SB 10.14.36

The word *tāvat* has been used in both verse, making the case strong. Thus in this verse three types of devotees have been described: those who have great attachment to the Lord (described in the previous verse); those at the stage of *anartha-nivṛtti* described in the first part of the present verse; and those who have not accomplished *anartha-nivṛrti*, described in the last part of the present verse.

|| 3.9.7 ||

daivena te hata-dhiyo bhavataḥ prasaṅgāt

sarvāśubhopaśamanād vimukhendriyā ye

kurvanti kāma-sukha-leśa-lavāya dīnā

lobhābhibhūta-manaso ’kuśalāni śaśvat

Those miserable person who have lost their intelligence because of offense to you, whose sense are turned away from things associated with you, which cause destruction of all inauspiciousness, and whose minds are controlled by greed for a particle of sensual happiness, continually commit sinful activities.

“Well, if that is case, then everyone would be intelligent and surrender to my feet. Who would be left in the world?” This verse replies. *Daivena* means by evil effects arising from offenses to you. *Akuśalāni* means activities for enjoyment and forbidden actions.

|| 3.9.8 ||

kṣut-tṛṭ-tridhātubhir imā muhur ardyamānāḥ

śītoṣṇa-vāta-varaṣair itaretarāc ca

kāmāgnināchyuta-ruṣā ca sudurbhareṇa

sampaśyato mana urukrama sīdate me

My mind becomes disheartened on seeing these living entities constantly suffering from hunger, thirst, *vāta, pitta, śleṣma;* from heat, cold, wind and rain; from each other; and from the unendurable fire of lust and continuous anger.

I lament for others also who are like animals, devoid of understanding their own benefit. Living entities (*imāḥ*) suffer because of hunger, thirst; from *vāta, pitta* and *śleṣma* (*tridhātubhiḥ*); from heat, cold, wind and rain; from each other (*itaretarāt*), such as their sons and wives; from the fire of lust and continual anger, which are difficult to bear (*sudurbharena*). Seeing those suffering entities, I suffer in my mind. I become depressed thinking, “How can these living beings be delivered?”

|| 3.9.9 ||

yāvat pṛthaktvam idam ātmana indriyārtha-

māyā-balaṁ bhagavato jana īśa paśyet

tāvan na saṁsṛtir asau pratisaṅkrameta

vyarthāpi duḥkha-nivahaṁ vahatī kriyārthā

As long as people see the only the condition of the *jīva’s* body, possessing the strength of the Lord’s *māyā* in the form of sense objects, the *jīva’s* material existence, though insubstantial, will not be destroyed. It produces great suffering and giving results for all actions.

“Why do you lament for material existence since it is worthless?” As long as the *jīva* experiences life in terms of his body (*pṛthakvam*), which possesses the strength of the Lord’s *māyā* as senses objects, material existence, though useless and insubstantial,

will not be destroyed. Material existence gives a multitude of grief (*duḥkha-nivaham*) and gives results for all actions.

|| 3.9.10 ||

ahny āpṛtārta-karaṇā niśi niḥśayānā

nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ

daivāhatārtha-racanā ṛṣayo ’pi deva

yuṣmat-prasaṅga-vimukhā iha saṁsaranti

O Lord! The *jñānīs,* having disturbed senses, engage them during the day, and, sleeping at night, have their sleep broken by various desires represented in dreams. They thus obtain objects of enjoyment by *karma.* They continue to be reborn in this material world, since they are averse to your association.

One should not say that material existence, caused by ignorance, will be destroyed by *jñāna*, because even *jñānīs*, devoid of *bhakti*, continue in the material world. The sages described in this verse, averse to your association, continue in this world. Sometimes *munayaḥ* is seen instead of *ṛsayaḥ*. What types of sages are these? They have disturbed senses (*ārta-karaṇāḥ*), engaged during the day. They have enjoyable objects (*artha-racanā*) bestowed to them by *karma.* Three types of persons trapped in the material world are described: the *karmī*, addicted to sin, described in verse 7*,* the fool bewildered by hunger and thirst described in verse 8, and the *jñānī* described in this verse.

|| 3.9.11 ||

tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja

āsse śrutekṣita-patho nanu nātha puṁsām

yad-yad-dhiyā ta urugāya vibhāvayanti

tat-tad-vapuḥ praṇayase sad-anugrahāya

O Lord! You, who are approached by being heard about, seen and directly served, enter and remain in the lotus of your devotee’s hearts infused with *bhakti-yoga.* Much praised Lord! By your mercy, you bestow to them spiritual bodies appropriate to the mood they cultivate during *sādhana.*

Bhakti, even without *jñāna*, delivers one from material existence. But more than that, by *bhakti* the Lord becomes dependent on the devotee. *Bhāvita* means “infused with.” *Amara-koṣa* says *bhāvita* means infused in all three genders. You sit on the lotus in the devotees’ hearts infused completely (*parī*) with *bhakti-yoga.* Or the phrase can mean

“in the devotees’ hearts, manifested by *bhakti-yoga*.” *Bhāvita* is the past participle form. *Bhakti-yoga* is the cause of the Lord’s manifesting himself. You enter the hearts of the devotees and remain there (*āsse*). You do not leave. This is confirmed by verse 5. *nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām*: you do not give up the lotus of the devotee’s heart. Your path is first being heard about from the mouth of *guru,* then seen and then directly served. By this path you are brought to the devotees’ lotus hearts. The implication is that the devotees know this path of *sādhana-bhakti* well. The consequent implication is that the person who desires to attain the Lord should understand this path. Even without hearing, the devotees meditate on your various forms (*vapuḥ*) using their minds. You reveal (*praṇayase*) those forms to the devotee. This is the meaning according to Śrīdhara Svāmī. Or your devotees doing *sādhana* concentrate on their spiritual form according to their mood of love using their minds, and you have them attain (*praṇayase*) their spiritual bodies. You become dependent on your devotee.

|| 3.9.12 ||

nātiprasīdati tathopacitopacārair

ārādhitaḥ sura-gaṇair hṛdi baddha-kāmaiḥ

yat sarva-bhūta-dayayāsad-alabhyayaiko

nānā-janeṣv avahitaḥ suhṛd antar-ātmā

You, the friend of the devotees and neutral soul within all beings, are not as pleased by being worshipped with many items by the *devatās* whose hearts are filled with material desires as you, alert to various people, are pleased with devotees because they show mercy to all beings. But this mercy is not attainable by the non-devotees.

You stay in the hearts of the pure devotees but not in the hearts of devotees still having material desires. *Bhavān* (you) is understood as the subject of *na atiprasīdati.* You are not so pleased with worship by the *devatās* having material desires, because they have selfishness--they do not show mercy to all living entities. But you are spontaneously very pleased with the pure devotees because they think of others and are naturally full of mercy for all beings. *Yat* means *yathā.* As much as you are pleased with the devotee because he shows mercy to all beings, which is not available in the materialists, you are not pleased with the *devatās.* You alone (*ekaḥ*) are attentive (*avahitaḥ*) to various people. This means that they become liberated by attaining *bhakti,* by the mercy of the devotees. You are their benefactor. “If that is so, then why do I not deliver them by mercy myself?” You are the soul within your devotee. You place in those devotees your *kṛpā-śakti* for delivering the world to give them fame, whereas you remain neutral as the Paramātmā in all beings. By using two words *suhṛt* and *antarātmā*, the faults of hatred and partiality in the Lord are defeated, and great affection for the devotee is indicated. One should not say that everyone will become liberated when the devotee shows mercy to all beings “The devotees showing mercy to all living beings” means that they show mercy to a great extent, since it is shown

that the mercy of the devotees does not spread everywhere completely. The usage is like saying “All the men are holding up umbrellas.” This means that many men are holding up umbrellas, though a few among them may not.[236] Or the effect of giving mercy to all beings does result in liberation for all. Even though seeds are sown everything they do not grow in salty earth. One does not see positive results in the mercy that Nārada and others gave to persons such as Dakṣa.[237]

|| 3.9.13 ||

puṁsām ato vividha-karmabhir adhvarādyair

dānena cogra-tapasā paricaryayā ca

ārādhanaṁ bhagavatas tava sat-kriyārtho

dharmo ’rpitaḥ karhicid mriyate na yatra

When men worship you, the Lord, by secular actions, by Vedic rites, by charity, severe austerity, and by service, they obtain the best results of action, because such acts offered to you never perish.

Since those without material desires are the best in *bhakti, bhakti* in the form of secular and Vedic actions offered to the Lord, with a predominance of attachment to pure *bhakti* bring about absence of material desires. Worship through various ordinary actions (*vividha-karmabhiḥ*), through Vedic rites (*adhvarādyaiḥ*) which are offered to you are successful. This is taught by the Lord with *yat karoṣi yadaśnāsi* in the *Gītā*. (BG 9.27) When *bhakti* is most prominent (*karma-mīsra-bhakti*), all ordinary and Vedic acts are offered. When *bhakti* is a secondary element (*bhakti-miśra-karma*), the Vedic acts are offered, but not the ordinary acts. In pure *bhakti* (*kevala-bhakti*), only the ordinary acts such as hearing and chanting are offered. This is the difference, caused by the motive in offering. Worship of the Lord brings about the best acts (*sat-kriyārthaḥ*), because *dharma* offered to you is never destroyed, but transforms into worship. This means that *dharma* whose main object is fulfillment of material desires is destroyed.

|| 3.9.14 ||

śaśvat svarūpa-mahasaiva nipīta-bheda-

mohāya bodha-dhiṣaṇāya namaḥ parasmai

viśvodbhava-sthiti-layeṣu nimitta-līlā-

rāsāya te nama idaṁ cakṛmeśvarāya

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[236] *Chatrino gacchanti iti nyāya.*

[237] Nārada convinced Dakṣa’s sons not to pursue material life and Dakṣa cursed him. (SB 6.5)

I offer respects to the supreme Brahman which destroys ignorance by its eternal effulgence of consciousness, and gives intelligence by its realization. I offer respects to the Supreme Lord, who enjoys with *māyā* by his glance for creating, maintaining and destroying the universe.

Having delineated two types of worship for the devotees, Brahmā offers respect to the forms of the Lord worshiped by the *jñānī* and the devotee. I offer respects to that from which destroys the illusion of difference (Brahman) by eternal consciousness (*śāśvat svarūpa-mahasā*), just as the ocean was swallowed by Agastya. I offer respects to that form from which arises intelligence (*dhiṣaṇāya*) caused by realization of that form. I offer my respects (*namas cakṛma*) to that impersonal form. I offer my respects to the personal form of the Lord, who enjoys (*rāsa*) by the pastime of glancing (*līlā*) at *māyā*, the cause of the creation, maintenance and destruction of the universe. Or the meaning can be "O cause of creation, maintenance and destruction! I offer respects to the Lord who playfully (*līlā*) danced with the *gopīs* (*rāsa*), with pastimes." *Śruti* says *parārddhānte so 'budhyata gopaveśo me purastādāvirvabhūva*: at the end of half my life, the Lord appeared before me in the dress of a cowherd boy. (*Gopāla-tāpanī Upaniṣad)* Previously it was said *kāma-dughājghri-padmaṁ pradarśayantam*: I saw the Lord who showed his lotus foot which fulfills all desires. (SB 3.8.26) These quotations show that among all the forms of the Lord, Kṛṣṇa is the supreme shelter since his form is most complete.

|| 3.9.15 ||

yasyāvatāra-guṇa-karma-viḍambanāni

nāmāni ye 'su-vigame vivaśā gṛṇanti

te 'naika-janma-śamalaṁ sahasaiva hitvā

saṁyānty apāvṛtāmṛtaṁ tam ajaṁ prapadye

I surrender to the Lord without birth, whose names, invested with the powers of the Lord's qualities and activities, chanted at the point of death even without attention, immediately destroy lifetimes of sins and allow men to achieve the uncovered, true form of the Lord.

Announcing the greatness of the Lord's highest mercy by giving his abode to those people who are like animals, by only *nāmābhasa*, and without a trace of knowledge of worship and the object of worship just mentioned, Brahmā reveals his own surrender to the personal form of the Lord. According to the *Sandarbha*, *viḍambanāni nāmāni* means "names having similar powers to the qualities and activities of Lord's *avatāras*." Or it can mean names which are represent the Lord's qualities and actions as enacted by actors. Or it can means names not suitable to represent the qualities and activities of the Lord, since they are also used for one's own sons and brothers. When used for

one's sons, names become degraded by saying "This is Kṛṣṇa. This is Rāma. This is Nārāyaṇa." Qualities become degraded by describing those qualities in common people. "This Dāmodara is merciful, friend of the fallen (*dīna-bandhu*)." Actions of the Lord become degraded by addressing ordinary people as "Govinda, Giridhara, Madhuṣudana." People like Ajāmila who utter these names at the point of death without reference to the true meaning (*vivaśaḥ*), immediately gave up heaps of sins *(śamalam*) and attain the Lord's form of eternity, knowledge and bliss (*ṛtam*) without coverings (*apāvṛṭam*). The usage *ṛtam* to mean "true form" is found in the following verse:

ātma-tattva-viśuddhy-arthaṁ yad āha bhagavān ṛtam

brahmaṇe darśayan rūpam avyalīka-vratādṛtaḥ

Worshipped by sincere devotion, revealing his true, spiritual form, the Lord spoke to Brahmā the four essential verses of *Bhāgavatam* in order to give knowledge about himself. SB 2.9.4

|| 3.9.16 ||

yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca

sthity-udbhava-pralaya-hetava ātma-mūlam

bhittvā tri-pād vavṛdha eka uru-prarohas

tasmai namo bhagavate bhuvana-drumāya

I offer my respects to the Supreme Lord, the tree of the worlds, who is Brahmā, the cause of creation, Śiva, the cause of destruction and independent Viṣṇu, the cause of maintenance, and who, though one, after dividing up *pradhāna*, increases into three branches (*guṇāvatāras*), and then into extended branches (Prajāpatis and Manus).

Brahmā offers respects, indicating that not only he, but the all the elements starting from *maha-tattva,* should surrender to the Lord, since they all arise from the Lord. That one Lord (*ekaḥ*) increases by having three large branches (*tripāt*), consisting of Brahmā, Viṣṇu and Śiva, and having extended (*uru*) branches consisting of Prajāpatis such as Marīci and the Manus. What has he done to increase in this way? Dividing the cause of all bodies, *pradhāna* (*ātmā-mūlam*), into the three *guṇas,* the Lord has become Brahmā, Viṣṇu and Śiva. Their functions are described not in exact sequence. Viṣṇu is distinguished by the word *svayam,* to show that he is not related to the *guṇas* in the same way as Brahmā and Śiva. He is completely separate by his very nature. Or the meaning can be "He who is Brahmā, Viṣṇu and Śiva, who is the cause of himself

ātma-mūlam), dividing up by means of his *śaktis,* first becomes the three worlds (*tripāt*) and then the fourteen worlds (*uruprarohaḥ*) I offer respects to the form of the worlds, the universal form, who is like a tree."

|| 3.9.17 ||

loko vikarma-nirataḥ kuśale pramattaḥ

karmaṇy ayaṁ tvad-udite bhavad-arcane sve

yas tāvad asya balavān iha jīvitāśāṁ

sadyaś chinatty animiṣāya namo 'stu tasmai

People engaged in material work do not heed the auspicious actions of your worship, found in Pañcarātra scriptures made by you, and authorized by you as the correct form of worship. I offer my respects to the Lord who as powerful time quickly destroys the aspiration to live for these non-devotees.

Having spoken of the Lord as the universal form, Brahmā now offers respect to the Lord as the form of time which controls the universe. Men are inattentive (*pramattaḥ*) to auspicious action, worship of you. But some people say that the Lord is worshipped by *karma* and *jñāna*, since it is said:

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ

Worshiping the Lord by *karmas*, a man achieves success. BG 18.46

jñānino jñāna-yajñena yajanti jñāna-vigraham:

The *jñānīs* worship you by the sacrifice of knowledge. SB 10.40.6

In answer to this Brahmā says, "This worship is declared as your real worship."

ye vai bhagavatā proktā upāyā hy ātma-labdhaye

añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord. The process recommended by the Lord is to be known as *bhāgavata-dharma*. SB 11.2.34

Mokṣa-dharma says *pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam*: the speaker of Pañcarātra is the Lord himself. This is indicated by *sve. Sve* means “made by yourself.” Time affects those other than the devotees. Time quickly kills the aspirations for life of non-devotees (*asya*), what to speak of their desires for enjoyment.

|| 3.9.18 ||

yasmād bibhemy aham api dviparārdha-dhiṣṇyam

adhyāsitaḥ sakala-loka-namaskṛtaṁ yat

tepe tapo bahu-savo ’varurutsamānas

tasmai namo bhagavate ’dhimakhāya tubhyam

I used to fear time, even though I am situated on Brahma-loka, which is offered respects by all planets and, desiring to bring time under control, I performed many sacrifices. Now, in pure *bhakti,* I offer my respects to the Supreme Lord, controller of sacrifices.

This verse describes the limits of the strength of time. I, Brahmā, though situated on Brahmā-loka lasting for my hundred years (*dviparārdha-dhiṣṇyam*), have fear of time, and to control time I performed austerities equivalent to many sacrifices. In spite of that, I feared still time. “What was your contemplation in performing these sacrifices to control time?” I was thinking that I could bring time under control by sacrifice to you who are the controller of all sacrifices. But I am controlled by time, and even now I fear time. Without pure *bhakti,* time cannot be conquered. This is what I have understood today. Therefore I should perform only pure *bhakti.* Thus, I offer my respects to the lord of sacrifices, the Supreme Lord, with pure *bhakti.*

|| 3.9.19 ||

tiryaṅ-manuṣya-vibudhādiṣu jīva-yoniṣv

ātmecchayātma-kṛta-setu-parīpsayā yaḥ

reme nirasta-viṣayo ’py avaruddha-dehas

tasmai namo bhagavate puruṣottamāya

I offer my respects to the Supreme Lord, who is superior to the *puruṣāvatāras*, who, with no desire for material enjoyment, appears in this world in the forms of animals, men and *devatās* with a pure spiritual body, and enjoys the offerings of his devotees, with a desire to fulfill his promise to respond to the devotees.

Having offered respects to the Lord as the universal form and as the controller of time, Brahmā now offers respects to the Lord as highest object of worship with a form of eternity, knowledge and bliss. Appearing by his will in the forms of animals, men and devatās, with a desire to protect (*parīpsayā*) the principles he has established, the Lord enjoys, even though he has no desire for material happiness, since he is self-satisfied. The rule he establishes is:

patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhakhyā prayacchati

tadahaṁ bhakyupahṛtamaśnāmi prayatātmanaḥ

I accept that which is offered with love from the genuine devotee, having pure body and mind, who gives just a leaf, flower, fruit or water. BG 9.26

To fulfill this promise, the Lord comes into the material world and enjoys the garlands, fragrances, flowers and beds offered by his devotees.

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā

śriyaṁ cātyantikīṁ brahman yeṣāṁ gatir ahaṁ parā

O *brāhmaṇa*! I am the sole shelter of my devotees. Without them, I do not desire to enjoy my own bliss and my six great qualities. SB 9.4.64

Thus, though he is self-satisfied, he is not really satisfied. Even though the items such as garlands are material, when they are utilized for the Lord, at that moment they become spiritual. This is explained in SB 11.25.25-28.

Avaruddha-dehaḥ means “uncovered body,” a body of eternity, knowledge and bliss. According to the grammarian Bhāguri, *avaruddha* can stand for *ava* and *aruddha*, which means unrestricted. *Ātmakṛtasetuparīsayā* can also mean “with a complete (*parī*) desire, in response to the devotee’s desire, to restrict himself to one form because he is controlled by the devotee’s desire.” He has a restricted body (*avaruddha-dehaḥ)* because he is bound by mother Yaśodā with ropes, and by other devotees, by the taste of their affection. *Puruṣottamāya* means unto Kṛṣṇa who is superior to the *puruṣāvatāras* who create *mahat-tattva*. He is superior because of his superior qualities. *Gītā* also says:

yasmāt kṣaramatīto ’hamakṣarādapi cottamaḥ

ato ’smi loke vede ca prathitaḥ puruṣottamaḥ

Because I am superior to the *jīvas*, to the Brahman and to the *puruṣa* known as Paramātmā, and even to the other forms of Bhagavān, I am celebrated in the *Vedas* and the *smṛtis*, as the Supreme Person. BG 15.18

|| 3.9.20 ||

yo ’vidyayānupahato ’pi daśārdha-vṛttyā

nidrām uvāha jaṭharī-kṛta-loka-yātraḥ

antar-jale ’hi-kaśipu-sparśānukūlāṁ

bhīmormi-mālini janasya sukhaṁ vivṛṇvan

I offer respects to the Lord, uninfluenced by ignorance with its five functions, who holds all the living beings in his stomach, and who goes to sleep happily with the comfortable touch of the bed of Śeṣa in the water, amidst a multitude of waves fearful to all people.

Brahmā offers respects to the form he sees in front of him in two verses. The Lord sleeps without being overcoming by the ignorance with its five functions which causes sleep.[238] The five functions of ignorance act because of him. His sleep is composed of his *svarūpa-śakti.* The Lord contains all the living beings, who are merged in his stomach. The sleep is made comfortable by the touch of the bed, Śeṣa. You are content sleeping on the soft bed within the water, like a common person. You sport like a common person. Or, even at the time of destruction, in the ocean which gives fear to all people, even on the bed of a snake, you sleep happily. You are without fear at all times, in all places, in any association. No one else is. Only a very sleepy person, will happily sleep even if there is fear because of time, place of association.

|| 3.9.21 ||

yan-nābhi-padma-bhavanād aham āsam īḍya

loka-trayopakaraṇo yad-anugraheṇa

tasmai namas ta udara-stha-bhavāya yoga-

nidrāvasāna-vikasan-nalinekṣaṇāya

O worshipable Lord! I offer respects to the Lord from whose navel lotus abode I appear, by whose mercy I give benefit to the three worlds, who holds the

[238] These *are avidyā, asmitā, raga, dveṣa* and *abhiniveśa.*

universe in his belly, and who glances with his open lotus eye at the end of the night of devastation.

I arose (*āsam*) from the abode in the lotus in his navel. I am the maker of the three worlds, or I benefit the three worlds by creating. I offer respects to the Lord who has the material realm (*bhavāya*) situated in his belly, who has a glance like a blossoming lotus at the end of *yoganidrā*, at the end of night. O my Lord! Ocean of mercy! Wake up! Wake up! I, your servant, should perform *maṅgalārātrika* for you.

|| 3.9.22 ||

so ’yaṁ samasta-jagatāṁ suhṛd eka ātmā

sattvena yan mṛḍayate bhagavān bhagena

tenaiva me dṛśam anuspṛśatād yathāhaṁ

srakṣyāmi pūrvavad idaṁ praṇata-priyo ’sau

The Lord is the protector of all material and spiritual realms and is the sole reservoir of *prema.* Because he gives happiness to people in the material world by *sattva-guṇa* and to the devotees by his spiritual qualities, may he, who is affectionate to those who offer respects, protect my material wisdom and my spiritual wisdom so I can create material entities like Marīci and manifest the devotees like Nārada as I did previously.

Having offered praise, Brahmā now makes requests in four verses. The Lord is the protector (*suhṛt*) of all the spiritual and material worlds. He is the abode of unconditional *prema (ātmā*). He is one alone, because all others are not the abode of *prema.* Since he gives happiness to the material world by *sattva-guṇa* in his role as protector and gives happiness to the spiritual world, the devotees, by his six great qualities (*bhagena*), may he protect (*anuspṛśātāt*) by as small portion of *sattva* qualities my material wisdom and by a portion of his spiritual qualities nourish my spiritual wisdom since I possess devotion, so that I will learn how to create material entities such as Marīci, and will learn to manifest spiritual beings such as Nārada. He should do this, since the Lord is affectionate to those who just offer him respects.

|| 3.9.23 ||

eṣa prapanna-varado ramayātma-śaktyā

yad yat kariṣyati gṛhīta-guṇāvatāraḥ

tasmin sva-vikramam idaṁ sṛjato ’pi ceto

yuñjīta karma-śamalaṁ ca yathā vijahyām

When I create this universe endowed with his power, may the Lord, who benedicts the surrendered souls and manifests attractive qualities when he appears in this world by his internal energy, engage my mind in his pastimes which he performs, so that I can avoid the sins involved in creating.

Fearing the influence of creative work predominated by *rajo-guṇa*, Brahmā prays for the well being of his *bhakti.* The Lord is the giver of benedictions to the surrendered. May he give benedictions to me! When he appears in this world, he has qualities such as affection for his devotees, which arise from his *śakti* arising from his *svarūpa (ramayā*), not his *māyā-śakti.* May he begin to engage my mind, when I will engage in creation of the universe (*idam*) invested with the power of the Lord (*sva-vikramam*), and in actions (*tasmin*) such as lifting up the earth. May my mind not be attached to that! Rather my mind should be attached to topics about his pastimes! He should do this, so that I will avoid sins such as harshness arising from the work of creation (*karma-śamalam*).

|| 3.9.24 ||

nābhi-hradād iha sato ’mbhasi yasya puṁso

vijñāna-śaktir aham āsam ananta-śakteḥ

rūpaṁ vicitram idam asya vivṛṇvato me

mā rīriṣīṣṭa nigamasya girāṁ visargaḥ

When, having appeared from the navel lake of Viṣṇu of unlimited power in the water, I, the presiding deity of *buddhi,* extend this variegated universe, a form of the Lord, may I not forget the manifestation of Vedic words!

The extent that I can enter into the ocean of your qualities is because of the mercy arising from studying the Vedas. *Vedaś cakṣus taveśvara*: O Lord, the Vedas are your eyes. (SB 11.20.4) Now however, because of lack of concentration due to creating the universe, I may forget the Vedas. May that not happen! In this way Brahmā prays. I, the *vijñānamaya-puruṣa* (*vijñāna-śaktiḥ*), arose from the lake in the navel of the Lord who lay in the water. Because Brahmā is the form of the aggregate of *jīvas,* or the presiding deity of *buddhi-tattva,* he is called *vijñāna-śakti.* May my manifestation of the words of the Vedas, coming from my limbs, not be lost as I create the universe, a form of the Supreme Lord! May I not forget because of *māyā*! The verb *riṣ* means “to injure.” It is expressed as the intensive form with imperative meaning, in reflexive form because of meter.

|| 3.9.25 ||

so ’sāv adabhra-karuṇo bhagavān vivṛddha-

prema-smitena nayanāmburuhaṁ vijṛmbhan

utthāya viśva-vijayāya ca no viṣādaṁ

mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

May the Supreme Lord, the eternal person, of abundant mercy, opening his lotus eyes with a smile filled with *prema,* wake up, so that I will not be defeated in the work of creation! May he dispel my sorrow with his sweet instructions on creation!

The servant will certainly be blissful by the glance of mercy and merciful instructions. Brahmā prays for both. Opening (*vijṛmbhan*) your lotus eyes, wake up, so that I will not be defeated during creation everywhere in this universe (*viśva-vijayāya*). The word *ca* indicates that the Lord should open his eyes so that his other desire (to remember the Lord) is fulfilled. Dispel my sorrow by your sweet words, which order me to carry out creation.

|| 3.9.26 ||

maitreya uvāca

sva-sambhavaṁ niśāmyaivaṁ

tapo-vidyā-samādhibhiḥ

yāvan mano-vacaḥ stutvā

virarāma sa khinnavat

Maitreya said: Seeing the Lord directly before him, through worship and through meditation, and glorifying him to the best of his ability by his mind and words, Brahmā then stopped, as if tired.

Thus seeing the manifestation of the Lord (*sva-sambhavam*) directly before him (*tapo*), in worship (*vidyā*) and in meditation with concentration of the mind (*samādhibhiḥ*), hearing as much as possible, he stopped as if tired, because of attaining the Lord’s glance of mercy. *Vidyā* here means worship using the Lord’s *mantra* which brings about the sudden appearance of the Lord, for it is said *ācārya-caittya-vapuṣā sva-gatiṁ vyanakti*: the Lord reveals *prema* by the external *guru* and *paramātmā* within. (SB 11.29.6)

|| 3.9.27-28 ||

athābhipretam anvīkṣya

brahmaṇo madhusūdanaḥ

viṣaṇṇa-cetasaṁ tena

kalpa-vyatikarāmbhasā

loka-saṁsthāna-vijñāna

ātmanaḥ parikhidyataḥ

tam āhāgādhayā vācā

kaśmalaṁ śamayann iva

The Lord, understanding the mentality of Brahmā, who was dejected by the waters of devastation and worried concerning knowledge for constructing suitable bodies for the living beings, spoke to him with profound words, thereby dispelling his illusion.

Brahmā was dejected because of the water of devastation, and stressed concerning knowledge of his *(ātmanā,aḥ*) method of building and fixing the various bodies of *devatās* and animals according to proper nature (*loka-samṣthāna-vijñāne*). Understanding (*anviksya*) his mentality, the Lord spoke, dissipating his illusion (*kaśmalam*).

|| 3.9.29 ||

śrī-bhagavān uvāca

mā veda-garbha gās tandrīṁ

sarga udyamam āvaha

tan mayāpāditaṁ hy agre

yan māṁ prārthayate bhavān

The Lord said: O knower of all the Vedas! You should not be bereft of knowledge. Go about your efforts of creation. I will accomplish what you previously requested from me.

This verse shows the complete dissolution of Brahmā's illusion. May knowledge (*tandrīm*) not disappear, O source of the Vedas! One who knows all the Vedas should not be ignorant. "But I am uncertain about how to go about creation." Go about your efforts in creation, and do not be worried that it will be a failure. You prayed that I should preserve your wisdom. What you requested will be accomplished by me

|| 3.9.30 ||

bhūyas tvaṁ tapa ātiṣṭha

vidyāṁ caiva mad-āśrayām

tābhyām antar-hṛdi brahman

lokān drakṣyasy apāvṛtān

O Brahmā! Concentrate your mind and worship using *mantras* to take shelter of me. By these two, within your heart and externally as well, you will see the planets devoid of water.

"What will happen with my efforts at this time? The planets like earth which I am supposed to create cannot be seen." Concentrate your mind (*tapaḥ*) and worship through *mantra* (*vidyām*). You will see in your heart and externally as well the planets such as earth and the inhabitants, without the covering of water. After seeing in your heart these things shown by me in their proper position, you will then create them externally with ease, like a person who writes what he sees.

|| 3.9.31 ||

tata ātmani loke ca

bhakti-yuktaḥ samāhitaḥ

draṣṭāsi māṁ tataṁ brahman

mayi lokāṁs tvam ātmanaḥ

O my son! Engaged with attention in *bhakti,* you will see me within your mind and spread in all the planets. And you will see all the planets and the *jīvas* in me.

The Lord replies to Brahma's request that he not forget the Lord when he gets absorbed in creation. Engaged with concentration in *bhakti,* you will see me within yourself (*ātmani*) and in the world. And you will see within me all the planets such as earth and all the *jīvas* (*ātmanaḥ*), just as Yaśodā saw when I ate dirt. Or, during

Kṛṣṇa's appearance, you will see me spread out as the calves and cowherd boys and will see within me all the universes (*lokān*) and the four armed Visṇu forms (*ātmanaḥ*). Or you will see many forms of yourself, many Brahmās (*ātmanaḥ*), within me.

|| 3.9.32 ||

yadā tu sarva-bhūteṣu

dāruṣv agnim iva sthitam

praticakṣīta māṁ loko

jahyāt tarhy eva kaśmalam

If a person sees me situated in all beings just as fire is situated in wood, he gives up all illusion.

Brahmā prayed that he would avoid all sin during creation. The Lord also guarantees this. *Praticaksīta* means "he should see." *Kaśmalam* means illusion.

|| 3.9.33 ||

yadā rahitam ātmānaṁ

bhūtendriya-guṇāśayaiḥ

svarūpeṇa mayopetaṁ

paśyan svārājyam ṛcchati

When a person sees that he, the *jīva,* is completely free from the reservoir of the *guṇas* in the form of the body and senses, and has attained a relationship with me, he attains *dāsya-rasa*.

In which stage can a person attain you? A person should be free from the receptacle of the *guṇas* in the form of the body and senses. This means that the *jīva* should give up completely connection with the body and senses. It does not mean that one should give up the *ātmā.* When a person sees the self completely devoid of the senses and body and sees that the *jīva* has attained (*itam*) a close relationship (*upa*) with me, the Supreme Lord, for serving, he attains then existence (*rājyam*) with his Lord (*sva*), or he attains that state or actions of servant (belonging to the Lord): he attains *dāsya-rasa*.

Others explain the verse in another way. Because Brahmā mentioned in his prayers both impersonal and personal forms of the Lord, this verse esoterically shows both final states. One meaning is “When the *jñānī* sees that the *jīva, tvam* (*ātmānam*), becomes, in his *svarūpa,* one (*upetam*) with me*, tat*, then he attains liberation (*svārājam*).” The other meaning is “When a devotee sees that he is endowed with a spiritual form (*cid-rupa* for *śānta-rasa*, servant form for *dāsya-rasa*, form of a friend for *sakhya-rasa*, form of a parent for *vātsalya-rasa* and form of a lover for *madhurya-rasa*), and that I am endowed with a form as *para-brahman*, master, friend, son or lover, then he attains a state with his Lord as a *cid-rūpa* master, friend, son or lover (*svārājyam*).”

|| 3.9.34 ||

nānā-karma-vitānena

prajā bahvīḥ sisṛkṣataḥ

nātmāvasīdaty asmiṁs te

varṣīyān mad-anugrahaḥ

In desiring to create many offspring while engaging in various actions, your mind will not become degraded. Rather, my mercy to you will increase

Having taught you about *jñāna, bhakti* and *rāsa*, I give you my mercy, not just now, but for all time. *Varṣīyān* means greater.

|| 3.9.35 ||

ṛṣim ādyaṁ na badhnāti

pāpīyāṁs tvāṁ rajo-guṇaḥ

yan mano mayi nirbaddhaṁ

prajāḥ saṁsṛjato ’pi te

Since your mind will be absorbed in me, though you will create the offspring, you, a great sage, will not be bound by *rajoguṇa.*

You should not fear contamination of *rajoguṇa*. In the Tenth Canto, Brahmā’s illusion is not caused by *rajoguṇa,* but by not seeing the most auspicious form of great sweetness. That will be explained at that time.

|| 3.9.36 ||

jñāto ’haṁ bhavatā tv adya

durvijñeyo ’pi dehinām

yan māṁ tvaṁ manyase ’yuktaṁ

bhūtendriya-guṇātmabhiḥ

Though I cannot be understood by material beings, you have known me today, because you understand that my form is not made of material elements, material senses, or material *guṇas,* nor is it a *jīva.*

Since, you see that I, though possessing a form, do not have a form made of material elements like earth, nor senses in the mode of passion, nor of any material *guṇas,* nor that I am just a *jīva,* since you understand that I am directly the Supreme Brahman, you know me today. Here the Lord says that understanding his body to be eternity knowledge and bliss is knowledge, and thinking his body is material is ignorance.

|| 3.9.37 ||

tubhyaṁ mad-vicikitsāyām

ātmā me darśito ’bahiḥ

nālena salile mūlaṁ

puṣkarasya vicinvataḥ

While you were searching in the water for the base of the lotus by going down the stem, with an inquiry concerning me, I revealed my spiritual form to make you successful.

You are the proof that since my form can only be seen my inconceivable desire, it cannot actually be perceived by material eye. I have shown my spiritual form (*ātmā*) in your heart (*abahiḥ*) to make you successful (*tubhyam*).[239] Or the word can be taken as *bahih*, and thus the meaning is “I have shown my form even externally.” For the *Gopala-tāpanī Upaniṣad* says *gopaveśo me purastād āvirvabhūva*: the Lord appeared before me in the dress of a cowherd. Or *tubhyam* can express the dative case, while the verb expresses giving. Thus the meaning is “I showed my form to you.” When? I revealed my form when you were searching the base of the lotus with inquiry about me: does this lotus have a foundation or not? Actually, the cause of seeing me is not the worship or the meditation because these are not mentioned here at all. The cause of seeing me is my desire only. One should understand that the Lord revealed to Brahmā this confidential conclusion.

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[239] *kriyārthopapadasya ca.* (*Aṣṭādhyāyī*, Pāṇini 2.3.14) Use of dative case with the verb indicates there is a hidden infinite which should be understood.

|| 3.9.38 ||

yac cakarthāṅga mat-stotraṁ

mat-kathābhyudayāṅkitam

yad vā tapasi te niṣṭhā

sa eṣa mad-anugrahaḥ

O Brahmā! Whatever praise describing my appearance and activities you have uttered and whatever steadiness you attained in meditation, all that and what you will accomplish, is my mercy only.

Even your ability to praise me was by my mercy only. The praising that you did (*cakartha*) and everything else done (*saḥ*), and everything now to be done (*eṣaḥ*) is only my mercy. And what you are to do, that also understand as my mercy.

|| 3.9.39 ||

prīto ’ham astu bhadraṁ te

lokānāṁ vijayecchayā

yad astauṣīr guṇamayaṁ

nirguṇaṁ mānuvarṇayan

I am pleased that you praised me, recognizing me to be the possessor of spiritual qualities and to be devoid of material qualities, when you desired to create successful progeny. Let there be auspiciousness for you!

I am intensely pleased with *bhakti,* which arises from my mercy. See my astonishing skill! With a desire that the progeny you create would be victorious, you praised me by saying that I had a form with an ocean of wondrous qualities, and also described that I was devoid of material qualities like *sattva-guṇa.* I am pleased with that. Let there be auspiciousness even for those who praise me for have qualities like *sattva-guṇa* in the form of Nārāyaṇa. But I am not pleased with those who say I have not qualities. Let there not be auspiciousness for them.

|| 3.9.40 ||

ya etena pumān nityaṁ

stutvā stotreṇa māṁ bhajet

tasyāśu samprasīdeyaṁ

sarva-kāma-vareśvaraḥ

Bestower of all desires and benedictions, I will be pleased with whoever worships me by the verses spoken by you.

Since I am please with you, what can be said?

|| 3.9.41 ||

pūrtena tapasā yajñair

dānair yoga-samādhinā

rāddhaṁ niḥśreyasaṁ puṁsāṁ

mat-prītis tattvavin-matam

The result that men attain by pious acts, austerity, sacrifices, charities, and concentration in *yoga* should be pleasing to me. This is the opinion of the knowers of truth.

There is nothing better than pleasing me. Whatever results (*niḥśreyasam*) are achieved by pious acts, austerity, sacrifice, charity or concentration in *yoga,* are not results at all without pleasing me. The knowers of truth perform these pious acts to please me. They desire to please me; they do not desire to make me the object of their pleasure. I am pleased with such persons who perform *bhakti* with *sattva-guṇa*.[240] I give them liberation.

|| 3.9.42 ||

aham ātmātmanāṁ dhātaḥ

preṣṭhaḥ san preyasām api

ato mayi ratiṁ kuryād

dehādir yat-kṛte priyaḥ

[240] Those with *karma-miśra –bhakt*i achieve *sālokya, sārūpya* etc. without direct service. Those with *jñāna-miśra-bhakti* achieve *śānta-rasa.*

O Brahmā! I am the soul in all the living beings. Among all dear things I am the dearest object to the living beings. For this reason the body and family are dear to a person. Therefore one should have love for me.

That Lord has indicated that he is very dear to those who have pure *bhakti* without material *guṇas.* But I alone should also be dearest to all *jīvas.* They should hold me dear. This is an injunction. I am the soul (*ātmā*), the Paramātmā, of all the *jīvas* (*ātmanām*). For this reason (*yat-kṛte*) body and family become dear to a person. Affection for wife and sons is based on one's body. Affection for one's own body is based on the *jīva* within the body. Affection for the *jīva* is based on the Paramātmā. Affection for Paramātmā is natural. The affection for the *jīva* and the preceding items is figurative only, and the affection for each item is successively less.

But how can you make a command and say "The *jīva* should act with *rati* for me." *Rati* is something which is to be attained. The command is uttered to act when *rati* does not exist. The answer is as follows. The *jīva* is fit for *māyā,* but not the Paramātmā. Humans who have fallen into *māyā's* bondage experience objects of *māyā.* But even for the *jīva, māyā* is only superimposed. Though natural affection for Paramātmā exists, because of lack of experience of Paramātmā, the *jīva* does not have affection for Paramātmā. He is like a wealthy merchant who does not know that he possesses wealth and thus acts like a poor man. Thus it is enjoined that the *jīva* should have affection. It is an injunction.

However, though Paramātmā is dearest, it is seen that even though the *jñānīs* may realize him directly, there is no *rati* for Paramātmā and *prema* does not develop. For the devotees alone, Paramātmā, existing in all time and space, is the dearest. This is not so for the *jñānīs.* Though the sun dispels the pain of cold and gives happiness to the eye with light, and though this is experienced by all, some people do not appreciate this. This is because they have no attachment for the sun. And though the sun gives happiness to them, it is also indifferent to them. The *jñānīs* do not rejoice in the Brahman though it gives happiness of realizing the self and destroys ignorance, because they do not have great attachment to it. Brahman also, giving them realization of the impersonal aspect, is indifferent to them. When devotee of the sun god, whether having vision or blind, sees the sun who is satisfied by his devotion, as having hands and feet, along with chariot and horses, he brings the sun under his control by his devotion. Similarly, the *jīva,* whether liberated or in bondage, delights in the Paramātmā with realization of his qualities, and brings Paramātmā under his control by his devotion. Thus Paramātmā is most dear to the devotees whether they have pure *bhakti* or mixed *bhakti*. However Paramātmā is not most dear to the *jñānīs* with a small amount of *bhakti.* Thus when the Paramātm*ā* himself says "One should show affection for me" it should be considered in relation to the devotee only. Or, the sentence can mean "For this reason (*ataḥ*) one should show affection for me, the result of which (*yad-kṛte)* is that the intelligent man will have affection for the body (*dehādiḥ priyaḥ*), using the body and senses to perfect *bhakti.*" Such persons do not hanker for liberation.

|| 3.9.43 ||

sarva-veda-mayenedam

ātmanātmātma-yoninā

prajāḥ sṛja yathā-pūrvaṁ

yāś ca mayy anuśerate

Create the offspring who will be obedient to me and have devotion for me as in the previous day, by your body composed of all the Vedas, whose source is me.

You prayed that you should not forget the Vedas. Your body will be filled with the Vedas. You will not forget the Vedas. Now (*idam*) you (*ātmā*) should create the progeny by your body (*ātmanā*) whose source is I (*ātma-yoninā*), as you did in the previous day. Create the progeny who are obedient to me and have *bhakti.* The word *ca* indicates *bhakti.* This means that creating would be easy, since it would involve simply manifesting the various bodies.

|| 3.9.44||

maitreya uvāca

tasmā evaṁ jagat-sraṣṭre

pradhāna-puruṣeśvaraḥ

vyajyedaṁ svena rūpeṇa

kañja-nābhas tirodadhe

Maitreya said: The Lord of matter and the *jīvas,* with lotus navel, showing in this way the universe to be created to Brahmā, then disappeared with his form.

Showing this universe to be created *(idam sṛjyam*), the Lord disappeared with his form as Nārāyaṇa. In the first day of Brahmā (Brāhma-kalpa) the Lord recited the four essential *Bhāgavatam* verses starting with *aham evāsam evāgre.* (SB 2.9.32-35) In the Padma-kalpa (the last day of the previous half of Brahmā's life), the Lord also taught four essential verse in the form of verses 32, 33, 41 and 42 of this chapter. This is the opinion of some**.**

Thus ends the commentary on Ninth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten

Ten Types of Creation

|| 3.10.1 ||

vidura uvāca

antarhite bhagavati

brahmā loka-pitāmahaḥ

prajāḥ sasarja katidhā

daihikīr mānasīr vibhuḥ

Vidura said: O great sage! Please let me know what types of offspring Brahmā, the grandfather of the planetary inhabitants, created from his own body and mind after the disappearance of the Lord.

In the Tenth Chapter, the ten types of bodies produced by dividing elements starting with *prakṛti,* and the general characteristics of time are described.

|| 3.10.2 ||

ye ca me bhagavan pṛṣṭās

tvayy arthā bahuvittama

tān vadasvānupūrvyeṇa

chindhi naḥ sarva-saṁśayān

O greatly learned master! Please speak about all that I have inquired from you .from the beginning to the end. Please remove all my doubts

.You know everything. Therefore speak

|| 3.10.3 ||

sūta uvāca

evaṁ sañcoditas tena

kṣattrā kauṣāravir muniḥ

prītaḥ pratyāha tān praśnān

hṛdi-sthān atha bhārgava

Sūta Gosvāmī said: O Śaunaka, son of Bhṛgu! The sage Maitreya, thus inspired by Vidura, being pleased, began to reply to the questions, which he had kept in his heart.

Addressing Śaunaka as son of Bhṛgu suggests that he is capable of understanding the knowledge. “Kept in his heart” means he did not forget the questions.

|| 3.10.4 ||

maitreya uvāca

viriñco ’pi tathā cakre

divyaṁ varṣa-śataṁ tapaḥ

ātmany ātmānam āveśya

yathāha bhagavān ajaḥ

Maitreya said: Brahmā thus engaged in meditation for one hundred celestial years, as advised by the Lord, absorbing his mind in Nārāyaṇa.

Ātmani ātmānam āveśya means he engaged his mind in Śrī Nārāyaṇa.

|| 3.10.5 ||

tad vilokyābja-sambhūto

vāyunā yad-adhiṣṭhitaḥ

padmam ambhaś ca tat-kāla-

kṛta-vīryeṇa kampitam

Thereafter Brahmā saw that both the lotus on which he was situated and the water were trembling because of the powerful wind of devastation.

Brahmā who was situated on the lotus saw that the lotus and water were trembling in the wind. This verse is connected with the following verse. The wind had power from the period of devastation (*kāla-kṛta-vīryena*). This means that the wind and water had the same power as during devastation when their power had increased.

|| 3.10.6 ||

tapasā hy edhamānena

vidyayā cātma-saṁsthayā

vivṛddha-vijñāna-balo

nyapād vāyuṁ sahāmbhasā

Brahmā, powerful with knowledge from increased meditation and mantra worship fixed on the Lord, destroyed the wind along with the water.

|| 3.10.7 ||

tad vilokya viyad-vyāpi

puṣkaraṁ yad-adhiṣṭhitam

anena lokān prāg-līnān

kalpitāsmīty acintayat

Seeing the lotus on which he was situated spread up to Satyaloka, he thought, "I will create the planets as they were before destruction from this lotus."

He saw the lotus spread out up to Satyaloka. *Kalpitāsm*i means "I will create."

|| 3.10.8 ||

padma-kośaṁ tadāviśya

bhagavat-karma-coditaḥ

ekaṁ vyabhāṅkṣīd urudhā

tridhā bhāvyaṁ dvi-saptadhā

Inspired to do the work by the Lord, Brahmā entered into the whorl of the lotus, and divided it into three divisions and later expanded it into fourteen divisions in order to produce varieties.

He entered into the lotus. Fixed in the creation of the planets by the Lord, he divided the one lotus into three parts. In order to negate the idea that it is impossible to create three worlds out of one, it is explained that the expansion was even greater. Brahmā made it into fourteen divisions, since to make it suitable (*bhāvyam*) for many forms, three divisions was not sufficient. This is Śrīdhara Svāmī's explanation. First he divided the lotus into three and then into fourteen, and then even more, with planets like the sun and moon. How is it described? It was suitable for meditation (*bhāvyam*) by the worshippers of Vairāja. This is the explanation of *bhāvyam* by others.

|| 3.10.9 ||

etāvāñ jīva-lokasya

saṁsthā-bhedaḥ samāhṛtaḥ

dharmasya hy animittasya

vipākaḥ parameṣṭhy asau

The production of the various places suitable for the fourteen types of *jīvas* was entrusted to Brahmā because he was mature in mediation and worship without material desires and could therefore carry out creation.

The production of particular places (*samṣthā-bhedaḥ*) suitable for the particular individual bodies and the parts of the universal form was entrusted to Brahmā because (*hi*) Brahmā was mature in meditation and worship using *mantra* (*dharmasya*) without material desire (*animittasya*). What is impossible with the strength of such meditation?

|| 3.10.10 ||

vidura uvāca

yathāttha bahu-rūpasya

harer adbhuta-karmaṇaḥ

kālākhyaṁ lakṣaṇaṁ brahman

yathā varṇaya naḥ prabho

Vidura said: O my lord, O greatly learned sage! Describe exactly the symptoms of time, which you had mentioned, and which belongs to the Supreme Lord having many forms and astonishing pastimes.

Time has been mentioned in many places such as *kālākhyayāsādita-karma-tantro* (SB 3.8.12), *guṇena kālānugatena viddhaḥ* (SB 3.8.13), *kālena so 'jaḥ puruṣāyuṣa* (SB 3.8.22) and *tat-kāla-kṛta-vīryeṇa kampitam* (SB 3.10.5). Having forgotten that the Lord's efforts, creation and destruction are accomplished by time, Vidura now asks about time. Please exactly (*yathā*) describe time that you had mentioned (*āttha*).

|| 3.10.11 ||

maitreya uvāca

guṇa-vyatikarākāro

nirviśeṣo 'pratiṣṭhitaḥ

puruṣas tad-upādānam

ātmānaṁ līlayāsṛjat

Maitreya said: Time, whose true nature is known through the interactions of the *guṇas*, is without particulars attributes and has no beginning or end. The Supreme Lord created the universe, which has time as its efficient cause, as a pastime.

Time, knowledge of whose nature (*ākāraḥ*) arises from transformation of the *guṇas* into *mahat-tattva* and other elements, is without specific qualities and is without beginning and end. By its cause, creation and destruction take place. *Upādānam* means "what is accepted as a cause" from the verb *upādā (*to receive). The Lord created the universe which is called himself (*ātmānam*) since it is a result of his *śakti,* in which time acts as the efficient cause (*tad-upādānam*).

|| 3.10.12 ||

viśvaṁ vai brahma-tan-mātraṁ

saṁsthitaṁ viṣṇu-māyayā

īśvareṇa paricchinnaṁ

kālenāvyakta-mūrtinā

This universe which is firmly established by the *māyā* of Viṣṇu, whose cause is the Lord, is divided into various planets and living beings by time, whose form is invisible, and which is a representative of the Lord's power.

This verse explains that time divides up the universe. Bu the energy of the Lord *māyā,* this universe is established firmly (*saṁsthitam*). Its cause is the Lord. It is divided by time, a form of the Lord's influence. "Divided" means that it is divided variously as described above. Its form is invisible. This explains the term "without particular attributes" in the previous verse.

|| 3.10.13 ||

yathedānīṁ tathāgre ca

paścād apy etad īdṛśam

As the universe exists now, it existed before devastation, and will exist after devastation.

"Because the universe has a beginning and end, the universe must be unreal. How can an unreal universe be divided?" This cannot be said. This universe existed before the great devastation (*agre*). After the devastation is over, it will exist. It is not a false object, but temporary.

|| 3.10.14 ||

sargo nava-vidhas tasya

prākṛto vaikṛtas tu yaḥ

kāla-dravya-guṇair asya

tri-vidhaḥ pratisaṅkramaḥ

There are nine types of creation (six are elemental and three are by Brahmā). The tenth (the creation of *devatās*) is a combination of elemental creation and a creation by Brahmā. There are three kinds of destruction: the destruction at the end of Brahmā's life; the destruction at the end of Brahmā's day; and the destruction of individual bodies by *karma.*

Having described time in general, Maitreya will describe time in detail in the next chapter. For that purpose, the creation which was previously described in detail is again discussed in summary for easy understanding. It is grouped into ten types. There are nine types and a tenth type which is a combination material creation and Brahmā's creation. For the same purpose of discussing time, three types of destruction are listed: by time alone (*kāla*), the devastation of all universes; the daily destruction at the end of Brahmā's day, by the fire from Saṅkarṣaṇa and other factors (*dravya*); and the common destruction through consumption of the body by an individual's actions (*guṇaiḥ*).

|| 3.10.15 ||

ādyas tu mahataḥ sargo

guṇa-vaiṣamyam ātmanaḥ

dvitīyas tv ahamo yatra

dravya-jñāna-kriyodayaḥ

The first creation is the creation of the *mahat-tattva*, or the sum total of the material ingredients, in which there is disturbance of the *guṇas* causes by the Lord. The second is the creation of the false ego, from which the five gross elements, knowledge sense, sense *devatās*, mind and the action senses are generated.

Starting with this verse the rest of the chapter is a description of the various creations. The first is the imbalance of the *guṇas* characterized by the appearance of *mahat-tattva,* instigated by the Lord (*ātmanaḥ*). The second creation that in which there is the appearance of *ahaṅkāra* (*ahamaḥ*), from which arises the five gross elements (*dravya*), the knowledge senses, sense *devatās* and mind (*jñāna*), and the action senses (*kriya*).

|| 3.10.16 ||

bhūta-sargas tṛtīyas tu

tan-mātro dravya-śaktimān

caturtha aindriyaḥ sargo

yas tu jñāna-kriyātmakaḥ

The third creation of matter is that of the *tan-mātras*, which have the power to produce the gross elements. The fourth creation is that of the knowledge and action senses.

The third creation of matter is that of the *tan-mātras,* which have the capacity (*śaktimān*) of producing the gross elements. The fourth is the creation of the senses, which consist of knowledge and action senses.

|| 3.10.17 ||

vaikāriko deva-sargaḥ

pañcamo yan-mayaṁ manaḥ

ṣaṣṭhas tu tamasaḥ sargo

yas tv abuddhi-kṛtaḥ prabhoḥ

The fifth is the creation of the sense *devatās* and the mind from *ahaṅkāra* in *sattva.* The sixth creation is the creation of ignorance, which is produced by the *avidyā-śakti* of the Lord which bewilders the *jīva.*

The fifth is related to the *ahaṅkāra* in *sattva* and consists of the creation of the deities presiding over the senses and the mind as well. These five are related to transformations of *pradhāna.* Next the creation of ignorance is described. This is a different type of undertaking. The sixth is the creation of ignorance. This was created by *avidyā-śakti* of the Lord which bewilders (*abuddhi*) the *jīva.*

The meaning is this. *Māyā* has three conditions: *pradhāna, avidyā* and *vidyā*. By *pradhāna* the elements from *mahat-tattva* to earth are created. These are real creations, by which the aggregate (*samaṣṭi*) and individual bodies (*vyaṣṭi*) of the *jīvas*, with gross and subtle bodies are created. By *avidyā* which bewilders the *jīva*, five types of ignorance—*avidyā, asmitā, raga, devṣa* and *abhiniveśa*-- are created. These are not real. The world, composed of real and unreal, is produced by *pradhāna* and *avidyā.* By *vidyā,* knowledge which destroys the five types of ignorance is created. This will explained later in the commentary.

|| 3.10.18 ||

ṣaḍ ime prākṛtāḥ sargā

vaikṛtān api me śṛṇu

rajo-bhājo bhagavato

līleyaṁ hari-medhasaḥ

These six creations arise from the Lord's *māyā-śakti, prakṛti.* Now hear about the secondary creation arising. This is a pastime of Brahmā who possesses the Lord in his intelligence.

These six were generated from *māyā-śakti.* They are called *prākṛtāḥ.* He now describes the secondary creations (*vaikṛtān*) arising from Brahmā, the form of Brahmā representing all the universal elements (*samaṣṭi-virāṭ).* Brahmā has the Supreme Lord in his intelligence (*medhasaḥ*).

|| 3.10.19 ||

saptamo mukhya-sargas tu

ṣaḍ-vidhas tasthuṣāṁ ca yaḥ

vanaspaty-oṣadhi-latā-

tvaksārā vīrudho drumāḥ

The seventh creation is creation of immobile living beings, the first entities to be created by Brahmā. They are of six types: trees without flowers but fruit, annuals, creepers, bamboos, bushes and trees which have flowers and fruits.

Among the creation of immobile and moving creatures of the universe, the first (*mukhya*) creation is that of the immobile living beings (*taṣṭhusām*). *Vanaspatayaḥ* refers to those plants without flowers but having fruit. *Osadhayaḥ* refers to annual plants, perishing after a year. *Latā* refers to plants that need support to rise up. *Tvaksārā* refers to bamboo and other hollow plants. *Vīrudhaḥ* refers to plants which do not depend on support to rise because of stiffness of the trunk. *Drumāḥ* are those which give fruit through flowers.

|| 3.10.20 ||

utsrotasas tamaḥ-prāyā

antaḥ-sparśā viśeṣiṇaḥ

The plants distribute their nourishment upwards. They are almost unconscious, but have a feeling of pain within on being cut. They are not fixed in size and have unlimited variety.

Their general characteristics are described. They spread their nourishment upwards. Their consciousness is not evident (*tamah-prāyāḥ*). They feel pain within by being cut (*antaḥ-sparśā*). Their dimensions are not fixed, and they have unlimited variety *(viśeṣinaḥ*).

|| 3.10.21 ||

tiraścām aṣṭamaḥ sargaḥ

so ’ṣṭāviṁśad-vidho mataḥ

avido bhūri-tamaso

ghrāṇa-jñā hṛdy avedinaḥ

The eighth creation is that of entities which distribute their nourishment horizontally and are of twenty-eight varieties. They have no concept of the future, are preoccupied only with food, understand their needs by smell, and are devoid of lengthy deliberation.

Their nourishment is distributed horizontally. They are devoid of the knowledge of tomorrow, or future (*avidaḥ*). They are fixed in obtaining food only (*bhuritamasaḥ*). They understand what they want by smell. They are devoid of lengthy deliberation or meager power of reflection. *Śruti* says:

athetareṣāṁ paśūnāṁ aśanāpipāse evābhivijñānaṁ na vijñātaṁ vadanti na vijñātaṁ paśyanti na viduḥ śvastanaṁ na lokālokau

Among the animals there is only knowledge of eating and drinking. They do not speak of what they discern, they do not inspect what they discern, they do not know tomorrow, they do not know the world and the next world.

Bhuri-tamasaḥ can also mean that they have great anger. *Ghrāṇa-jñāḥ hṛdi* can mean that they experience only objects dear to their heart. They are aware of eating and sleeping.

|| 3.10.22 ||

gaur ajo mahiṣaḥ kṛṣṇaḥ

sūkaro gavayo ruruḥ

dvi-śaphāḥ paśavaś ceme

avir uṣṭraś ca sattama

O Vidura! The eighth creation includes cows, goats, buffalo, the black deer, pigs, wild oxen, antelopes,[241] sheep and camels. These all have cloven hooves.

The nine animals listed have cloven hooves. *Aviḥ* means sheep.

|| 3.10.23 ||

kharo ’śvo ’śvataro gauraḥ

śarabhaś camarī tathā

ete caika-śaphāḥ kṣattaḥ

śṛṇu pañca-nakhān paśūn

O Vidura! Donkeys, horses, mules, gaura deer, *śarabhas*,[242] and yaks do not have cloven hooves. Now hear about the animals with five nails.

The animals from donkeys to *camarīs* do not have cloven hooves.

|| 3.10.24 ||

śvā sṛgālo vṛko vyāghro

mārjāraḥ śaśa-śallakau

siṁhaḥ kapir gajaḥ kūrmo

godhā ca makarādayaḥ

Dogs, jackals, wolves, tigers, cats, rabbits, porcupines, lions, monkeys, elephants, turtles, lizards and alligators have five nails.

The twelve animals from dogs to lizards have five nails. The land dwelling animals total twenty-seven. *Makaras* and others are aquatics.

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[241] Vallabhācarya says the *ruru* is a type of deer with many horns. Gavaya is similar to a cow.
[242] According to Vallabhācarya the *śarabha* has eight feet.

|| 3.10.25 ||

kaṅka-gṛdhra-baka-śyena-

bhāsa-bhallūka-barhiṇaḥ

haṁsa-sārasa-cakrāhva-

kākolūkādayaḥ khagāḥ

Herons, vultures, cranes, hawks, birds of prey, *bhallukas*, peacocks, swans, Indian cranes, *cakravāka*s, crows, and owls are the birds.

The birds from heron to peacocks are land dwelling birds. Those from swans to *cakravākas* are aquatic birds. The remaining ones are land dwelling birds. All the fishes are classed as one. Among the twenty-eight varieties are included various types of deer such as the *ruru, krṣṇa,* and *gaura (*which should be taken as one variety*).*[243] Other animals will fall within these classes.

|| 3.10.26 ||

arvāk-srotas tu navamaḥ

kṣattar eka-vidho nṛṇām

rajo 'dhikāḥ karma-parā

duḥkhe ca sukha-māninaḥ

O Vidura! The ninth class consists of the beings in which the food is distributed downwards. There is only one class--human beings, who have a predominance of *rajas*, who are dedicated to work, and who think themselves happy even in distress.

The ninth creation consists of beings in which the food is distributed downwards. The qualities are described starting with prominence of *rajas.*

|| 3.10.27 ||

vaikṛtās traya evaite

deva-sargaś ca sattama

vaikārikas tu yaḥ proktaḥ

[243] To make twenty-eight types, the *ruru, krsṇa* and *gaura* are classed together, and the land birds are classed as one type and the aquatic birds as one type.

kaumāras tūbhayātmakaḥ

These are the three secondary creations made by Brahmā (*vaikṛta*). In addition, the creation of the *devatās,* who, as described previously, were also produced from *ahaṅkāra* in *sattva-guṇa* (and are thus a *prākṛta* creation*). The creation of Kumāras by Brahmā is said to be both *prākṛta* and *vaikṛta*.

These three are secondary creations. The creation of *devatās* is also secondary. But they are also part of the primary creation. Who are they? The creation of *devatās* from *ahaṅkāra* in *sattva* (*vaikārikaḥ*) was described in the creation originating from *prakṛti (*SB 3.10.17). *(*These *devatās* are therefore classed as *prākrṛa.) A* creation of *devatās* also occurs in the creation made by Brahmā later, called *vaikṛta* or secondary (listed in the next verse). The creation of the Kumāras is both *prākṛta* and *vaikṛta.*

dṛṣṭvā pāpīyasīṁ sṛṣṭiṁ nātmānaṁ bahv amanyata

bhagavad-dhyāna-pūtena manasānyāṁ tato ’sṛjat

Seeing the sinful nature of this creation, Brahmā was not satisfied with himself. He again carried out creation by a mind purified with meditation on the Lord. SB 3.12.3

They are said to be both *prākṛta* and *vaikṛta* because, by Brahmā’s meditation on the Lord, they are generated both by Brahmā (*vaikṛta*) and the Lord (*prākṛta*).

|| 3.10.28-29||

deva-sargaś cāṣṭa-vidho

vibudhāḥ pitaro ’surāḥ

gandharvāpsarasaḥ siddhā

yakṣa-rakṣāṁsi cāraṇāḥ

bhūta-preta-piśācāś ca

vidyādhrāḥ kinnarādayaḥ

daśaite vidurākhyātāḥ

sargās te viśva-sṛk-kṛtāḥ

The creation of *devatās* has eight divisions: *devatās*; Pitrās; Asuras; Gandharvas and Apsaras; Yakṣas and Rāksasas; Siddhas, Cāraṇas and Vidhādhadras; Bhūtas, Pretas and Piśācas; and Kinnars, Kiṁpuruṣas and others. I have thus described to you these ten types of creation. The Supreme Lord performed these creations.

There are eight types of beings in the *devatā* creation of Brahmā. They are listed. Gandharvas and Apsarās are considered one. Yakṣas and Rakṣasas are considered one type. Bhūtas, Pretas and Piśacas are one type. Siddhas and Cāraṇas and Vidyādharas are one type. Kinnaras and others are one type. *Ādi* means Kiṁpuruṣas and others. *Viśvasṛk* means the Supreme Lord.

|| 3.10.30 ||

ataḥ paraṁ pravakṣyāmi

vaṁśān manvantarāṇi ca

evaṁ rajaḥ-plutaḥ sraṣṭā

kalpādiṣv ātmabhūr hariḥ

sṛjaty amogha-saṅkalpa

ātmaivātmānam ātmanā

I will now describe the dynasties and the Manvantaras, periods of Manus. The Supreme Lord, Paramātmā, becoming the creator Brahmā, with unfailing determination, creates himself in another form (effects) by his own energy.

Ātmabhūr hariḥ means “the Supreme Lord, becoming Brahmā.”

Thus ends the commentary on Tenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

Description of Time

|| 3.11.1 ||

maitreya uvāca

caramaḥ sad-viśeṣāṇām

aneko ’saṁyutaḥ sadā

paramāṇuḥ sa vijñeyo

nṛṇām aikya-bhramo yataḥ

Maitreya said: The *paramāṇu* is understood to be the ultimate particle of the material elements. There are innumerable such particles and they are always uncombined. Because of their small size, men are mistaken, identifying them with small particles they can see.

In the Eleventh Chapter details of time are given, from which one can understand the length of the month, year and *yuga*.

Finding the nature of subtle time difficult to describe, Maitreya first describes the division of matter. The smallest division (*caramaḥ*) of parts (*viśeṣānām*) of material elements (*sat*) is called the *paramāṇu*. Why is *carama* in the singular, indicating only one particle when there are many? Though the particles are many, to understand about the subtle nature of time, it is appropriate isolate one particle and thus the singular is used. But still the one particle should by its nature be either combined or uncombined. The verse therefore says it is not joined. This particle is understood to be the *paramāṇu.* This means that it cannot be seen. Then what is its size? From these particles which arise, men make a mistake concerning what constitutes a single particle. One perceived the very small particles of light which are seen in the rays of sun shining through a lattice window and thinks “Here is one particle, here is another fine particle.” A sixth part of that light particle is a *paramāṇu,* but it is invisible. Men are mentioned because some small insects the size of a *trasareṇu* can see this particle.

|| 3.11.2 ||

sata eva padārthasya

svarūpāvasthitasya yat

kaivalyaṁ parama-mahān

aviśeṣo nirantaraḥ

The totality of all the *paramāṇus* which exist separately before dissolution is called *parama-mahān,* with no examination of particular qualities and separate objects.

The *paramāṇu* has been described as the smallest particle. Now the greatest state of matter is described. The state of oneness *(kaivalyam*) of the *paramāṇu*, of the particles of matter (*sataḥ*), which is its state previous to transformation into the condition of *pralaya,* is called *parama-mahān*. It is in the masculine to agree with the word *paramāṇu*. How can all objects which are mutually different with various qualities become one? There is no sense of distinct qualities (*aviśeṣaḥ*) and no sense of different particles or objects (*nirantaraḥ*). It is the totality of all matter. That is the meaning of *parama-mahān***.**

|| 3.11.3 ||

evaṁ kālo ’py anumitaḥ

saukṣmye sthaulye ca sattama

saṁsthāna-bhuktyā bhagavān

avyakto vyakta-bhug vibhuḥ

O best of men! Just as matter has been understood to have very fine and very huge states, time should also be understood to have such divisions. Pervading the states of *paramāṇu* and *parama-mahān* by his *śakti,* the Lord, though invisible, delimits this material realm and pervades it.

Time can be understood in a manner similar to the existence very fine and very great particles of matter. How do these extreme dimensions arise? By pervading (*bhuktyā*) through the finest and greatest states of matter (*samsthāna*) by his *śakti,* the Supreme Lord, by nature unseen (*avyaktaḥ*), limits the whole universe (*vyakta-bhuk*). He then pervades it all (*vibhuḥ*). *Vibhuḥ* can also mean that he is skilful in matters of creation and other acts.

|| 3.11.4 ||

sa kālaḥ paramāṇur vai

yo bhuṅkte paramāṇutām

sato ’viśeṣa-bhug yas tu

sa kālaḥ paramo mahān

The time expended for the sun to go distance of one *paramāṇu* is called a *paramāṇu* of time and the time expended from one dissolution to the next is called *parama-mahān* time.

This verse explains the phrase “by pervading the smallest and largest elements (*saṁsthāna-bhuktyā*).” That time which elapses for the sun to pass over the form of the *paramāṇu (paramāṇutām)* is called the *paramāṇu* time. As will be understood from the explanation in relation to the planets and constellations in verse 13, whatever time it takes the sun to cross over a *paramāṇu* is called a *paramāṇu* of time, or the smallest division of time. That time which pervades the whole material realm without distinction (*aviśeṣa-bhuk*)--time in the form of the sun, by expenditure of years and *yugas*, starting with the creation and ending with dissolution of the universes--is called *parama-mahān* time. Since there is an equivalent name given to the divisions of time and the material particles of *paramāṇu, anu* and *trasareṇu,* there are also equivalent name given to the time and the material substance called *parama-mahān.* However there is difference in the terminologies and sizes of time and objects between these extremes.

|| 3.11.5 ||

aṇur dvau paramāṇū syāt

trasareṇus trayaḥ smṛtaḥ

jālārka-raśmy avagataḥ

kham evānupatann agāt

Two *paramāṇus* make an *aṇu.* Three *aṇus* make a *trasareṇu*. The *trasareṇu* is perceived by the eye, since if follow the air currents in the rays of the sun entering through a lattice.

Two *paramāṇus* makes one *aṇu*. Three *aṇus* make one *trasareṇu.* The *trasareṇu* can be perceived. It can be known as it follows after the air because of its lightness, in the rays of the sun entering through a lattice. Another version has *na tu gām agāt:* it does not go to the earth. It remains moving about. What is the evidence of the *aṇu* and *paramāṇu*? The *trisareṇu* is the evidence. It is a common rule that without having dense and numerous parts, the possessor of the parts cannot be seen. The *trisareṇu* is the possessor of parts, with three gross *aṇus* as its parts. However the *paramāṇus* are not gross at all. Solidity involves many objects. Thus the grossness of the *anu* depends on the *paramāṇu.* This proves the existence of the *paramāṇu.* The visibility of the *trisareṇu* is not possible without solid parts. Making the *aṇu* solid requires only two *paramāṇus,* not three or four, using the logic of accepting the first possibility. Just as Jaimini argues that three partridges are the minimum requirement for sacrifice,[244] so a minimum of three *aṇus* produce density so that the *trasareṇu* can be seen.

[244] *Kapiñjala-nyāya*

|| 3.11.6 ||

trasareṇu-trikaṁ bhuṅkte

yaḥ kālaḥ sa truṭiḥ smṛtaḥ

śata-bhāgas tu vedhaḥ syāt

tais tribhis tu lavaḥ smṛtaḥ

The time it takes for the sun to pass over three *trasareṇus* is called a *truṭi*. A hundred *truṭis* make one *vedha*. Three *vedhas* make one *lava*.

Three *trasareṇus* make one *truṭi.* According to *Surya-siddhānta,* a *truṭi* is defined as the time taken for a needle to pierce a lotus leaf. One hundred *truṭis* make a *vedha.* Three *vedhas* make a *lava.*

|| 3.11.7 ||

nimeṣas tri-lavo jñeya

āmnātas te trayaḥ kṣaṇaḥ

kṣaṇān pañca viduḥ kāṣṭhāṁ

laghu tā daśa pañca ca

Three *lavas* make one *nimeṣa.* Three *nimeṣas* make one *kṣaṇa*. Fire *kṣaṇas* make one *kāṣṭhā.* Fifteen *kāṣṭhās* make one *laghu.*

Āmāntāḥ means “is called.” *Tāh* means *kāsṭhāḥ.*

|| 3.11.8 ||

laghūni vai samāmnātā

daśa pañca ca nāḍikā

te dve muhūrtaḥ praharaḥ

ṣaḍ yāmaḥ sapta vā nṛṇām

Fifteen *laghus* make one *nādīkā.* Two *nāḍikās* make one *muhūrta*. Six or seven *nāḍikās* make a *prahara* or *yāma* for humans.

Six or seven *nāḍikās* make a *prahara* or *yāma*. Day and night are divided into four parts. When the day or night is short then there are six *nāḍikas* in a *prahara.* When the day or night is long then there are seven *nāḍikas* in a *prahara*. This does not include the *nāḍikā* at the two *sandhyas*. Because it is impossible to list all the differences for each day of the year, the time is not fixed. This indicated by the word *vā.*

|| 3.11.9 ||

dvādaśārdha-palonmānaṁ

caturbhiś catur-aṅgulaiḥ

svarṇa-māṣaiḥ kṛta-cchidraṁ

yāvat prastha-jala-plutam

The measuring pot for one *nāḍikā,* or *daṇḍa*, can be prepared with a six-*pala*-weight [fourteen ounce] pot of copper, in which a hole is bored with a gold probe weighing four *māṣa* and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one *daṇḍa* or *nāḍikā.*

This verse defines the length of the *nāḍikā. Unmānam* means that by which something is measured. Here it refers to a copper pot weight of six *palas.* Sixty-four *māśas* make one *pala.* One should make a hole in the pot using a gold needle four fingers in length and weighting four *māṣas.* Five *guñjas* make one *māṣa.* The time it takes forl one *prastha* of water to enter the vessel and fill it is a *nāḍikā*. If the weight of the vessel is more or the hole is larger, the pot will sink more quickly. If the vessel is lighter and the hole smaller, the pot will sink more slowly. Thus the exact weight of the pot and the size of the hole are specified. If the needle is made of silver and the same length and weight, the hole will be bigger.

|| 3.11.10 ||

yāmāś catvāraś catvāro

martyānām ahanī ubhe

pakṣaḥ pañca-daśāhāni

śuklaḥ kṛṣṇaś ca mānada

For the human beings, there are four *yāmas* in the day and four *yāmas* in the night. There are fifteen days in the waxing phase of the moon, and fifteen days in the waning phase of the moon.

Ahanī means day and night.

|| 3.11.11-12||

tayoḥ samuccayo māsaḥ

pitṝṇāṁ tad ahar-niśam

dvau tāv ṛtuḥ ṣaḍ ayanaṁ

dakṣiṇaṁ cottaraṁ divi

ayane cāhanī prāhur

vatsaro dvādaśa smṛtaḥ

saṁvatsara-śataṁ nṝṇāṁ

paramāyur nirūpitam

The two fortnights are one month. This total is a day and night for the Pitṛs. Two months make a season. Six months makes a southern half year and northern half year. Two half years make a day and night for the *devatās* in heaven. Twelve months make a year. One hundred years is described as the duration of life for human beings.

Divi is connected the second verse. Two half years make one day and night for the *devatās* in heaven (*divi*). Twelve months make a year.

|| 3.11.13||

graharkṣa-tārā-cakra-sthaḥ

paramāṇv-ādinā jagat

saṁvatsarāvasānena

paryety animiṣo vibhuḥ

The sun, a portion of the Supreme Lord in the form of time, situated in the zodiac belt among the planets, twenty-seven constellations and other constellations, travels in a circle through the universe with measurements of time from the *paramāṇu* to the full year.

This verse explains that the sun decreases the life span by rising and setting. The sun is situated in the circle of the planets such as the moon, the constellations such as Aśvini, and the stars, meaning the other constellations not included in the twenty-seven constellations. The sun, a portion of the Lord (*vibhuḥ*), the form of time (*animiṣaḥ*), travels around the universe**.**

|| 3.11.14 ||

saṁvatsaraḥ parivatsara

iḍā-vatsara eva ca

anuvatsaro vatsaraś ca

viduraivaṁ prabhāṣyate

O Vidura! The sun's full revolution through the zodiac belt is called a *saṁvatsara.* The full revolution of Jupiter through the zodiac is called *parivatsara*. The year for twenty-seven constellations is called a *vatsara.* The lunar year is called an *anuvatsara.* The remaining constellations have a year called i*dā-vatsara.*

The planets, constellations and other constellations have been described. This verse gives the different names of the years for the orbiting sun and other heavenly bodies. One year for the sun is called a *saṁvatsara (*365.25 days*).* One year for Jupiter is called a *parivatsara* (11.87 years)*.* One year for the moon is called an *anuvatsara* (327.6 days*).*[245] Since there is no orbital motion of the constellations time is measured using the moon's movements. For the twenty-seven constellations, twelve months of twenty-seven days makes a *vatsara* (324 days*).* Because of there is no measuring system in relation to the remaining constellations, they have a year called *idā-vatsara* with solar months of thirty days (total of 360 days).

|| 3.11.15 ||

yaḥ sṛjya-śaktim urudhocchvasayan sva-śaktyā

puṁso 'bhramāya divi dhāvati bhūta-bhedaḥ

kālākhyayā guṇamayaṁ kratubhir vitanvaṁs

[245] A lunar year is twelve lunar months from full moon to full moon.

tasmai baliṁ harata vatsara-pañcakāya

The sun, made out of particular material elements, moves in the sky, displaying with force the ability of plants to germinate through his energy of time, and producing material results by means of ritual actions according to proper calculation of time, in order to dispel illusion of men. O performers of *dharma*! You should make offerings to the sun for promoting the five types of year.

One may ask the purpose of having five different types of year. The religious acts accomplished by the various calculations of year are described in this verse. The sun, a particular form of the elements (*bhūta-bhedaḥ*) in the form of a ball of fire, moves in the sky (*divi*), revealing (*uchvasayan*) strongly in the form of time (*svaśaktyā*) the ability of plants to germinate. Why does it move in the sky? He increases the results, such as attainment of Svarga (*guṇamayam*) of those with material desires in order to destroy confusion for men, by actions performed with knowledge of the correct time for those actions, according to the *saṁvatsara* and other types of year. O followers of *dharma*! You should offer articles of worship such as *arghya* (*balim*) to the sun in order to set in motion the five types of year.

|| 3.11.16 ||

vidura uvāca

pitṛ-deva-manuṣyāṇām

āyuḥ param idaṁ smṛtam

pareṣāṁ gatim ācakṣva

ye syuḥ kalpād bahir vidaḥ

Vidura said: You have described the maximum lifespan of a hundred years of the Pitṛs, *devatās* and humans. Please describe the lifespan of others who, being wise, exist beyond the *kalpa* of Brahmā.

Idam refers to the hundred years according to their calculation. Please describe the life span (*gatim*) of Sanaka, Bhṛgu and others, who being very learned, remain outside the *kalpa* or day of Brahma.

|| 3.11.17 ||

bhagavān veda kālasya

gatiṁ bhagavato nanu

viśvaṁ vicakṣate dhīrā

yoga-rāddhena cakṣuṣā

O master! You know the movements of the Lord in the form of time. The wise see the universe through eyes perfected by *yoga.*

Bhagavān means you in this context. *Yoga-rāddhena* means by perfection of *yoga.*

|| 3.11.18 ||

maitreya uvāca

kṛtaṁ tretā dvāparaṁ ca

kaliś ceti catur-yugam

divyair dvādaśabhir varṣaiḥ

sāvadhānaṁ nirūpitam

Maitreya said: The four yugas of Satya, Treta, Dvāparā and Kali are described as twelve thousand years of the *devatās,* including the *sandhyā* portions.

The life spans of Bhrgu and others beyond the *kalpa* are equal to that of Brahmā. In order to explain the lifespan of *Brahmā,* the calculation of the *yugas* is explained. *Varsaiḥ* means by a thousand years. *Avadhānam* here means “that which is deposited.” It refers to the *sandhyās* at the beginning and end of the *yuga.*

|| 3.11.19 ||

catvāri trīṇi dve caikaṁ

kṛtādiṣu yathā-kramam

saṅkhyātāni sahasrāṇi

dvi-guṇāni śatāni ca

The *yugas* starting with Satya are calculated by multiplying 1200 by four, three, two and one.

Satya yuga is four thousand *devatā* years and the *sandhyās* at the beginning and end of the *yuga* totally eight hundred years. *Treta yuga* is three thousand six hundred years, and the others are similarly calculated**.**

|| 3.11.20 ||

sandhyā-sandhyāṁśayor antar

yaḥ kālaḥ śata-saṅkhyayoḥ

tam evāhur yugaṁ taj-jñā

yatra dharmo vidhīyate

The period between the *sandhyās* and the beginning and end of the *yuga* which are calculated in hundreds of *devatā* years is called the *yuga* by the wise. During this period the particular *dharmas* of the y*uga* are performed.

The juncture at the beginning is called *sandhyā* and the juncture at the end is called *sandhyāṁśa.* What are these? They are counted in hundreds of years. The period between these two is the *yuga.* In these y*ugas* the special *dharmas* of meditation, sacrifice, deity worship and chanting are performed. The regular *dharmas* are secondarily performed. These are practiced as well in the *sandhyā* and *sandhāṁśa.* But even in the *sandhyās,* the *yuga dharmas* are more prominent*.* One year of the *devatās* is 360 years of humans. The four *yugas* are described in the scriptures to be 4, 320,000 human years. Satya-yuga is 1,728,000 human years. Treta-yuga is 1,296,000 human years. Dvāpara yuga is 864,000 human years. Kali-yuga is 432,000 human years.

|| 3.11.21 ||

dharmaś catuṣ-pān manujān

kṛte samanuvartate

sa evānyeṣv adharmeṇa

vyeti pādena vardhatā

In Satya-yuga complete *dharma* gives shelter to mankind. In each of the succeeding *yugas, dharma* decreases by a quarter because of the increase of *adharma* by a quarter.

In Satya-yuga, complete (*catuḥpāt*) *dharma* is aimed at mankind. Because *adharma* gradually increased by a fourth in the following *yugas, dharma* gradually decreased by a fourth**.**

|| 3.11.22 ||

tri-lokyā yuga-sāhasraṁ

bahir ābrahmaṇo dinam

tāvaty eva niśā tāta

yan nimīlati viśva-k

O Vidura! Beyond Svargaloka and extending to Brahmaloka, one day is equal to one thousand yuga cycles or 4,320,000,000 years. The night when Brahmā sleeps is the same duration.

Beyond the three worlds (*tri-lokyāḥ baḥiḥ*), above Svarga, from Maharloka to Brahmaloka, one thousand cycles of four *yugas* equals a day. In the night Brahmā falls asleep. He sleeps following the sleep of Garbhodakaśāyī Viṣṇu. Thus a day and night of Brahmā is equal to two thousand *yuga* cycles. For mankind that is 8,640,000,000 years.

|| 3.11.23 ||

niśāvasāna ārabdho

loka-kalpo ’nuvartate

yāvad dinaṁ bhagavato

manūn bhuñjaṁś catur-daśa

At the end of the night, the creation of the planets takes place and remains for fourteen Manvantaras. This is a day of Brahmā.

This verse describes the condition during the day. At the end of night, the creation of the planets takes place. Their existence extends over the fourteen Manvantara periods.

|| 3.11.24 ||

svaṁ svaṁ kālaṁ manur bhuṅkte

sādhikāṁ hy eka-saptatim

Each Manvantara extends for a little over seventy-one *yugas.*

A Manu rules for a little more than seventy-one yuga cycles. This is a little over 852,000 *devatā* years or 306,720,000 human years. This is confirmed in the *Viṣṇu Purāṇa.*

|| 3.11.25 ||

manvantareṣu manavas

tad-vaṁśyā ṛṣayaḥ surāḥ

bhavanti caiva yugapat

sureśāś cānu ye ca tān

In the Manvantara, the Manus, the seven sages, the *devatās*, Indra and even the Gandharvas appear simultaneously with Manu, and the descendents of Manus appear gradually.

The dynasty of Manu, the protector of the earth, gradually appears. The seven sages and others however appear simultaneously with Manu. The Indras and Gandharvas who follow them, appear simultaneously.

|| 3.11.26 ||

eṣa dainan-dinaḥ sargo

brāhmas trailokya-vartanaḥ

tiryaṅ-nṛ-pitṛ-devānāṁ

sambhavo yatra karmabhiḥ

The daily creation of Brahmā involves producing the three worlds, in which the animals, humans, and *devatās* appear according to their *karmas.*

Trai-lokya-vartanaḥ means the creation of the three worlds (the planets from Svarga down to Pātāla)..

|| 3.11.27 ||

manvantareṣu bhagavān

bibhrat sattvaṁ sva-mūrtibhiḥ

manv-ādibhir idaṁ viśvam

avaty udita-pauruṣaḥ

In all the Manvantara periods, the Lord, supporting material *sattva-guṇa* by his *avatāras* and the Manus, thus revealing his form as a human (*udita-pauruṣaḥ*), protects this universe.

Sva-mūrtibhiḥ means by his *avatāras*. *Udita-pauruṣaḥ* means "manifested human form."

|| 3.11.28 ||

tamo-mātrām upādāya

pratisaṁruddha-vikramaḥ

kālenānugatāśeṣa

āste tūṣṇīṁ dinātyaye

Accepting a small portion of darkness through a form of Śiva, Kālāgni-rūdra, who covers the three worlds with fire, and merging the *jīvas* of the three worlds in his body, the Lord remains silent at the end of the day.

This verse describes the situation during Brahmā's night. Accepting a small portion of darkness for destroying the three worlds through the form of Kālāgni-rūdra, having destroyed (*pratisaṁruḍdhaḥ*) *bhūḥ, bhuvaḥ* and *svaḥ* (*vikramaḥ*), covering them with fire and other elements the Lord also makes the *jīvas* (*aśeṣam*) of the three worlds merge (*anugataḥ)* into him. He remains silent in the sense that he stops the pastime of displaying the material realm**.** It was previously mentioned that *vikrama* means *bhuḥ, bhuvaḥ* and *svaḥ. (*SB 2.6.7)

|| 3.11.29 ||

tam evānv apidhīyante

lokā bhūr-ādayas trayaḥ

niśāyām anuvṛttāyāṁ

nirmukta-śaśi-bhāskaram

Conforming to that, the three worlds disappear in the night which follows. That condition is devoid of sun and moon.

Conforming to that, the three worlds disappear (*dhīyante*). This is a reflexive passive form of the verb *apidhā,* to conceal. That condition is devoid of sun and moon.

|| 3.11.30 ||

tri-lokyāṁ dahyamānāyāṁ

śaktyā saṅkarṣaṇāgninā

yānty ūṣmaṇā maharlokāj

janaṁ bhṛgv-ādayo ’rditāḥ

When the three worlds are burned by the powerful fire emanating from Saṅkarṣaṇa’s mouth, the sages headed by Bhṛgu, being pained by the heat, leave Maharloka and go to Janaloka.

This verse describes how the three worlds are destroyed.

|| 3.11.31 ||

tāvat tri-bhuvanaṁ sadyaḥ

kalpāntaidhita-sindhavaḥ

plāvayanty utkaṭāṭopa-

caṇḍa-vāteritormayaḥ

The oceans, swelling with water at the end of Brahmā’s day, violently disturbed with waves blown by strong winds, immediately cover the three worlds (including Svarga).

Immediately, quickly, the three worlds are burned up. The burning continues for a hundred years. The oceans are greatly disturbed and have waves blown about by strong winds.

|| 3.11.32 ||

antaḥ sa tasmin salila

āste ’nantāsano hariḥ

yoga-nidrā-nimīlākṣaḥ

stūyamāno janālayaiḥ

The Lord, lying on Ananta, remains in that water with his eyes closed by his *śakti* called *yoga*, while being praised by the sages inhabiting Janaloka.

The Lord has many expansions of his *cit-śakti* starting with Vimalā. The fifth *śakti* is called Yogā.[246] She takes the form of Nidrā or sleep. The Lord’s eyes are closed by his *śakti* Yogā in the form of Nidrā. *Janālayaiḥ* means the sages of Janaloka.

|| 3.11.33 ||

evaṁ-vidhair aho-rātraiḥ

kāla-gatyopalakṣitaiḥ

apakṣitam ivāsyāpi

paramāyur vayaḥ-śatam

By such days and nights characterized by movement of time, even the maximum life of Brahmā consisting of a hundred years comes to an end

The life of even Brahmā (*asya*) decays (*apakṣitam*).

yasmād bibhemy aham api dviparārdha-dhiṣṇyam

adhyāsitaḥ sakala-loka-namaskṛtaṁ yat

tepe tapo bahu-savo ’varurutsamānas

tasmai namo bhagavate ’dhimakhāya tubhyam

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[246] The sixteen energies are described by the Vaiṣṇavas according to the scriptures. *Bhakti-viveka* and other works describe them as *śaktis.* The sixteen principle *śaktis* are *śrī, bhū, kīrti, ilā, līlā, kānti, vidhyā,* (seven) and nine others starting with *vimalā.*

Vimalā and others will be listed in the description of Mahā-vaikuṇṭha. They are *vimalā, utkarṣiṇī, jñānā, kriyā, yogā, prahvī, satyā, īśānā.*

I feared time, even though I am situated on Brahma-loka, which is offered respects by all planets and, desiring to bring time under control, I performed many sacrifices. Now, in pure *bhakti,* I offer my respects to the Supreme Lord, controller of sacrifices. SB 3.9.18

Even Brahmā, fearing time, giving up enjoyment of material objects, worships the Lord constantly. Humans of short life intensely enjoy material objects and do not worship the Lord. They must make efforts in *bhakti* and detachment. For that reason, it is necessary to describe the nature of time.

|| 3.11.34 ||

yad ardham āyuṣas tasya

parārdham abhidhīyate

pūrvaḥ parārdho ’pakrānto

hy aparo ’dya pravartate

A half of Brahmā’s life is called a *parardha.* The first *parardha* has passed and the second *parardha* has begun at present.

This verse describes how Brahmā’s life is divided into two parts.

|| 3.11.35 ||

pūrvasyādau parārdhasya

brāhmo nāma mahān abhūt

kalpo yatrābhavad brahmā

śabda-brahmeti yaṁ viduḥ

The first day in the first half of Brahmā’s life is called Brāhma-kalpa, which is known as Brāhma-kalpa because Brahmā was born on that day.

As described in the *Prabhāsa-khaṇḍa*, there are thirty days starting with the waxing *pratipat-tithi* and ending with the dark moon *tithi*, with names starting with Śveta-varāha-kalpa and ending with Pitṛ-kalpa. This makes one month of Brahmā. These months are repeated twelve times to make one year. Fifty of those years is called a *parardha.* The first day in the first *parardha* is called Brahma-kalpa or Śveta-vārāha-

kalpa. It is called Brāhma-kalpa because it is Brahmā's birth tithi. It is described in the astronomical scriptures as occurring on the *śukla-pratipat* of Caitra month.

|| 3.11.36 ||

tasyaiva cānte kalpo 'bhūd

yaṁ pādmam abhicakṣate

yad dharer nābhi-sarasa

āsīl loka-saroruham

The *kalpa* at the end of the first half of Brahmā's life is called the Pādma-kalpa because the planets took the form of a lotus in the navel lake of the Lord.

The Pitr-kalpa (*kalpaḥ*) which occurs at the every end of the first half of Brahmā's life is also called the Pādma-kalpa. The reason why it is called Pādmakalpa is given. It is understood from this that in every *kalpa* a lotus which forms all the planets does not appear. It appears only sometimes.

|| 3.11.37 ||

ayaṁ tu kathitaḥ kalpo

dvitīyasyāpi bhārata

vārāha iti vikhyāto

yatrāsīc chūkaro hariḥ

O Vidura! The first day in the second half of Brahmā's life is called Vārāha-kalpa, during which Varāha appeared.

This verse describes the first day in the fifty-first year of Brahmā, in the second half of his life. The Pādma-kalpa (the previous day) is described in verses such as *pādmaṁ kalpam atho śṛṇu* (SB 2.10.47) and the verses after *udāplutaṁ viśvam idaṁ* (SB 3.8.10), with a description of a lotus in one ocean of water. The appearance of one Brahmā with no one else present is described in *vilokya tatrānyad apaśyamānaḥ* (SB 2.9.7) Thus, Brahmā did not see Sanaka and the others who live for the whole of Brahmā's life.

Because of these verses, some have another explanation for the Pādma-kalpa.

They say that Mahaloka, Janaloka, Tapoloka and Satyloka, which remain without being destroyed until the end of the second half of his life, become covered with water at the end of the first half of Brahmā's life (thus no planets or the great sages are not visible to Brahmā on the first day of his fifty-first year). Those who live till the end of Brahmā's life on those planets enter into Nārāyaṇa along with Brahmā during the night at the end of the first half of Brahmā's life. They say that the first day in the second half of Brahmā's life (when he appears on a lotus and sees no planets and no sages) is called Śveta-vārāha or Pādma-kalpa. As well, in the next chapter it will be explained that Sanaka, Marīci and others appeared from Brahmā. This is similar to the Brahmā-kalpa. That day cannot be called Brāhma-kalpa since it comes after this description of the Pādma-kalpa.

In verse 36 of this chapter, describing Pādma-kalpa, the word *ante* can mean "at the end of the first day." Thus the second day after Brahmā's birth could be called the Pādma-kalpa. *Ayam tu* in this verse then means that the Pādma-kalpa is also a name for the Vārāha-kalpa, the first day in the second half of Brahmā's life. It is called Vārāha-kalpa because Varāha avatāra appeared during that *kalpa*. The word *api* after *dvitīyasya* indicates that even the first *kalpa* of Brahmā's life is called the Pādma-kalpa. This is the explanation of some persons.[247]

|| 3.11.38 ||

kālo 'yaṁ dvi-parārdhākhyo

nimeṣa upacaryate

avyākṛtasyānantasya

hy anāder jagad-ātmanaḥ

The span of two *parardhas*, the life time of Brahmā, is represented by a moment of time for the Supreme Lord who is beyond change, without end or beginning, and the cause of the universe.

Very minute and expansive measures of time have been described. Now the greatest extent of time is described. Two *parardhas*, the total duration of Brahmā's life is designated in the scriptures as the greatest measure of time, though it is impossible to include all time. Two *parardhas* is only one moment for the Supreme Lord, the soul of the universe. Can one measure the Lord's life span in terms of seconds or other measurements of time? No. The measure of a second is figurative only (*upacaryate*). Thus *Brahma-saṁhitā* says that the life of Brahmā lasts for a breath of Mahaviṣṇu. *Niśvasita-kālam athāvalanvya jīvanti lomavilajā jagadaṇḍanāthāḥ:* the Brahmās who arise from the hair holes of the Lord live for one exhalation of breath of the Lord. Thus the lifespan of Brahmā is not even a second for the Lord or a breath of the Lord. It is indicative only, because the Lord is devoid of change caused by material time

[247] Thus Padma-kalpa can refer to the first or second day of Brahmā's life, the last day of the fiftieth year of his life, or the first day of his fifty-first year.

(*avyākṛtasya*), since the Lord is without beginning or end. This means he is beyond the divisions of time such as seconds, minutes, days, and years. And this is because he is the soul of the universe, the cause of time and all other things in the material world.

|| 3.11.39 ||

kālo ’yaṁ paramāṇv-ādir

dvi-parārdhānta īśvaraḥ

naiveśituṁ prabhur bhūmna

īśvaro dhāma-mānināṁ

Time is the controller, from the duration of a *paramāṇu* to Brahmā’s complete life of two *parardhas.* But time cannot control the Supreme Lord. Time controls even the inhabitants of Satyaloka.

This verse clarifies what has been presented. *Bhūmnaḥ* means “of the Supreme Lord.” *Dhāma-mānināṁ* means “of those qualified for Satyaloka.”

|| 3.11.40-41 ||

vikāraiḥ sahito yuktair

viśeṣādibhir āvṛtaḥ

āṇḍakośo bahir ayaṁ

pañcāśat-koṭi-vistṛtaḥ

daśottarādhikair yatra

praviṣṭaḥ paramāṇuvat

lakṣyate ’ntar-gatāś cānye

koṭiśo hy aṇḍa-rāśayaḥ

Within the pore hole of Mahāviṣṇu, the universe composed of sixteen transformations and eight elements, measuring 500,000,000 *yojanas*, covered by seven layers of elements which are ten times thicker than the previous layer, appears like a *paramāṇu.* Millions of other universes also, within the Lord’s pores, appear small as well.

The Lord was described as the soul of the universe. Now he is described as covering the whole universe. Beginning with eight elements (five gross elements, *mahat-tattva, ahaṅkāra* and *prakṛti*) and sixteen transformations (ten senses, mind, five sense objects), the universe, covered by seven layers such as earth (*bahiḥ viśeṣādibhiḥ*), each ten times thicker than the previous layer appears very small. This is the case not only with one universe, but others as well.

|| 3.11.42 ||

tad āhur akṣaraṁ brahma

sarva-kāraṇa-kāraṇam

viṣṇor dhāma paraṁ sākṣāt

puruṣasya mahātmanaḥ

That body of Mahāviṣṇu, the supreme soul, the *puruṣa*, is said to be the indestructible Brahman, the cause of all causes.

Visṇu means Kāraṇodakaśāyī Viṣṇu. *Dhāma* means body since *Amara-koṣa* says *gṛha-deha-tviṭ-prabhāvā dhāmani*: *dhāma* means house, body, glory or power.

Thus ends the commentary on Eleventh Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Brahmā’s Creations

|| 3.12.1 ||

maitreya uvāca

iti te varṇitaḥ kṣattaḥ

kālākhyaḥ paramātmanaḥ

mahimā veda-garbho ’tha

yathāsrākṣīn nibodha me

Maitreya said: Thus I have described to you the power called time, belonging to the Supreme Lord. Now hear how Brahmā carried out the creation.

In the Twelfth Chapter, Brahmā, after creating the Kumāras, Marīci, *dharma* and *adharma*, produces a couple from his body to increase the population. *Mahimā* means power.

|| 3.12.2 ||

sasarjāgre ’ndha-tāmisram

atha tāmisram ādi-kṛt

mahāmohaṁ ca mohaṁ ca

tamaś cājñāna-vṛttayaḥ

Brahmā, the original creator, first produced the functions of ignorance: *tamas, moha, mahāmoha, tāmisra* and *andha-tāmisra.*

The functions of ignorance had already been established. At the beginning of the daily creation, they make their appearance in various forms starting with *tamas,* directly from the Brahmā. *Tamas* means ignorance of the *svarūpa* of the *jīva. Moha* means the identification of self with body etc. *Mahāmoha* means applying possessiveness to objects of enjoyment. *Tāmisra* means the appearance of anger within the mental functions when one’s enjoyment is obstructed. *Andha-tāmisra* means an unconsciousness state brought on by anger. This means death. Not present in the *jīva,* these were created by ignorance or *avidyā. Viṣṇu Purāṇa* says:

tamo ’viveko mohaṁ syād antaḥkaraṇa-vibhramaḥ

mahāmohastu vijñeyo grāmya-bhoga-sukhaiṣaṇā

maraṇaṁ hy andha-tāmisraṁ tāmisraḥ krodha ucyate

avidyā pañca-parvaiṣā prādurbhūtā mahātmanaḥ

Tamas means lack of discrimination. *Moha* means mistaken identify in the mind. *Mahāmoha* means the desire for happiness from material objects. *Andha-tāmisra* means death. *Tāmisra* means anger. These five types of ignorance made their appearance from Brahmā.

In *Yogasūtras*, Patañjali says *avidyā asmitā rāgadveṣābhiniveṣāḥ*: ignorance (*tamas)* false identity (*moh*a), attachment (*mahāmoha*), repulsion (*tāmisra*) and fear of death (*andha-tāmisra*) are the five types of ignorance.

Viṣṇu-svāmī has said:

Ajñāna-viparyāsa-bheda-bhaya-śokāḥ vastutas tv avidyāyā āvaraṇa-vikṣepāv eva dvau dharmau, tāv eva avidyāsmitā-śabdābhyāṁ ajñāna-viparyāsa-śabdābhyāñ cocyete

Ignorance of *svarūpa*, false identity, hatred, fear and lamentation are actually only two functions of *avidyā, āvaraṇa* and *vikṣepa. Āvaraṇa* is called *avidyā* (*tamas*) or *ajñāna* and *vikṣepa i*s called *āsmitā (moha),* or *viparyāsa.*

Attachment, hatred and fear of death (*rāga, dveṣa, abhiniveśa*), though they are qualities of the mind, are types of *vikṣepa.* Not being as prominent as *vikṣepa,* they are included in it.

|| 3.12.3 ||

dṛṣṭvā pāpīyasīṁ sṛṣṭiṁ

nātmānaṁ bahv amanyata

bhagavad-dhyāna-pūtena

manasānyāṁ tato ’sṛjat

Seeing the sinful nature of this creation, Brahmā was not satisfied with himself. He again carried out creation by a mind purified with meditation on the Lord.

This and the following verses show who the functions of *vidyā* appeared in the form of the Kumāras and others from Brahmā, in order to show that knowledge or *vidyā* destroys ignorance or *avidyā.* Brahma and others who live for the whole of Brahmā’s life entered into the Supreme Lord at the end of the first half of Brahmā’s life (first *parardha*). Just as Brahmā appears from a lotus on the first day in the second half of his life as he did in the Pādma-kalpa (the previous day), Brahmā made the Kumāras and others appear at this time (though they actually live for Brahmā’s one hundred years.)

|| 3.12.4 ||

sanakaṁ ca sanandaṁ ca

sanātanam athātmabhūḥ

sanat-kumāraṁ ca munīn

niṣkriyān ūrdhva-retasaḥ

Brahmā created Sanaka, Sanātana, Sananda, and Sanatkumāra, who were free of material actions and strict in *brahmacarya.*

The four aspects of *vidyā* are *sāṅkhya, yoga, vairāgya* and *tapas*. These appeared in the form of the four Kumāras. Since *vidyā* is useless without *bhakti, bhakti* also is present in these four items as a secondary item. Thus, even the Kumāras also have *bhakti. Bhakti* as the principal element takes the form of Nārada.

|| 3.12.5 ||

tān babhāṣe svabhūḥ putrān

prajāḥ sṛjata putrakāḥ

tan naicchan mokṣa-dharmāṇo

vāsudeva-parāyaṇāḥ

Brahmā said to his sons, “Create progeny.” Being devoted to the Supreme Lord and intent on liberation, they did not agree to do so.

They were not inclined to produce progeny because *karma-yoga*, producing ignorance, destroys knowledge**.**

|| 3.12.6 ||

so ’vadhyātaḥ sutair evaṁ

pratyākhyātānuśāsanaiḥ

krodhaṁ durviṣahaṁ jātaṁ

niyantum upacakrame

When Brahmā was disrespected by his sons who refused to follow his order, he tried to control his anger, which was difficult to tolerate.

Brahmā was disrespected (*avadhyātaḥ*). He tried to control his anger. This shows Brahmā's rajasic nature. Previously, his creation of *tamas* and the Kumāras shows his tamasic and sattvic nature.

|| 3.12.7 ||

dhiyā nigṛhyamāṇo 'pi

bhruvor madhyāt prajāpateḥ

sadyo 'jāyata tan-manyuḥ

kumāro nīla-lohitaḥ

Brahmā brought himself and his anger under control by his intelligence, but from his brow suddenly appeared a child with a blue and red complexion.

Just as *vidyā* destroys *avidyā*, sometimes *avidyā* destroys *vidyā.* To show this, anger or *tāmisra*, the chief aspect of *avidyā,* makes its appearance as Rudra from Brahmā, who previously produced *vidyā* (as the Kumāras). *Tan-manyuḥ* means "The anger of Brahmā was brought under control by his intelligence," or "Brahmā and his anger were brought under control by his intelligence." Blue and red are the colors which represent anger.

|| 3.12.8 ||

sa vai ruroda devānāṁ

pūrvajo bhagavān bhavaḥ

nāmāni kuru me dhātaḥ

sthānāni ca jagad-guro

Powerful Rudra, the eldest of the *devatās,* cried out, "O guru of the universe! Of controller! Please give me names and places to reside."

This describes the actions of Rudra.

|| 3.12.9 ||

iti tasya vacaḥ pādmo

bhagavān paripālayan

abhyadhād bhadrayā vācā

mā rodīs tat karomi te

Agreeing to his words, Lord Brahmā, born from a lotus, spoke with gentle words.
”Do not cry. I will do as you have requested.”

|| 3.12.10 ||

yad arodīḥ sura-śreṣṭha

sodvega iva bālakaḥ

tatas tvām abhidhāsyanti

nāmnā rudra iti prajāḥ

O best of the *devatās*! Because you cried out in anxiety as a child the people will call you Rudra.

|| 3.12.11 ||

hṛd indriyāṇy asur vyoma

vāyur agnir jalaṁ mahī

sūryaś candras tapaś caiva

sthānāny agre kṛtāni te

The following places have been made for your residence: the heart, the senses, the life air, the ether, the air, the fire, the water, the earth, the sun, the moon and austerity.

Since the places starting with the heart arise from *ahaṅkāra*, they are suitable places of residence for Rudra who acts as the presiding deity of *ahaṅkāra.* In relation to anger, the heart is the birth place of anger. When anger increases it also resides in the senses such as the eyes, hands, and feet. This action is suggested. Residence in the *prāṇas* (asuḥ) means that the respiration in the nostrils increases. Anger is represented in the ether by the ferocious sound of the lion, in the air by drying up, in the fire by burning, and in water by flooding. It is presented in earth by its transformations into various weapons. Anger is represented by the combination of elements in animals like the lion, tigers and snake. Anger resides in the sun and moon in the form of heat and snow, which cause death. Austerity and also other practices such as *sāṅkhya, yoga* and *vairāgya,* without *bhakti* as protection, become places of anger. Thus the Pracetas are described as *tapaḥ-dīpita-manyavaḥ*: enflamed with anger because of austerities. (SB 6.4.5)

ye ’nye ’ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho ’nādṛta-yuṣmad-aṅghrayaḥ

O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for your lotus feet. SB 10.2.32

|| 3.12.12 ||

manyur manur mahinaso

mahāñ chiva ṛtadhvajaḥ

ugraretā bhavaḥ kālo

vāmadevo dhṛtavrataḥ

You have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.

This verse described the names of the eleven Rudras.

|| 3.12.13 ||

dhīr dhṛti-rasalomā ca

niyut sarpir ilāmbikā

irāvatī svadhā dīkṣā

rudrāṇyo rudra te striyaḥ

O Rudra! You also have eleven wives, called the Rudrāṇīs: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā and Dīkṣā.

These are the names of the eleven *śaktis* of the eleven Rudras.

|| 3.12.14 ||

gṛhāṇaitāni nāmāni

sthānāni ca sa-yoṣaṇaḥ

ebhiḥ sṛja prajā bahvīḥ

prajānām asi yat patio

Accept the names and places designated for you along with your wives. Since you are now one of the masters of the living entities, create progeny on a large scale.

Inhabit these places along with your wives (*sayoṣaṇaḥ*). Having these places and names, create progeny**.**

|| 3.12.15 ||

ity ādiṣṭaḥ sva-guruṇā

bhagavān nīla-lohitaḥ

sattvākṛti-svabhāvena

sasarjātma-samāḥ prajāḥ

Ordered in this way by his *guru*, Rudra created offspring similar to himself in strength, form and fierce nature.

He created progeny with similar nature of violence (*svabhavena*), similar form of blue and red (ākṛti) and similar strength (*sattva*).

|| 3.12.16 ||

rudrāṇāṁ rudra-sṛṣṭānāṁ

samantād grasatāṁ jagat

niśāmyāsaṅkhyaśo yūthān

prajāpatir aśaṅkata

Seeing the unlimited groups of progeny created by Rudra, who were attempting to devour the universe, Brahmā became worried.

Seeing groups of Rudras created by Rudra (*rudra-sṛṣṭānām*) Brahmā became afraid.

|| 3.12.17 ||

alaṁ prajābhiḥ sṛṣṭābhir

īdṛśībhiḥ surottama

mayā saha dahantībhir

diśaś cakṣurbhir ulbaṇaiḥ

O best of the *devatās*! It is not necessary to create such progeny who burn up the directions along with me by their fiery glance.

|| 3.12.18||

tapa ātiṣṭha bhadraṁ te

sarva-bhūta-sukhāvaham

tapasaiva yathā pūrvaṁ

sraṣṭā viśvam idaṁ bhavān

Become situated in austerity, which is auspicious for you, giving happiness to all living beings, just as previously you created the universe.

Such destructive activities of Śiva are not beneficial at the time of creation and maintenance of the universe. Thus he should engage in austerity which will produce opposite results, creation, as previously. Normally one would say, “Just as you destroyed the universe at the end of the previous *kalpa*, so afterwards you will also destroy it.” Some persons explain that in some *kalpas*, Śiva acts as Brahmā and also creates. Others say that the statement means that the Lord identifies himself as being one with Śiva as he says in the following verse:

sṛjāmi tapasaivedaṁ grasāmi tapasā punaḥ

bibharmi tapasā viśvaṁ vīryaṁ me duścaraṁ tapaḥ

By austerity I create, destroy and maintain the universe again and again. My power arises from intense austerity. SB 2.9.23

|| 3.12.19 ||

tapasaiva paraṁ jyotir

bhagavantam adhokṣajam

sarva-bhūta-guhāvāsam

añjasā vindate pumān

By penance only can one thoroughly know the Supreme Lord, the supreme independent person, who is within the heart of every living entity and who is beyond the senses.

Having learned austerity from you, the population will get deliverance from the material world, according to the principle of “Whatever the great man does, others follow.”

|| 3.12.20 ||

maitreya uvāca

evam ātmabhuvādiṣṭaḥ

parikramya girāṁ patim

bāḍham ity amum āmantrya

viveśa tapase vanam

Maitreya said: Rudra, having been ordered by Brahmā, circumambulated his father, the master of the Vedas. Saying "I will do this," he entered the forest to perform austerities.

|| 3.12.21 ||

athābhidhyāyataḥ sargaṁ

daśa putrāḥ prajajñire

bhagavac-chakti-yuktasya

loka-santāna-hetavaḥ

When Brahmā, who was empowered by the Supreme Lord, meditated on creating progeny, ten sons who were causes of expanding the population appeared.

|| 3.12.22 ||

marīcir atry-aṅgirasau

pulastyaḥ pulahaḥ kratuḥ

bhṛgur vasiṣṭho dakṣaś ca

daśamas tatra nāradaḥ

Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa, and the tenth son, Nārada, appeared.

This verse describes how Marīci and others appeared as representatives of *karma – yoga*. *Jñāna, vairāgya, tapas, yoga* and *karma* only become successful by performance of *bhakti*, and *bhakti* on the other hand does not dependent on these processes. It gives all results. It is the very form of all results. Thus *bhakti* is represented at the end, and appeared in the form of Nārada.

|| 3.12.23 ||

utsaṅgān nārado jajñe

dakṣo ’ṅguṣṭhāt svayambhuvaḥ

prāṇād vasiṣṭhaḥ sañjāto

bhṛgus tvaci karāt kratuḥ

Nārada was born from Brahmā’s lap. Dakṣa appeared from his thumb. Vasiṣṭha was born from his breathing. Bhṛgu appeared from his skin, and Kratu appeared from his hand.

Utsaṅgāt means “from the lap, the place of affection.” Another meaning is from association with great devotees. It is said *āpo nārā iti proktāḥ: nāra* means waters, the offspring of the Lord. Thus, it is understood that Nara refers to the Supreme Lord. Nāra means “that which belongs to the Lord.” Nārada means “that which gives *dāsya, sakhya* and other relationships with the Lord.” In other word Nārada means *bhakti-yoga*, which produces such relationships.

|| 3.12.24 ||

pulaho nābhito jajñe

pulastyaḥ karṇayor ṛṣiḥ

aṅgirā mukhato ’kṣṇo ’trir

marīcir manaso ’bhavat

Pulaha appeared from Brahmā’s navel. Pulastya was generated from his ears. The sage Aṅgirā appeared from his mouth. Atri appeared from his eyes. Marīci appeared from his mind.

|| 3.12.25||

dharmaḥ stanād dakṣiṇato

yatra nārāyaṇaḥ svayam

adharmaḥ pṛṣṭhato yasmān

mṛtyur loka-bhayaṅkaraḥ

Religion appeared from the right breast of Brahmā, where Paramātmā is situated. Irreligion from which death, feared by all people, arises, appeared from his back.

Supreme *dharma* appears from actions prescribed in *bhakti-yoga* and *karma-yoga*. Thus this verse describes the appearance of dh*arma.* The heart or breast is considered the best place since it is the location of affection. *Adharma* refers to non-performance of prescribed *dharma*, and the performance of forbidden acts. *Adharma* appeared from Brahmā's back, which is not attractive, and is not a place of affection.

|| 3.12.26 ||

hṛdi kāmo bhruvaḥ krodho

lobhaś cādhara-dacchadāt

āsyād vāk sindhavo meḍhrān

nirṛtiḥ pāyor aghāśrayaḥ

Lust arose from Brahmā's mind, and anger arose from his brow. Greed arose from his lips. Speech arose from his mouth. Oceans arose from his penis and death arose from his anus, the shelter of sin.

This verse describes the appearance of factors which instigate *adharma*, such as lust. *Hṛdi* means "in the mind." Because of the independent nature of the mind it is impossible to uproot lust situated there. Though anger and other items also arise from the mind, their place of becoming visible, such as the eye brows, are mentioned here. Though humans possess lust and anger, it is possible for them to develop wisdom composed of knowledge of scripture. To show this, the manifestation of wise words is described: speech arose from his mouth..

|| 3.12.27 ||

chāyāyāḥ kardamo jajñe

devahūtyāḥ patiḥ prabhuḥ

manaso dehataś cedaṁ

jajñe viśva-kṛto jagat

Kardama, the husband of Devahūtī, appeared from Brahmā's splendor. In this way, the universe appeared from the mind and body of Brahmā.

This verse shows that even in states of *tamas* and *rajas* sometimes some amount of *satttva* will manifest. *Chāyāyāḥ* means "from Brahmā's splendor."

|| 3.12.28 ||

vācaṁ duhitaraṁ tanvīṁ

svayambhūr haratīṁ manaḥ

akāmāṁ cakame kṣattaḥ

sa-kāma iti naḥ śrutam

O Vidura! We have heard that lusty Brahmā desired his attractive and delicate limbed daughter Vak, who had no desire for him.

Even those who are very learned and with great power of discernment cannot control lust. This verse shows that one should not remain alone with women. Maitreya says "We have heard." This indicates "Though this should not be spoken, in order to give knowledge, I speak without fault finding, since I fear making offense." He had fear that by fault finding he would fall down in the manner of Marīci's sons.[248] The phrase also indicates that this incident was not seen by anyone in the present *kalpa.* Rather it happened in a previous, distant *kalpa,* and is now being explained, since it cannot be accepted to have occurred after Brahmā heard the four essential verses of *Bhāgavatam* (during the first day of this Brahmā's life.)

etan mataṁ samātiṣṭha parameṇa samādhinā

bhavān kalpa-vikalpeṣu na vimuhyati karhicit

Follow my instructions in detail, with extreme concentration. You will not be bewildered at any time during your lifetime and its subdivisions. SB 2.9.36

|| 3.12.29 ||

tam adharme kṛta-matiṁ

vilokya pitaraṁ sutāḥ

marīci-mukhyā munayo

viśrambhāt pratyabodhayan

Seeing their father having an inclination to sin, his sons, the sages headed by Marīci, gave him instructions out of affection.

[248] Marīci's sons laughed at Brahmā when he became attracted to his own daughter. They were later born as the sons of Devakī and were killed by Kaṁca. (SB 10.85.47)

Out of friendship (*viśrambhāt*), since they were his offspring, they instructed him, not because of anger on seeing sin. Or the meaning can be “having faith (*viśrambhāt*) that even the sins of great persons are not sins, they gave instructions only out of fear of disturbance in the consequent population. This indicates that Marīci and others did not commit offense in speaking.

|| 3.12.30 ||

naitat pūrvaiḥ kṛtaṁ tvad ye

na kariṣyanti cāpare

yas tvaṁ duhitaraṁ gaccher

anigṛhyāṅgajaṁ prabhuḥ

This act of not controlling your lust, though you are the master, and approaching your daughter has not been done by persons or even Brahma’s of previous *kalpas,* and will not be done by anyone in the future.

This has not been done by persons in previous *kalpas,* or this has not been done by any Brahmā previous to you. *Aṅgajam* means lust.

|| 3.12.31 ||

tejīyasām api hy etan

na suślokyaṁ jagad-guro

yad-vṛttam anutiṣṭhan vai

lokaḥ kṣemāya kalpate

O *guru* of the universe! This act does not benefit the reputation of those who have more power than others, because the population should derive benefit in following your conduct.

Suślokyam means good reputation. *Vṛttam* means conduct.

|| 3.12.32 ||

tasmai namo bhagavate

ya idaṁ svena rociṣā

ātma-sthaṁ vyañjayām āsa

sa dharmaṁ pātum arhati

We offer respects to the Supreme Lord who has produced this universe situated within himself by his own power. He should protect *dharma.*

Though receiving these instructions, Brahmā did not become enlightened. This indicates that lust will not dissipate unless the Supreme Lord shows mercy. Remembering this, the sages then surrendered to the Lord.

|| 3.12.33 ||

sa itthaṁ gṛṇataḥ putrān

puro dṛṣṭvā prajāpatīn

prajāpati-patis tanvaṁ

tatyāja vrīḍitas tadā

tāṁ diśo jagṛhur ghorāṁ

nīhāraṁ yad vidus tamaḥ

Seeing his sons, the Prajāpatis, speak before him in this way, Brahmā, their father, gave up his previous disposition in shame. The directions accepted that disposition, a terrible fog, which is known as darkness.

Giving up his body indicates that the chief remedial measure for great sin is death. Since it is impossible for Brahmā to die before his life span of two *parardhas* is complete, “giving up his body” means “giving up a disposition.” The directions are covered with darkness even today.

|| 3.12.34 ||

kadācid dhyāyataḥ sraṣṭur

vedā āsaṁś catur-mukhāt

kathaṁ srakṣyāmy ahaṁ lokān

samavetān yathā purā

At one time, when Brahmā was meditating on how to create all the worlds as he had done previously, the Vedas appeared from the four mouths of Brahmā.

It is said:

dharma-vyatikramo dṛṣṭa īśvarāṇāṁ ca sāhasam

tejīyasāṁ na doṣāya vahneḥ sarva-bhujo yathā

The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted. SB 10.33.29

Thus one should not worry that Brahmā was contaminated for being attracted to his daughter. To express this, the power of Brahmā is described in this verse. His position will be described later in the chapter:

śabda-brahmātmanas tasya vyaktāvyaktātmanaḥ paraḥ

brahmāvabhāti vitato nānā-śakty-upabṛṁhitaḥ

The Supreme Lord who is impersonal Brahman and the personal Lord filled with various *śaktis,* makes his appearance as Brahmā, whose body is composed of the Vedas, which is audible sound as *vaikhari* and inaudible as *oṁ.* . SB 3.12.48

Thus, meditating on how to create as he had done previously, the Vedas appeared. This means that the complete method of creation exists in the Vedas. By consulting the Vedas, he could follow the order of the Lord to carry out creation with ease.

|| 3.12.35 ||

cātur-hotraṁ karma-tantram

upaveda-nayaiḥ saha

dharmasya pādāś catvāras

tathaivāśrama-vṛttayaḥ

The actions of the *hotā, udgāṭā, adhvaryu* and *brahma* priests, the various of sacrifices, the four parts of *dharma (satya, śauca, tapa* and *dayā*), the *āśramas* and occupations appeared from his mouth.

Catur-hotram refers to the actions of the *hoṭā, udgātā, adhvaryu* and *brahma* priests. *Karma-tantram* means profusion of sacrificial acts. The *āśrāmas* and occupations appeared along with the Upavedas and scriptures on logic.

|| 3.12.36 ||

vidura uvāca

sa vai viśva-sṛjām īśo

vedādīn mukhato 'sṛjat

yad yad yenāsṛjad devas

tan me brūhi tapo-dhana

Vidura said: O wealth of austerity, Maitreya! Brahmā, the lord of universal creation, produced the Vedas from his mouths. Please tell me which Veda Brahmā produced from which mouth.

Mukhataḥ means "from his mouths."

|| 3.12.37 ||

maitreya uvāca

ṛg-yajuḥ-sāmātharvākhyān

vedān pūrvādibhir mukhaiḥ

śāstram ijyāṁ stuti-stomaṁ

prāyaścittaṁ vyadhāt kramāt

Maitreya said: From Brahmā's eastern mouth the Ṛg Veda and activities of the *hotā* were established. From his southern mouth the Yajur Veda and activities of the *Aahvaryu* were established. From his western mouth the Sāma Veda and the activities of the *udgātā* were established. From his northern mouth the Atharva Veda and the activities of the *brahma* were established.

This verse describes the creation of the four *hotas.* The action of the *hotā* is *śastra,* chanting of *mantras* without intonation (following *Ṛg-veda*). The action of the *adhvayu* is sacrificial performance (*ījya*) (following *Yajur-veda*). Singing verses (*stuti-stomam*) is the action of the *udgātā (*following *Sāma-veda).* This takes the form of *trivṛt-stoma*. The action of the *brahma* (following *Atharva-veda*) is remedial measure.

|| 3.12.38 ||

āyur-vedaṁ dhanur-vedaṁ

gāndharvaṁ vedam ātmanaḥ

sthāpatyaṁ cāsṛjad vedaṁ

kramāt pūrvādibhir mukhaiḥ

Brahmā created *ayurveda* (medicine), *dhaur-veda* (military science), *gāndharva veda* (music) and *ṣthapatya* (architecture) from his mouths starting from the eastern mouth.

This verse describes the creation of the Upavedas. *Sthāpatyam* refers to the activities of architects, which are described in *Viśvakarma-śāstra.*

|| 3.12.39 ||

itihāsa-purāṇāni

pañcamaṁ vedam īśvaraḥ

sarvebhya eva vaktrebhyaḥ

sasṛje sarva-darśanaḥ

Brahmā, who has faces in all directions, created the fifth Veda composed of the Purāṇas and Itihāsas from all of his mouths.

The fifth Veda came from all his mouths, since the fifth Veda embodies all the Vedas.

|| 3.12.40 ||

ṣoḍaśy-ukthau pūrva-vaktrāt

purīṣy-agniṣṭutāv atha

āptoryāmātirātrau ca

vājapeyaṁ sagosavam

***Ṣoḍaśī* and *uktha* recitations for sacrifices appeared from Brahmā's eastern mouth. Preparation of the fire and *agnistoma* sacrifices appeared from his southern mouth. *Āptoryāma* (soma) and *atirātra* (beginning and ending) sacrifices appeared from his western mouth. *Vājapeya* (horse) and *gosava* (cow) sacrifices appeared from his northern mouth.**

This verse describes the various sacrifices (*karma-tantram*) mentioned earlier. *Purīṣi* means preparation of the fire and *agniṣṭut* means *agni-stoma.* These two appeared from Brahmā's southern mouth. The other pairs arose from the other mouths.

|| 3.12.41 ||

vidyā dānaṁ tapaḥ satyaṁ

dharmasyeti padāni ca

āśramāṁś ca yathā-saṅkhyam

asṛjat saha vṛttibhiḥ

Knowledge (purity), charity (mercy), penance and truth are said to be the four legs of religion, and to learn this, there are four orders of life with different classifications of castes according to vocation. Brahmā created all these in systematic order.

Regarding purity, the *Yajñavalkya-smṛti* says *kṣetrajñasyeśvara-jñānād viśuddhiḥ paramā matā*: from knowledge of the Supreme Lord arises the highest purity for the *jīva.* Thus knowledge can be equated with purity. Charity can be equated with mercy since it is said *bhūtābhaya-pradānasya kalāṁ nārhati ṣoḍaśīm:* those engaging in pious acts do not achieve one sixteenth of the results of the person who bestows (in charity) fearlessness to living beings. Thus there is no contradiction to the previous statement *tapaḥ śaucaṁ dayā satyamiti pādāḥ kṛte kṛtāḥ*: In Satya-yuga you had complete *dharma* of four portions with four elements: austerity, cleanliness, mercy and truth. (SB 1.17.24)

. || 3.12.42 ||

sāvitraṁ prājāpatyaṁ ca

brāhmaṁ cātha bṛhat tathā

vārtā sañcaya-śālīna-

śiloñcha iti vai gṛhe

The four types of *brahmacarya –sāvitra, prājāpatya, brāhmana* and *bṛhat* arose from Brahmā's four mouths. The four occupations of the householder—*vārtā, sañcaya, śālīna* and *śiloñcha* arose from his four mouths.

After taking the sacred thread, remaining celibate for three nights is called *sāvitra.* Remaining celibate for a year is called *prājāpatya.* Remaining celibate until learning the Vedas is called *brāhma. Brhāt* means celibacy till death. *Vārtā* refers to occupations not forbidden such a s agriculture. *Sañcaya* means performing sacrifices. *Śālīna* means taking alms without begging. *Śiloñchana* means taking the fallen grains in the field. *Śila* and *uñccha* are combined a *dvandva* in the singular as in the phrase *ukāla jjhrasva-hīrgha-plutaḥ* (Pāninī 1.2.27). They are combined together with the same meaning. These are the four types of occupation for the householder (*gṛhe*).

|| 3.12.43 ||

vaikhānasā vālakhilyau-

dumbarāḥ phenapā vane

nyāse kuṭīcakaḥ pūrvaṁ

bahvodo haṁsa-niṣkriyau

From Brahmā's mouths starting from the eastern mouth arose the four divisions of *vanaprasṭhas: vaikhṇasa, vālakhilya, audumbara* and *phenapa.* From Brahmā's four mouths arose the four types *of sannyasīs: kuṭīcaka, bahvoda, haṁsa* and *niṣkriya.*

The *vaikhānasa vanaprasṭha* lives on wild grains. The *vālakhilya* gives away accumulated grains on gaining new grains. The *audumbara* lives off what he acquires by walking in the direction he sees on getting up the morning. The *phenapa* lives off grains or fruit which have naturally fallen on the ground. These are the different types of *vanaprasṭha* arising from their different means of sustenance. There are four types of *sannyasīs.* The *kuṭicaka* mainly concenterates on *karma* in his own hermitage. The *bahvoda* rejects action and mainly concentrates on *jñāna*. The *haṁsa* is fixed in knowledge. The *niśkriya* has attained realization. The later types in the list are superior to the previous ones.

|| 3.12.44 ||

ānvīkṣikī trayī vārtā

daṇḍa-nītis tathaiva ca

evaṁ vyāhṛtayaś cāsan

praṇavo hy asya dahrataḥ

Logic, Vedic knowledge, occupational livelihood and law enforcement arose from his four mouths. *Bhūh, bhuvaḥ, svaḥ* and *bhūr-bhuvaḥ-svaḥ* arose from his four mouths. *Oṁ* arose from his heart.

Logic and the other types of knowledge arose from the eastern and other mouths in succession. The first four items starting with logic (*ānvīkṣikī*) represent *mokṣa, dharma, kāma* and *artha. Vyāhṛtayaḥ* means the individual words *bhur, bhuvaḥ* and *svah* and their combination *bhur bhuvaḥ svaḥ*. These four arose from his four mouths. Thus *Āśvalāyana-sūtra* says *evaṁ vyāhṛtayaḥ proktā vyastāḥ samastā api*: *vyāhṛti* means the individual components and the combination. Or the fourth item can be *mahaḥ. Bhūr bhuvaḥ svar iti vā etās tisro vyahṛtayas tāsāṁ uha smaitāṁ caturthīm māhācamasya pravedayate mahas iti: Bhūr, bhuvaḥ* and *svaḥ* are the three *vyahṛtis* and Māhācamasya taught a fourth called *mahaḥ.* (*Taittiriya upaniṣad* 1.5.1) *Hṛtsvataḥ* means the space in the heart. An alternative reading is *dahrataḥ* with the same meaning.

|| 3.12.45 ||

tasyoṣṇig āsīl lomabhyo

gāyatrī ca tvaco vibhoḥ

triṣṭum māṁsāt snuto ’nuṣṭub

jagaty asthnaḥ prajāpateḥ

***Uṣṇik* (28 syllables) arose from Brahmā’s body hairs. *Gāyatrī* (24 syllables) arose from his skin. *Triṣṭup* (44 syllables) arose from his muscles. *Anuṣṭup* (32 syllables) arose from his veins. *Jagatī* (48 syllables) arose from Brahmā’s bones.**

This verse describes the origin of the Vedic meters. *Snutaḥ* means the veins which spread out all over the body. *Śruti* says *anuṣṭup snāvān*: the *anuṣṭup* meter arose from the veins.

|| 3.12.46 ||

majjāyāḥ paṅktir utpannā

bṛhatī prāṇato ’bhavat

***Paṅki* (40 syllables) arose from his marrow and *bṛhatī* meter (36 syllables) arose from his prāṇa.**

|| 3.12.47 ||

sparśas tasyābhavaj jīvaḥ

svaro deha udāhṛta

ūṣmāṇam indriyāṇy āhur

antaḥ-sthā balam ātmanaḥ

svarāḥ sapta vihāreṇa

bhavanti sma prajāpateḥ

From Brahmā’s life arose the consonants. From his body arose the vowels. From his senses arose the *ūṣmānas*. The semi-vowels arose from his strength. The seven musical notes arose from his playing.

This verse describes the origin of the various sounds in speaking. *Sparśa* refers to the five classes of consonants with their nasals. *Svara* refers to the vowels starting with *a. Ūṣmāna* refers to *śa, ṣa, sa* and *ha* as well. *Antastha* refers to semivowels *ya, ra, la* and *va. Sapta-svara* refers to the musical notes beginning with *ṣaḍja.* These arose as play (*vihāreṇa*).

|| 3.12.48 ||

śabda-brahmātmanas tasya

vyaktāvyaktātmanaḥ paraḥ

brahmāvabhāti vitato

nānā-śakty-upabṛṁhitaḥ

The Supreme Lord who is impersonal Brahman and the personal Lord filled with various *śaktis,* makes his appearance as Brahmā, whose body is composed of the Vedas, which is audible sound as *vaikhari* and inaudible as *oṁ.*

This verse shows that Brahmā has extraordinary powers as a manifestation of the Lord. His body is composed of the Vedas (*śabda-brahma*). The Supreme Lord (*paraḥ*) appears as the worshipable object in the form of Brahmā whose body is the Vedas, manifested as external sound (*vaikharī*) and the unmanifested sound *oṁ*. That Lord is also manifested as Brahman, the object of impersonal *jñāna*, and as Bhagavān, the object of pure, personal knowledge, filled with many *śaktis.* Since Brahmā is non-different from the Lord, it is understood that he has not been contaminated by approaching his daughter.

|| 3.12.49 ||

tato ’parām upādāya

sa sargāya mano dadhe

Having given up one body which became darkness, Brahmā accepted this other body and concentrated his mind on creation.

Giving up his previous body which became mist and darkness (after desiring Vāk), Brahmā accepted another body without pollution of forbidden acts of lust. This *śabda-brahma* body remains with Brahmā at all times.

|| 3.12.50 ||

ṛṣīṇāṁ bhūri-vīryāṇām

api sargam avistṛtam

jñātvā tad dhṛdaye bhūyaś

cintayām āsa kaurava

O Vidura! Understanding that the creation produced from the powerful sages was not sufficient, Brahmā again began to reflect in his heart.

Brahmā had thought that Marīci and others whom he had previously created would create a huge population. However he again made efforts.

|| 3.12.51 ||

aho adbhutam etan me

vyāpṛtasyāpi nityadā

na hy edhante prajā nūnaṁ

daivam atra vighātakam

How astonishing! Though I am engaged constantly in creation, the population does not increase. There is certainly some obstacle causing misfortune.

|| 3.12.52 ||

evaṁ yukta-kṛtas tasya

daivaṁ cāvekṣatas tadā

kasya rūpam abhūd dvedhā

yat kāyam abhicakṣate

While engaging himself properly and considering his bad luck, his body became two beings, who are known as the descendents of Brahmā.

Properly engaging himself (*yukta-kṛtaḥ*) and seeing his misfortune, one form of Brahmā became two, one with a beard and the other with breasts. Since the two bodies were related to Brahmā (*ka*) they are known as *kāya*, or his descendents. *Kaḥ* and *āyana* combine to form *kāyana,* which means “descendent of *ka* or Brahmā,” by the rule *naḍāditvāt phak (*Pāṇinī 4.1.99). The syllable *na* is dropped for metrical reasons, to form the word *kāya.*

|| 3.12.53 ||

tābhyāṁ rūpa-vibhāgābhyāṁ

mithunaṁ samapadyata

The two separated bodies united together in a sexual relationship.

|| 3.12.54 ||

yas tu tatra pumān so ’bhūn

manuḥ svāyambhuvaḥ svarāṭ

strī yāsīc chatarūpākhyā

mahiṣy asya mahātmanaḥ

The male form became known as the independent ruler Svāyambhuva Manu and the woman became know as Śatarūpā, the queen of that great soul.

|| 3.12.55 ||

tadā mithuna-dharmeṇa

prajā hy edhām babhūvire

Thereafter, by their union, they increased the population.

|| 3.12.56 ||

sa cāpi śatarūpāyāṁ

pañcāpatyāny ajījanat

priyavratottānapādau

tisraḥ kanyāś ca bhārata

ākūtir devahūtiś ca

prasūtir iti sattama

O son of Bharata, most virtuous sage! Svāyambhuva begot in Śatarūpā five children—two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti.

Saḥ refers to Svāyambhuva.

|| 3.12.57 ||

ākūtiṁ rucaye prādāt

kardamāya tu madhyamām

dakṣāyādāt prasūtiṁ ca

yata āpūritaṁ jagat

The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci, the middle daughter, Devahūti, to the sage Kardama, and the youngest, Prasūti, to Dakṣa. The world became filled with their offspring.

Yataḥ means “by whose offspring.”

Thus ends the commentary on Twelfth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

Pastimes of Varāha

|| 3.13.1 ||

śrī-śuka uvāca

niśamya vācaṁ vadato

muneḥ puṇyatamāṁ nṛpa

bhūyaḥ papraccha kauravyo

vāsudeva-kathādṛtaḥ

Śuka said: O King! Vidura, attentive to topics of Kṛṣṇa, hearing the virtuous words of Maitreya again inquired.

The Thirteenth Chapter describes how, following the words of Manu, Brahmā meditated and from his nose appeared a boar which approached the earth and raised it. The boar was then praised by the sages.

Ādṛtaḥ here means Vidura, having respect or attention (rather than being respected). This follows from the rule *arśa adibhyo' c.* (Pāṇini 5.2.127) The ending *a* can indicate the possessor of the quality respect (*ādṛti*). Or *ādṛtaḥ* can mean "Vidura, who was respected by Maitreya." Maitreya thought, "Let Vidura hear me through these topics. May he become successful from my speaking the sweetness of Kṛṣṇa." Or *ādṛtaḥ* can mean "who was attentive to the topics" since it means this in relation to hearers and listeners.

|| 3.13.2 ||

vidura uvāca

sa vai svāyambhuvaḥ samrāṭ

priyaḥ putraḥ svayambhuvaḥ

pratilabhya priyāṁ patnīṁ

kiṁ cakāra tato mune

Vidura said: O great sage, what did Svāyambhuva, the dear son of Brahmā, do after obtaining his loving wife?

|| 3.13.3 ||

caritaṁ tasya rājarṣer

ādi-rājasya sattama

brūhi me śraddadhānāya

viṣvaksenāśrayo hy asau

O Vidura! Please describe to me, endowed with faith, the activities of this first saintly king. He took shelter of the Supreme Lord.

|| 3.13.4 ||

śrutasya puṁsāṁ sucira-śramasya

nanv añjasā sūribhir īḍito 'rthaḥ

tat-tad-guṇānuśravaṇaṁ mukunda-

pādāravindaṁ hṛdayeṣu yeṣām

The goal of a person engaged in hearing scripture from the *guru* for a long time, praised by the great devotees, is hearing the glories of those in whose hearts Mukunda resides.

Without hearing about the Lord and his devotees, knowledge of the most learned person is useless. The goal (*arthaḥ*) of the person engaged in studying scripture from the mouth of *guru* (*śrutasya*) in which there is long efforts (*sucira-śramasya*) is praised by the great devotees. Other goals are condemned. What is that goal? It is hearing and chanting of the qualities of persons in whose hearts exist the lotus feet of the Kṛṣṇa.

|| 3.13.5 ||

śrī-śuka uvāca

iti bruvāṇaṁ viduraṁ vinītaṁ

sahasra-śīrṣṇaś caraṇopadhānam

prahṛṣṭa-romā bhagavat-kathāyāṁ

praṇīyamāno munir abhyacaṣṭa

Śuka said: Maitreya, his hairs standing on end, inspired by Vidura, began to speak topics of the Lord to humble Vidura, who had acted as the pillow for the feet of the Lord, and who had just spoken.

Vidura acted as the pillow for the lotus feet of the Lord, a form with a thousand heads, so that the Lord could relieve the worries of Vidura. In Mahābhārata it is described that the Lord ate his meal at Vidura's house and slept, keeping his feet on Vidura's lap. *Praṇīyamānaḥ* means "being made to engage in."

|| 3.13.6||

maitreya uvāca

yadā sva-bhāryayā sārdhaṁ

jātaḥ svāyambhuvo manuḥ

prāñjaliḥ praṇataś cedaṁ

veda-garbham abhāṣata

Maitreya said: After Manu appeared along with his wife, folding his hands and offering respects, he spoke to Brahmā, the source of the Vedas.

|| 3.13.7 ||

tvam ekaḥ sarva-bhūtānāṁ

janma-kṛd vṛttidaḥ pitā

tathāpi naḥ prajānāṁ te

śuśrūṣā kena vā bhavet

You, the one father of all beings, are their source and the giver of their subsistence. Please tell us, your offspring, how we can serve you.

|| 3.13.8 ||

tad vidhehi namas tubhyaṁ

karmasv īḍyātma-śaktiṣu

yat kṛtveha yaśo viṣvag

amutra ca bhaved gatiḥ

O worshipable lord! We offer respects to you! Please instruct us how we can please you by performing actions according to our abilities, which after being performed, will give us fame in this life and a superior destination in the next life.

O worshipable lord! Among all actions, according to our abilities, please instruct us how we can follow you by performing actions, which will give us (this phrase should be supplied) complete fame.

|| 3.13.9 ||

brahmovāca

prītas tubhyam ahaṁ tāta

svasti stād vāṁ kṣitīśvara

yan nirvyalīkena hṛdā

śādhi mety ātmanārpitam

Brahmā said: O child! O lord of the earth! I am pleased with you. All auspiciousness to you two, since without duplicity in your heart you spontaneously surrendered, saying, "Please instruct me."

Dative case is used with *prītaḥ tubhyam* (pleased with you) to express "with" in the manner of *patye śete*: she sleeps with her husband. Let there be auspiciousness to you two (*vām*), man and wife, because you spontaneously (*ātmanā*) said "Give instruction to me (*mā*)." The subject is not mentioned since Manu offered his ego and possessiveness to Brahmā.

|| 3.13.10 ||

etāvaty ātmajair vīra

kāryā hy apacitir gurau

śaktyāpramattair gṛhyeta

sādaraṁ gata-matsaraiḥ

O courageous son! Service to the guru according to one's capacity should be done with devotion by sons like you, who are very diligent and free from envy.

Service (*apacitiḥ*) to the *guru,* following his order, should be accepted. The Kumāras did not follow Brahmā's order. Those who have envy (*gata-matsaraiḥ*) think, "Why should we follow your order?"

|| 3.13.11 ||

sa tvam asyām apatyāni

sadṛśāny ātmano guṇaiḥ

utpādya śāsa dharmeṇa

gāṁ yajñaiḥ puruṣaṁ yaja

After begetting in your wife offspring with qualities similar to yourself, protect with earth with *dharma* and worship the Lord with sacrifice.

Protect (*śāsa*) the earth (*gām*).

|| 3.13.12 ||

paraṁ śuśrūṣaṇaṁ mahyaṁ

syāt prajā-rakṣayā nṛpa

bhagavāṁs te prajā-bhartur

hṛṣīkeśo ’nutuṣyati

By protecting the population you will perform the highest service to me. The Supreme Lord will be satisfied with you as the protector of the population.

You will perform the highest service for me, or this will be the greatest service form pleasing me.

|| 3.13.13 ||

yeṣāṁ na tuṣṭo bhagavān

yajña-liṅgo janārdanaḥ

teṣāṁ śramo hy apārthāya

yad ātmā nādṛtaḥ svayam

The efforts of those who do not satisfy the Lord are all useless labor since they have no respect even for their own souls.

He who is known by the processes of worship, hearing and chanting, is called *yajña-liṅgaḥ.* Those who do not satisfy the Lord perform useless labor since their own *ātmās* are not respected. This means that by not respecting the Lord, such persons do not even respect their own *ātmās*. Not achieving anything for the self, they cannot be satisfied.

|| 3.13.14 ||

manur uvāca

ādeśe ’haṁ bhagavato

varteyāmīva-sūdana

sthānaṁ tv ihānujānīhi

prajānāṁ mama ca prabho

Manu said: O Lord! O killer of sin! I will remain fixed in your order. Please consider a residence for my offspring.

O killer of sins (*amīva-sūdana*)! I will remain fixed in your order. Consider a residence for my offspring.

|| 3.13.15 ||

yad okaḥ sarva-bhūtānāṁ

mahī magnā mahāmbhasi

asyā uddharaṇe yatno

deva devyā vidhīyatām

O Lord! Since the dwelling places of all living entities, the earth, has sunk in the great water, you should make an effort to raise the earth up.

“Since you know scriptures, do you know where the Manus and the progeny lived in the previous *kalpas*?” “Yes, I know.” In this verse Manu explains where they lived.

|| 3.13.16 ||

maitreya uvāca

parameṣṭhī tv apāṁ madhye

tathā sannām avekṣya gām

katham enāṁ samunneṣya

iti dadhyau dhiyā ciram

Maitreya said: Brahmā, seeing the earth submerged in the water, contemplated for a long time how to raise it up.

|| 3.13.17 ||

sṛjato me kṣitir vārbhiḥ

plāvyamānā rasāṁ gatā

athātra kim anuṣṭheyam

asmābhiḥ sarga-yojitaiḥ

yasyāhaṁ hṛdayād āsaṁ

sa īśo vidadhātu me

While I created the living beings, the earth sunk in the Garbhodaka Ocean. Though I have been engaged to create, what should I do now? May the Lord from whose navel I arose perform this task!

Rasām refers to Rasātala. It actually means the general direction of Rasātala, the Garbhodaka Ocean. There would be a contradiction in saying that the earth was situated in Rasātala since it also said elsewhere that the earth was submerged in water. May the Lord perform this task (*vidadhātu*)!

|| 3.13.18 ||

ity abhidhyāyato nāsā-

vivarāt sahasānagha

varāha-toko niragād

aṅguṣṭha-parimāṇakaḥ

O sinless one! While Brahmā was thinking in this way, suddenly from his nose a small pig appeared, the size of a thumb.

Toka means very small.

|| 3.13.19 ||

tasyābhipaśyataḥ kha-sthaḥ

kṣaṇena kila bhārata

gaja-mātraḥ pravavṛdhe

tad adbhutam abhūn mahat

While Brahmā watched, the pig became situated in the sky and increased to the size of an elephant in a moment. It became most astonishing.

Gaja-mātraḥ means the size of an elephant.

|| 3.13.20 ||

marīci-pramukhair vipraiḥ

kumārair manunā saha

dṛṣṭvā tat saukaraṁ rūpaṁ

tarkayām āsa citradhā

When Brahmā saw that form of a pig he began to speculate in various ways along with the sages headed by Marīci, the Kumāras and Manu.

|| 3.13.21 ||

kim etat sūkara-vyājaṁ

sattvaṁ divyam avasthitam

aho batāścaryam idaṁ

nāsāyā me viniḥsṛtam

Is this some divine being taking the role of a pig? This form which appeared from my nose is astonishing!

|| 3.13.22 ||

dṛṣṭo ’ṅguṣṭha-śiro-mātraḥ

kṣaṇād gaṇḍa-śilā-samaḥ

api svid bhagavān eṣa

yajño me khedayan manaḥ

Appearing first the size of the tip of my thumb, he has quickly become the size of a huge boulder. Perhaps he is the Supreme Lord Yajña, who is disturbing my mind with doubts.

Yajña here refers to the form of the Lord who was the Manvantara avatāra during this period. He disturbs Brahmā's mind because of giving him doubts about this extraordinary form.

|| 3.13.23 ||

iti mīmāṁsatas tasya

brahmaṇaḥ saha sūnubhiḥ

bhagavān yajña-puruṣo

jagarjāgendra-sannibhaḥ

While Brahmā deliberated in this way with his sons, the Lord, master of sacrifices, large as huge mountain, roared.

|| 3.13.24 ||

brahmāṇaṁ harṣayām āsa

haris tāṁś ca dvijottamān

sva-garjitena kakubhaḥ

pratisvanayatā vibhuḥ

The Lord gave joy to Brahmā and the sages by his roaring, which echoed in all directions.

Pratisvanayatā means the roaring produced echoes in all directions (*kakubhaḥ*).

|| 3.13.25 ||

niśamya te ghargharitaṁ sva-kheda-

kṣayiṣṇu māyāmaya-sūkarasya

janas-tapaḥ-satya-nivāsinas te

tribhiḥ pavitrair munayo 'gṛṇan sma

When Brahmā and others heard the grunting of the merciful boar who destroyed their lamentation, they began praising the boar. Then the famous sages of Janaloka, Tapaloka and Brahmaloka such as Bhṛgu began praising the boar with verses from the three Vedas.

Māyāmaya means merciful or knowledgeable. Or it can mean "not having the disease (*āmaya*) of ignorance (*māyā*)." The sound resembled the grunting of a pig (*ghargharitam*). The pig destroyed (*kṣayiṣṇu*) their lamentation arising from doubts about the pig or lamentation of being unable to deliver the earth. Brahmā and others praised the boar and then the famous sages of Janaloka and other higher planets such as Bhṛgu *(te*) praised *(agṛnan*) the pig with *mantras* from three Vedas (*tribhiḥ pavitraiḥ). Te* is mentioned twice, once to indicate Brahmā and his associates, and once to indicate the sages.

|| 3.13.26 ||

teṣāṁ satāṁ veda-vitāna-mūrtir

brahmāvadhāryātma-guṇānuvādam

vinadya bhūyo vibudhodayāya

gajendra-līlo jalam āviveśa

The boar, the personification of the Vedas, understanding that the sages' chanting of the Vedas was a praise of his qualities, roared again and entered the water like a playful elephant in order to give benefit to the wise.

The boar is described as the personification of the Vedas (*veda-vitāna-mūrtiḥ*), since the Vedas arise from his breathing. He does not have a material form. As matter of play on having the Vedas appear from his nostril, the Lord then appeared from the nostril of Brahmā as a boar. Knowing the Vedas (*brahma*) recited by the sages to be descriptions of his qualities (*ātma-gunānuvadam*), he entered the water.

|| 3.13.27 ||

utkṣipta-vālaḥ kha-caraḥ kaṭhoraḥ

saṭā vidhunvan khara-romaśa-tvak

khurāhatābhraḥ sita-daṁṣṭra īkṣā-

jyotir babhāse bhagavān mahīdhraḥ

The tough boar, with tail raised, moved in the sky. Having skin with rough bristles, he shook his hairs, and dispersed the clouds with his hooves. With white tusks and a glance like the sun and moon, he appeared like a mountain.

This verse is a meditation on the boar in the water. He had his tail raised high. He descended to the three worlds from Brahmaloka on the path of the sky (*khacaraḥ*). His skin had rough hair. His glance was like the light of the sun and moon. He was the lifter of the earth, or huge like a mountain (*mahīdhraḥ*).

|| 3.13.28 ||

ghrāṇena pṛthvyāḥ padavīṁ vijighran

kroḍāpadeśaḥ svayam adhvarāṅgaḥ

karāla-daṁṣṭro ’py akarāla-dṛgbhyām

udvīkṣya viprān gṛṇato ’viśat kam

Smelling out the earth with his nose, the Lord who is the Vedas personified, in the form of a boar with sharp tusks, glanced around with gentle eyes at the sages praising him, and entered the water.

This verse describes his actions. Being the Vedas *(adhvarāṅgaḥ*), he played, imitating boar (*kroḍāpadeśaḥ*). Using the ornament of *apahnuti*, the verse confirms that the Lord was really a boar. *Apahnuti* is defined as words which deny the obvious to establish something else. An example is “That woman is like a golden creeper with fruits imitating breasts.” *Kam* means water.

|| 3.13.29||

sa vajra-kūṭāṅga-nipāta-vega-

viśīrṇa-kukṣiḥ stanayann udanvān

utsṛṣṭa-dīrghormi-bhujair ivārtaś

cukrośa yajñeśvara pāhi meti

When the cavity of the ocean was split with the force of the boar diving into it, the ocean began to roar. Extending its arms in the form of long waves, it cried out in pain, “O master of sacrifice! Please protect me.”

This verse examines the sound of the ocean at that time. The boar had a body like a mountain of thunderbolts. The ocean was split with the force of the hard-bodied boar diving. The ocean, in pain, fearing his life was ending, cried out, while extending his arms in the form of long waves. “O lord of sacrifice! Please protect me (*mā*)!” he cried out.

|| 3.13.30 ||

khuraiḥ kṣuraprair darayaṁs tad āpa

utpāra-pāraṁ tri-parū rasāyām

dadarśa gāṁ tatra suṣupsur agre

yāṁ jīva-dhānīṁ svayam abhyadhatta

Cleaving the water with his sharp hooves, the lord of sacrifice crossed the insurmountable depth of the ocean and saw the earth, shelter of the *jīvas*, within the Garbhodaka Ocean, resting there as it had during previous devastations, and which he had personally protected.

His hooves, like sharp weapons, cleaved the water. The ocean without limit had a limit (*utpāra-pāram*). He who has three divisions (*tri-paruḥ*), the Lord in the form of sacrifice, saw the earth in the ocean below Pātāla (*rasāyām*). It is impossible for the earth to be situated in Rasātala after falling from its position above the seven lower planets because of other descriptions. It is said in *Viṣṇu-dharmottara*:

pātāla-mūleśvara-bhoga-saṁhatau

vinasya pādau pṛthivīñ ca vibhrataḥ

yasyopamānaḥ na babhūva so ’cyuto

mamāstu māṅgalya-vivṛddhaye hariḥ

May the Lord, to whom there is no equal, who held the earth, placing it in his hooves, which destroyed the happiness of the ruler at the bottom of Pātāla, increase my auspiciousness!

He saw the earth there in the water. It will be said *salile sva-khurākrānta*: he placed the earth on the water which had been attacked by his hooves. (SB 3.13.46) The earth, which is called the shelter of the *jīvas* (*jīva-dhānīm*), was resting there as previously

during the daily destruction. He protected the earth personally *(svayam)* since the boar is also known as the form of the Vedas.

|| 3.13.31-32 ||

sva-daṁṣṭrayoddhṛtya mahīṁ nimagnāṁ

sa utthitaḥ saṁruruce rasāyāḥ

tatrāpi daityaṁ gadayāpatantaṁ

sunābha-sandīpita-tīvra-manyuḥ

jaghāna rundhānam asahya-vikramaṁ

sa līlayebhaṁ mṛgarāḍ ivāmbhasi

tad-rakta-paṅkāṅkita-gaṇḍa-tuṇḍo

yathā gajendro jagatīṁ vibhindan

He appeared splendid as he raised up the sunken earth from the water using his tusks. With intense anger, enflamed by his *cakra*, in the water he killed Hiraṇyakṣa, of intolerable strength, who was approaching with a club and wandering about to obstruct him. Varāha killed him, just as a lion playfully kills an elephant. Varāha appeared like Gajendra who had a red trunk and cheeks when he dug up the reddish earth.

Tatrāpi means "in that great water of devastation*." Api* indicates astonishment. *Daityam* indicates Hiraṇyākṣa. An alternative version of the line is *hiraṇyākṣaṁ jaghāna ādidaityam.* He approached with his club. The Lord was illuminated with his *cakra.* His anger was enflamed, "Even in my presence, he raises a club." *Rundhānam* means that he was wandering about to obstruct Varāha from lifting the earth. There is a comparison of Varāha when he kills the demon. *Gajendra* refers to the elephant situated at Trikūṭa Mountain. He can kill lions and *śarabhas.* Cleaving the earth (*jagatī*) in play the elephant' cheeks and trunk turn reddish. *Amara-koṣa* says that j*agatī* refers to a Vedic meter, and to the earth.

|| 3.13.33 ||

tamāla-nīlaṁ sita-danta-koṭyā

kṣmām utkṣipantaṁ gaja-līlayāṅga

prajñāya baddhāñjalayo 'nuvākair

viriñci-mukhyā upatasthur īśam

Understanding that the boar of black color who raised the earth on the tips of his tusks while playing like an elephant was the Supreme Lord, Brahmā and others praised to him with prayers while folding their hands.

In the Śveta-varāha-kalpa (first day in the first month of fifty-first day of Brahmā's life) at the beginning of Svāyambhuva-manvantara, Śveta-varāha (white in color) appeared from the nostril of Brahmā and lifted up the earth. Then he disappeared. In the sixth Cākṣusa- manvantara, when there was a sudden deluge, Nīla-varāha (black in color) appeared in the water, lifted the earth and killed Hiraṇyakṣa. In the present section Maitreya combines both appearances in his narration. This can be understood from the explanatory verses of *Laghu-bhāgavatāmṛta* 1.3.10-19.

dvir āvirāsīt kalpe'sminn ādye svāyambhuvāntare |
ghrāṇād vidher dharoddhṛtyai cākṣuṣīye tu nīrataḥ ||10||

hiraṇyākṣaṁ dharoddhāre nihantuṁ daṁṣṭri-puṅgavaḥ |

catuṣpāt śrī-varāho'sau nṛ-varāhaḥ kvacin mataḥ ||11||

kadācij jalada-śyāmaḥ kadācic candrapāṇḍaraḥ |

yajña-mūrtiḥ sthaviṣṭho'yaṁ varṇa-dvaya-yutaḥ smṛtaḥ ||12||

dakṣāt prācetasāt sṛṣṭiḥ śrūyate cākṣuṣe'ntare |

atas tatraiva janmāsya hiraṇyākṣasya yujyate ||13||

uttānapāda-vaṁśyānāṁ tanayasya pracetasām |

dakṣasyaiva ditiḥ putrī hiraṇākṣo diteḥ sutaḥ ||15||

kalpārambhe tadā nāsti sutotpattir manor api |

kvāsau prācetaso dakṣaḥ kva ditiḥ kva diteḥ ||16||

ataḥ kāla-dvayodbhūtaṁ śrī-varāhasya ceṣṭitam |

ekatraivāha maitreyaḥ kṣattuḥ praśnānurodhataḥ ||17||

madhye manvantarasyaiva muneḥ śāpān manuṁ prati |

pralayo'sau babhūveti purāṇe kvacid īryate ||18||

ayam ākasmiko jātaś cākṣuṣasyāntare manoḥ |

pralayaḥ padmanābhasya līlayeti ca kutracit ||19||

The boar *avatāra* appeared twice, first in Svāyambhuva Manvantara from Brahmā's nostril, in order to lift the earth, and a second time during the Cākṣusa Manvantara, appearing from the water. The boar with tusks assumed the four-legged animal form

to kill Hiraṇyakṣa and lift the earth. According to some authorities however, this form is half man and half boar.

Sometimes the boar *avatāra* is black like a cloud and sometimes he is white like the moon. The form of sacrifice, he is very strong, endowed with these two colors. It is stated in scriptures that Hiraṇyakṣa was born through Dakṣa who was the son of the Pracetas during the reign of Cākṣusa Manu. Thus the appearance of the boar *avatāra* during the reign of Cākṣusa Manu is confirmed by the information about the birth of Dakṣa during at that time. Dakṣa was the son of the Pracetas in the lineage of Uttānapāda. Dakṣa's daughter was Diti. Hiraṇyakṣa was the son of Diti. At the beginning of the first *kalpa* of Brahmā Svāyambhuva hand produced no sons. Thus the Pracetas, Dakṣa, Diti and Hiraṇyakṣa could not have existed then. The truth has been discerned in this way.

Thus Maitreya, being asked by Vidura, narrated the activities of both appearances of Varāha in one story. It is mentioned in the *Matsya Purāṇa* that there was a *pralaya* during Svāyambhuva's period because of curse of a sage upon Svāyambhuva. It is mentioned in the *Viṣṇu-dharmottara* that by the will of the Lord there was a sudden deluge during the reign of Cakṣusa Manu. *Anuvākas* are Vedic prayers. They praised him with prayers similar to those.

|| 3.13.34 ||

ṛṣaya ūcuḥ

jitaṁ jitaṁ te 'jita yajña-bhāvana

trayīṁ tanuṁ svāṁ paridhunvate namaḥ

yad-roma-garteṣu nililyur addhayas

tasmai namaḥ kāraṇa-sūkarāya te

The sages said: O unconquerable Lord! O source of sacrifice! We offer respects to the boar who shakes his body made of the three Vedas, in whose hair pores the oceans merge. We offer respects to you, who have the form of a boar, the source of the universe.

The demon has been conquered by you (*te jitam*). O unconquerable Lord, glory to you (*ajita*)! Protector of sacrifices (*yajña-bhāvana*)! You are the cause of all sacrifices. You are the three Vedas (t*rayīm*). O cause of all universes!

|| 3.13.35 ||

rūpaṁ tavaitan nanu duṣkṛtātmanāṁ

durdarśanaṁ deva yad adhvarātmakam

chandāṁsi yasya tvaci barhi romasv

ājyaṁ dṛśi tv aṅghriṣu cātur-hotram

O Lord! The sinful cannot see your form as sacrifice, from whose skin arose the verses, from whose hair holes arose *kuśa* grass, from whose eyes arose ghee, and from whose feet arose the four *hotras*.

They praise Varāha as the form of sacrifice in four verses. Saying that the verses of the Vedas are in his skin means that his skin is the cause of the verses. Absence of long vowel in *barhi* is poetic license. *Cāturhotram* refers to the four actions of the *hotra, adhvaryu, udgātā* and *brahma.*

|| 3.13.36 ||

sruk tuṇḍa āsīt sruva īśa nāsayor

iḍodare camasāḥ karṇa-randhre

prāśitram āsye grasane grahās tu te

yac carvaṇaṁ te bhagavann agni-hotram

The sacrificial ladle called *sruk* arose from the tip of your mouth. The ghee ladle called *sruva* arose from your nostrils. The *iḍā* vessel arose from your stomach. The *soma* container arose from your ears. The *prāśitra* vessel appeared from your mouth. The *soma* ladle arose from the space in your mouth. The chewing of the offering is our fire sacrifice.

Sruk is a large sacrificial ladle. It appeared from the tip of his mouth (*tuṇḍe*). *Sruva* appeared from his nostrils. The *iḍā* vessel is for eating. *Camasā* and *grahā* are vessels for *soma*. The *prāśitra* vessel is for keeping the portion offered to the *brahma* of the sacrifice. *Grasana* means “means of eating.” Thus it means the space in the mouth. *Carvaṇam* means eating or consuming.

|| 3.13.37 ||

dīkṣānujanmopasadaḥ śirodharaṁ

tvaṁ prāyaṇīyodayanīya-daṁṣṭraḥ

jihvā pravargyas tava śīrṣakaṁ kratoḥ

satyāvasathyaṁ citayo ’savo hi te

Dīkṣa sacrifice arose from your many appearances. _Upasada_ sacrifice arose from your neck. The _prāyaṇīiyā_ and _udayanīya_ sacrifices arose from your teeth. The _pravargya_ rites arose from your tongue. The _satya_ and _avasathya_ fires constituting _kratu_ arose from your head. The piling of bricks arose from your five life airs.

Dīksā refers to sacrifices requiring special initiation. *Anujamna* is repeated appearances. The *upasada* (three special sacrifices) arose from your neck (*śirodharam*). *Prāyaṇiyā* means the sacrifice after the initiation. *Udayanīyā* is the final sacrifice. These arose from your teeth. *Pravargya* is a rite preceding the *upasada* sacrifice using a *mahāvīra* vessel. *Satya* is fire without performing sacrifice. *Āvasathya* is the domestic fire. They together form *kratu*. They arose from your head. Laying the bricks (*citayaḥ*) arose from your five life airs.

|| 3.13.38 ||

somas tu retaḥ savanāny avasthitiḥ

saṁsthā-vibhedās tava deva dhātavaḥ

satrāṇi sarvāṇi śarīra-sandhis

tvaṁ sarva-yajña-kratur iṣṭi-bandhanaḥ

O Lord! _Soma_ arose from your semen. The time for morning rites arose from your seat. The seven types of sacrifice arose from your seven _dhātus._ The _satra_ sacrifices arose from you joints. You are all sacrifices with and without _soma_. You are bound by the devotion expressed in sacrifice.

Savanāni means the time for rituals during the morning. *Avasthitiḥ* means seat. *Saṁsthā-vibheda* refers to *agniṣṭoma, atyagniṣṭoma, uktha, śoḍaśī, vājapeya, atirātra* and *āptoryāma.* They arose from the seven *dhātus. Satrāṇi* refers to many sacrifices performed over twelve days. *Yajña* refers to sacrifice without *soma* and *kratu* refers to sacrifice using *soma*. You are obligated (*bandhanam*) to devotion expressed to you through sacrifice *(iṣṭi*).

|| 3.13.39 ||

namo namas te ’khila-mantra-devatā-

dravyāya sarva-kratave kriyātmane

vairāgya-bhaktyātmajayānubhāvita-

jñānāya vidyā-gurave namo namaḥ

We offer repeated respects to you, who are all materials for sacrifice, the *devatās* and the *mantras,* who are the whole sacrifice and are the form of all things related to sacrifice. We offer repeated respects to you, the *guru* of knowledge, who should give realized knowledge by conquering our minds through *bhakti* endowed with material detachment.

Summarizing what they have said, they offer respects to Varāha. *Kriyātmane* means "unto you who are the various items such as sacrifice." Though you are the form of all causes on the path of *karma* or sacrifice by inaugurating all of its aspects as your pastime, by *bhakti* devoid of desire for the results of *karma* one can realize you. By *bhakti* with no desires for material results *(vairāgya*) one conquers the mind (*ātma-jāya*) and by that one develops knowledge of you. You should give knowledge by which we can attain you, as it is said in the *Gītā. Dadāmi buddhiyogaṁ taṁ yena māmupayānti te:* I give intelligence by which you can realize me. (BG 10.10)

|| 3.13.40 ||

daṁṣṭrāgra-koṭyā bhagavaṁs tvayā dhṛtā

virājate bhūdhara bhūḥ sa-bhūdharā

yathā vanān niḥsarato datā dhṛtā

mataṅ-gajendrasya sa-patra-padminī

O Lord! O lifter of the earth! The earth with its mountains held by you on the tips of your tusks appears beautiful. It is like a lotus with its leaves held on the tusk of mad elephant rising from the water.

This verse expresses the good fortune of the earth. Previously it was described that the boar held up the earth. The earth is now described. O holder of the earth (*bhū-dhara*)! Along with the mountains (*sa-bhū-ḍharā*) the earth appears beautiful. The earth appears like a lotus along with its leaves held on the tusk of a mad elephant coming out of the water (*vanāt*). The high and low mountains on the earth are compared to the tips of lotus buds and stalks.

|| 3.13.41 ||

trayīmayaṁ rūpam idaṁ ca saukaraṁ

bhū-maṇḍalenātha datā dhṛtena te

cakāsti śṛṅgoḍha-ghanena bhūyasā

kulācalendrasya yathaiva vibhramaḥ

Your form of a boar, personifying the Vedas, appears beautiful with the earth held by your tusks, just as a huge mountain appears beautiful with a huge cloud held on its peak.

Just as the earth appears beautiful when held by you, you appear beautiful when embraced by your devotee, the earth. The Lord has the beauty of a huge mountain (*kulācalendrasya*) with a cloud held on its peak.

|| 3.13.42 ||

saṁsthāpayaināṁ jagatāṁ sa-tasthuṣāṁ

lokāya patnīm asi mātaraṁ pitā

vidhema cāsyai namasā saha tvayā

yasyāṁ sva-tejo ’gnim ivāraṇāv adhāḥ

Establish the earth, your wife and mother of the universe, to give a living place for the moving and non-moving beings, since you are the father. Let us offer respects to the mother, along with you, the father. In the earth you have invested your energy, which is like fire in an *araṇi* stick.

“Please tell me what you desire.” Fix the earth, your wife, the mother of the universe, in order to provide a place for the beings to live (*lokāya*), since you are the father. Thus let us offer respects to the mother, along with you, the father. In the earth you have deposited (*adhāḥ)* your *śakti* (*sva-tejas*), just as a performer of sacrifice invests fire in the *araṇi* stick.

|| 3.13.43 ||

kaḥ śraddadhītānyatamas tava prabho

rasāṁ gatāyā bhuva udvibarhaṇam

na vismayo ’sau tvayi viśva-vismaye

yo māyayedaṁ sasṛje ’tivismayam

O Lord! Other than you, who would attempt to life up the earth which had sunk in the Garbhodaka Ocean? But this is not astonishing for you, who astonish the universe, and who create this amazing universe by your *māyā.*

We glorify your pastime which is hard for others to understand. O Lord! Other than you, who would desire to do this act (*śraddhadhītaḥ*) of lifting up the earth?

|| 3.13.44 ||

vidhunvatā vedamayaṁ nijaṁ vapur

janas-tapaḥ-satya-nivāsino vayam

saṭā-śikhoddhūta-śivāmbu-bindubhir

vimṛjyamānā bhṛśam īśa pāvitāḥ

O Lord! When you shake your body made of the Vedas, we, the inhabitants of Janaloka, Tapoloka and Satyaloka, have been washed and purified by the drops of auspicious water coming from the tips of your hairs.

Lifting the earth is not astonishing for you, but is astonishing for us that, on the pretext of the earth falling into the water, you have been merciful to us and made us successful, by giving up the nectar of water touching your body, whose drops reach up to us.

|| 3.13.45 ||

sa vai bata bhraṣṭa-matis tavaiṣate

yaḥ karmaṇāṁ pāram apāra-karmaṇaḥ

yad-yogamāyā-guṇa-yoga-mohitaṁ

viśvaṁ samastaṁ bhagavan vidhehi śam

He who thinks that your actions are limited, though your actions are unlimited, is the greatest fool, since you bewilder the whole universe with your *yogamāyā* and material *māyā.* O Lord! Bestow good fortune on us, so that we can know you as much as possible.

How much can we describe your pastimes? Though we have knowledge, we do not know completely even a drop of the ocean of your pastimes. Others are more unfortunate. He who thinks he knows (*eṣate*) the limits of activities of you, the unlimited, is foolish. *Eṣ* belongs to the *bhū* class of verbs and means “to go or approach.” “*Jīvas* bewildered by *māyā* may not know you, but my devotees beyond *māyā* such as Nārada should know me.” The sages answer by saying that those in the spiritual realm are bewildered by *yogamāyā* and those in the material world are

bewildered by ignorance, a mixture of *guṇas (guṇayoga).* Your spiritual devotees are bewildered by *yogamāyā,* since they are submerged in your sweetness. The others, material *jīvas,* are bewildered, since they are submerged in material happiness and suffering. Thus, who can know the end of your activities? Therefore, bestow good fortune to us, and let us know as much as we can. We should not be falsely proud of thinking we know everything about you.

|| 3.13.46 ||

maitreya uvāca

ity upasthīyamāno ’sau

munibhir brahma-vādibhiḥ

salile sva-khurākrānta

upādhattāvitāvanim

Maitreya said: After being thus praised by the sages with Vedic words, the boar, the protector, placed the earth on the water which had been attacked by his hooves.

Being praised and served by the sages (*upasthīyamānaḥ*) the boar placed the earth on top of the water, which had been attacked by his hooves. This shows the bestowal of the supporting *śakti* to the earth. *Avitā* means protector.

|| 3.13.47 ||

sa itthaṁ bhagavān urvīṁ

viṣvaksenaḥ prajāpatiḥ

rasāyā līlayonnītām

apsu nyasya yayau hariḥ

The Lord, Viṣvakesena, the lord of the living beings, having placed upon the water the earth which he had lifted from the water, then departed for his own abode.

Yayau means he departed for his abode, or disappeared.

|| 3.13.48 ||

ya evam etāṁ hari-medhaso hareḥ

kathāṁ subhadrāṁ kathanīya-māyinaḥ

śṛṇvīta bhaktyā śravayeta vośatīṁ

janārdano ’syāśu hṛdi prasīdati

The Lord, whose intelligence destroys the material suffering of the devotee and who possesses praiseworthy mercy, is easily pleased in his mind with that person who hears and lets others hear this auspicious, pleasing story of the Lord.

Hari-medhasaḥ means “of the Lord whose intelligence (*medhas*) destroys (*harī*) the material life of the devotee.” *Kathanīya-māyinaḥ* means “of the Lord who has mercy (*māyā*) which should be praised” or it can mean “of the Lord who has *svarupa-śakti* which should be praised.” He should similarly make others hear (*śravayeta*). *Uśatīm* means pleasurable.

|| 3.13.49 ||

tasmin prasanne sakalāśiṣāṁ prabhau

kiṁ durlabhaṁ tābhir alaṁ lavātmabhiḥ

ananya-dṛṣṭyā bhajatāṁ guhāśayaḥ

svayaṁ vidhatte sva-gatiṁ paraḥ parām

When the Lord is satisfied, no blessing is unobtainable. But what is the use of these insignificant material benedictions? The Lord dwelling in the heart of the devotee personally arranges his supreme abode for the devotees who worship him without material motivations.

By pleasing the Lord, what is difficult to attain becomes easy to attain, but what is the use of such benedictions? They are insignificant (*lavātmabhiḥ*). One should not worry that one’s worship of the Lord will not bring fruit. For those who engage in *bhakti* without any other desires (*ananya-dṛṣṭyā*), the Lord himself *(svayam*) arranges the attainment of his own abode. Because the Lord is in the heart of the devotee (*guhāśayaḥ)* he knows the pure *bhakti* of the devotee. This is Śrīdhara Svamī’s explanation.

|| 3.13.50 ||

ko nāma loke puruṣārtha-sāravit

purā-kathānāṁ bhagavat-kathā-sudhām

āpīya karṇāñjalibhir bhavāpahām

aho virajyeta vinā naretaram

Using his ears as hands to take the nectar, knowing the essence of all human goals to be *bhakti,* having drunk the sweet stories of the Lord among all the past narrations, which destroy material existence, what person would then reject them? Only an animal would reject them!

Bhakti is the greatest attainment for the human being among all goals. Knowing this one knows the essence of everything. The person who says that *bhakti* is a practice for the ultimate goal but is not itself the final result is an animal. *Puṛā-kathānām* means "among previous events." *Bhavāpahām* means "that which destroys material existence." It is most astonishing (*aho*)! Who except an animal would refuse this? A person who refuses is an animal. Later the animal nature of the *yogī* who rejects the attractive topics of Lord will be described.

evaṁ harau bhagavati pratilabdha-bhāvo

bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt

autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas

tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

The unfortunate *yogī* who has developed love for the Lord, full of all sweet qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form**.** SB 3.28.34

Thus ends the commentary on Thirteenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Fourteen

Impregnation of Diti

|| 3.14.1 ||

śrī-śuka uvāca

niśamya kauṣāraviṇopavarṇitāṁ

hareḥ kathāṁ kāraṇa-sūkarātmanaḥ

punaḥ sa papraccha tam udyatāñjalir

na cātitṛpto viduro dhṛta-vrataḥ

Śukadeva said: Vidura, strong in his vows, after hearing the story of the Lord as Varāha described by Maitreya, again inquired from Maitreya with folded hands, not being fully satisfied.

The Fourteenth Chapter describes how Diti approached her husband who was not inclined in the evening. She then repented. Evil sons and a pious grandchild were born. The word *ca* means “certainly.”

|| 3.14.2 ||

vidura uvāca

tenaiva tu muni-śreṣṭha

hariṇā yajña-mūrtinā

ādi-daityo hiraṇyākṣo

hata ity anuśuśruma

Vidura said: O best of the sages! We have heard that Hiranyāksa, the original demon, was killed by Varāha, the form of sacrifice.

It should be understood that in Svāyambhuva-manvantara Varāha lifted the earth, and in Cākṣuṣa-manvantara Varāha killed Hiraṇyakṣa.

|| 3.14.3 ||

tasya coddharataḥ kṣauṇīṁ

sva-daṁṣṭrāgreṇa līlayā

daitya-rājasya ca brahman

kasmād dhetor abhūn mṛdhaḥ

O *brāhmaṇa*! What was the reason for a battle between the king of the demons and Varāha, who easily lifted the earth using his tusks?

Mṛdhaḥ means a battle.

|| 3.14.4 ||

śraddadhānāya bhaktāya

brūhi taj-janma-vistaram

ṛṣe na tṛpyati manaḥ

paraṁ kautūhalaṁ hi me

O sage! Please speak to this faithful devotee the details of the Lord's birth as Varāha. My mind, being very inquisitive, is not satisfied.

|| 3.14.5||

maitreya uvāca

sādhu vīra tvayā pṛṣṭam

avatāra-kathāṁ hareḥ

yat tvaṁ pṛcchasi martyānāṁ

mṛtyu-pāśa-viśātanīm

Maitreya said: O warrior! You have inquired well about the story of the appearance of the Lord. What you ask is the cause of freedom from the rope of death for all human beings.

Asking with a desire to hear about the pastime of the Lord's fighting is very good, because through that question you are asking about Varāha and Nṛsiṁha. In explaining about these *avatāras* while describing the Lord's fighting, you make others successful through remembering the *avatāras.*

|| 3.14.6 ||

yayottānapadaḥ putro

muninā gītayārbhakaḥ

mṛtyoḥ kṛtvaiva mūrdhny aṅghrim

āruroha hareḥ padam

By hearing Nārada recite this story of the Lord when he was young, Dhruva, the son of Uttānapada, placing his foot upon death's head, ascended to the abode of the Lord.

Proof is given that topics of the Lord deliver the world. At the approach of Dhruva's death, when death was near, when Sunanda and other servants of Viṣṇu came to put him on the airplane, Dhruva, looking for steps to the vehicle, saw death standing there, and thinking that it was a good opportunity, he put his head on death's head to mount the airplane, without giving up his body. He then went to the abode of Viṣṇu.

|| 3.14.7 ||

athātrāpītihāso 'yaṁ

śruto me varṇitaḥ purā

brahmaṇā deva-devena

devānām anupṛcchatām

Long ago I heard Brahmā, the head of the *devatās,* describe this story when the *devatās* asked him.

Me means "by me." Brahmā described the story when the *devatās* asked.

|| 3.14.8-9 ||

ditir dākṣāyaṇī kṣattar

mārīcaṁ kaśyapaṁ patim

apatya-kāmā cakame

sandhyāyāṁ hṛc-chayārditā

iṣṭvāgni-jihvaṁ payasā

puruṣaṁ yajuṣāṁ patim

nimlocaty arka āsīnam

agny-agāre samāhitam

O Vidura! Diti, the daughter of Dakṣa, with a desire for a child and afflicted with lust, approached her husband Kaśyapa, son of Marīci, while he was seated in the sacrificial arena, , as the sun was setting in the evening, while he was in trance, after having worshipped the supreme lord of sacrifice whose tongue is the fire by offering rice cooked in milk.

To introduce the question of the *devatās*, first a related topic, the birth of Hiraṇyākṣa and Hiraṇyakaśipu are described. This story continues until the end of the chapter. Kaśyapa was the son of Marīci. *Hṛc-chayārdhitā* means "afflicted with lust." She approached not only in the twilight, but in the sacrificial arena, and while he was in *samādhi*, as the sun was setting. He had worshipped the master of sacrifices (*yajuṣām*), Viṣṇu, who has fire as his tongue.

|| 3.14.10 ||

ditir uvāca

eṣa māṁ tvat-kṛte vidvan

kāma ātta-śarāsanaḥ

dunoti dīnāṁ vikramya

rambhām iva mataṅgajaḥ

Diti said: O learned sage! This lust stands directly before me, with arrows ready to shoot. It is now attacking me, afflicting my wretched self, just as an elephant attacks a banana tree. You are responsible.

Attempts with body and eyes were useless since her husband had his eyes closed. In using words, even hints though the sound and meaning were not enough to distract Kaśyapa, who was engaged in meditating on the Supreme Lord. Though it was not the nature of the best among women to pray for relations with a man, Diti, crazed by lust, suppressed her shame and fear, and spoke loudly to break his trance. This lust (*eṣaḥ kāmaḥ*) can be directly seen. If I am left alone, what will lust do to me? In this way she blames her husband for her lust. It has been done by you (*tvat-kṛte*). Why do you, the husband, not protect me, when lust is afflicting me with suffering (*dīnam dunoti*). Why have you suddenly given up shyness? I am like a banana tree attacked by an elephant. If the life airs are destroyed, what is the use of shyness?

|| 3.14.11 ||

tad bhavān dahyamānāyāṁ

sa-patnīnāṁ samṛddhibhiḥ

prajāvatīnāṁ bhadraṁ te

mayy āyuṅktām anugraham

O husband! I am burning because of the prosperity of my co-wives who have children. Auspiciousness to you! Let mercy be shown to me!

I am not just afflicted with lust for enjoyment, but strongly desire a son. Let favor be completely shown to me (*āyuṅktām*).

|| 3.14.12 ||

bhartary āptorumānānāṁ

lokān āviśate yaśaḥ

patir bhavad-vidho yāsāṁ

prajayā nanu jāyate

The fame of women who are greatly respected by their husbands, and in whom husbands of your quality are again born as sons, spreads throughout the world.

By your mercy I will be famous with a son. The fame of women who are greatly respected by their husbands, in whom husbands like you are born again in the form of sons, spreads throughout the world*. Śruti* says *taj jāyā jāyā bhavati yad asyāṁ jāyate punaḥ:* who is born from the wife is the wife born again. (*Aitareya-brāhmaṇa* 7.13.10) Another meaning is "A husband like you is born in a woman because of procreation." How then can I not be without a son?

|| 3.14.13 ||

purā pitā no bhagavān

dakṣo duhitṛ-vatsalaḥ

kaṁ vṛṇīta varaṁ vatsā

ity apṛcchata naḥ pṛthak

Long ago, our father, powerful Dakṣa, affectionate to his daughters, asked each of us individually whom we would select as our husbands.

Since even before marriage I was attracted to you, I could not refuse. Our father asked us.

|| 3.14.14 ||

sa viditvātmajānāṁ no

bhāvaṁ santāna-bhāvanaḥ

trayodaśādadāt tāsāṁ

yās te śīlam anuvratāḥ

Understanding the desires of his daughters, thinking of the welfare of his offspring, among his daughters he gave thirteen daughters to you. We are similar in nature to you.

Out of shyness we did not utter your name but by suggestions and through other persons he immediately understood (*naha bhāvam viditvā*). Among his daughters (*tāsām*), he gave thirteen to you. Why should I alone remain without a son? Such irregularity is not proper.

|| 3.14.15 ||

atha me kuru kalyāṇaṁ

kāmaṁ kamala-locana

ārtopasarpaṇaṁ bhūmann

amoghaṁ hi mahīyasi

O lotus eyed husband! Therefore, fulfill my auspicious desire. O great lord! A great person should not neglect one who approaches in distress.

“How can you say that you are equal in character to me when you are attempting to break my trance in the evening for your own pleasure?” Because I am distressed, I approach you (*ārtopasarpanām*). What should I do when I am presently in such distress? You who are most merciful know the scripture which says “There should be no delay for a person suffering.”

|| 3.14.16 ||

iti tāṁ vīra mārīcaḥ

kṛpaṇāṁ bahu-bhāṣiṇīm

pratyāhānunayan vācā

pravṛddhānaṅga-kaśmalām

O bold Vidura! Kaśypa, speaking with conciliatory words, replied to his suffering wife who had spoken excessively, and whose lust continued to increase.

Addressing Vidura as *vira* indicates that Vidura was strong in *dharma* whereas Kaśyapa was not. Pacifying her, he spoke. He did not glance at her in anger and scold her. If he were to show artificial anger, her affliction of lust would have disappeared in fear. Being disturbed by lust she could not tolerate any conciliatory words. Her lust simply increased.

|| 3.14.17 ||

eṣa te ’haṁ vidhāsyāmi

priyaṁ bhīru yad icchasi

tasyāḥ kāmaṁ na kaḥ kuryāt

siddhis traivargikī yataḥ

O fearful woman! I will fulfill your request that you hold dear. Who would not fulfill the desires of a woman who allows *artha, dharma* and *kāma* to be attained?

Kaśyapa spoke for a long time so that the twilight would pass.

|| 3.14.18 ||

sarvāśramān upādāya

svāśrameṇa kalatravān

vyasanārṇavam atyeti

jala-yānair yathārṇavam

The person possessing a wife, supporting the other *āśramas,* surpasses the dangerous ocean of material life by being situated in that household life, just as a person crosses the ocean by a boat.

The householder relives the difficulties of the other *āśramas* by giving food and other items, and in this way also surpasses all difficulties.

|| 3.14.19 ||

yām āhur ātmano hy ardhaṁ

śreyas-kāmasya mānini

yasyāṁ sva-dhuram adhyasya

pumāṁś carati vijvaraḥ

Dear wife! The wife is called half of the husband who desires auspiciousness. To her the husband imparts all his present and future *karmas,* and thus moves about without worry.

They call the wife (*yām*) half of the body (*ātmanaḥ*) of the husband. *Śruti* says *ardho vā eśa yat patnī:* the wife is half of the husband. To her the husband entrusts all his present and future *karmas* (*svaduram*).

|| 3.14.20 ||

yām āśrityendriyārātīn

durjayān itarāśramaiḥ

vayaṁ jayema helābhir

dasyūn durga-patir yathā

Just as a commander easily defeats thieves, , we easily conquer of the senses, our enemies, by taking shelter of the wife, whereas the other *āśramas* find the senses difficult to conquer.

If the thieves occupy the fort, they plunder the citizens. But how can they conquer the commander of the fort? The fort is material enjoyment, which destroys fallen *brahmacaris* and others, but not the householders. The householders do not create severe *karmas* since they regulate their enjoyment by rules of scripture.

|| 3.14.21 ||

na vayaṁ prabhavas tāṁ tvām

anukartuṁ gṛheśvari

apy āyuṣā vā kārtsnyena

ye cānye guṇa-gṛdhnavaḥ

O queen of the house! We cannot repay you in gratitude, even with our whole life, or even with our next life. Those who have acquired good qualities also cannot repay you.

Taking shelter of his wife the householder enjoys happily in the world and does not fall to hell. But he also does not become detached. We men can properly respond with gratitude to the women. Even by one’s whole life and even with next life (vā), repayment cannot be made. Guests who have good qualities also cannot repay you. By using the singular for women and the plural for men he seems to be joking with her.

|| 3.14.22 ||

athāpi kāmam etaṁ te

prajātyai karavāṇy alam

yathā māṁ nātirocanti

muhūrtaṁ pratipālaya

I will fully satisfy your desire for a child. Please wait for the proper time so that others will not criticize me.

Though I cannot act like you, I should adequately fulfill you desire for producing a child. “Quickly enter the bedroom, since I am suffering from this delay through

lengthy conversation.” He replies. “Wait for the proper time, so that others will not criticize me.”

|| 3.14.23 ||

eṣā ghoratamā velā

ghorāṇāṁ ghora-darśanā

caranti yasyāṁ bhūtāni

bhūteśānucarāṇi ha

This is the most horrible time among all horrible things, where one can see all types of ghosts. At this time the ghost attendants of Śiva wander about.

He frightens her with the censure about things of which she is unaware, by describing Śiva in seven verses. This is most horrible time (*ghoratamā vela)* among all horrible things (*ghorānām*) in which one can see horrible creatures like *bhūtas* and *pretas* (*ghora-darśanā*). The horrible creatures are then described as moving about.

|| 3.124 ||

etasyāṁ sādhvi sandhyāyāṁ

bhagavān bhūta-bhāvanaḥ

parīto bhūta-parṣadbhir

vṛṣeṇāṭati bhūtarāṭ

Dear wife! During the twilight Lord Śiva, emperor of the ghosts, well-wisher of the living beings, travels about on his bull, surrounded by his ghost attendants.

Since she is unaware of the ghosts, he describes them.

|| 3.14.25 ||

śmaśāna-cakrānila-dhūli-dhūmra-

vikīrṇa-vidyota-jaṭā-kalāpaḥ

bhasmāvaguṇṭhāmala-rukma-deho

devas tribhiḥ paśyati devaras te

Śiva has shining matted locks scattered by whirlwinds full of dust and smoke from the crematorium. He has a spotless, golden body covered with ashes. He sees with three eyes. He is your brother-in-law.

Śiva has shining locks of matted hair scattered by whirlwinds of dust and smoke from the crematorium. His body shines like gold but is covered with ashes. He sees with three eyes—the moon, the sun and fire. Because of this, he immediately bestows the results of offense. “But he is without relation to me, unknown.” No, he is your brother in law. My brother-in-law should be treated as my brother. Thus he is my brother, and your brother-in-law. Should you not be shy in front of him?

|| 3.14.26 ||

na yasya loke sva-janaḥ paro vā

nātyādṛto nota kaścid vigarhyaḥ

vayaṁ vratair yac-caraṇāpaviddhām

āśāsmahe ’jāṁ bata bhukta-bhogām

He has no relative nor does he reject anyone. He does not worship or condemn anyone. Performing vows to fulfill our desires, we aspire for his food remnants, filled with his power, which are rejected by his feet.

”I have said farewell to shyness and fear since I am suffering. Even you should not be afraid. Śiva should forgive you for everything, since you are his relative and respected for greatness.” He replies with this verse.

He considers no one his relative, since he shows equality to all, being the lord. He describes his greatness. We pray for his enjoyed *mahāprasāda* remnants, filled with his power (*ajām*), which are rejected like an old garland by his feet. Having desires to fulfill by vows, let us be enjoyers of his remnants.

|| 3.14.27 ||

yasyānavadyācaritaṁ manīṣiṇo

gṛṇanty avidyā-paṭalaṁ bibhitsavaḥ

nirasta-sāmyātiśayo ’pi yat svayaṁ

piśāca-caryām acarad gatiḥ satām

The intelligent, desiring to destroy piles of ignorance, worship Śiva, who has spotless character and who has no equal. But though he is the goal of the saints, he acts like a ghost.

Unintelligence people will say that he is constantly engaged in sexual relationships with naked women and smears his body with ashes from the crematorium. However, hear the truth from me. The intelligent respect his character which is spotless. They become liberated from the material world by worshiping him. He is the goal of the elevated souls. He has no equal since he is one with the lord. Or he is completely renounced, seeing everything equally (*nirasta–sāmyātiśayaḥ*).

|| 3.14.28 ||

hasanti yasyācaritaṁ hi durbhagāḥ

svātman-ratasyāviduṣaḥ samīhitam

yair vastra-mālyābharaṇānulepanaiḥ

śva-bhojanaṁ svātmatayopalālitam

Those who are unfortunate and do not know the intention of Śiva,laugh at him, though he is meditating on Kṛṣṇa. They pamper their bodies, fit to be eaten by dogs, with cloth, garlands, ornaments and cosmetics, thinking those bodies to be the self.

Those who criticize him become bound up in the world. The unfortunate, those who get no mercy, who are without knowledge of the intention of Śiva who is meditating on Kṛṣṇa (*svātman*), laugh at him. Śiva thinks, “All scents, flowers, cloth and ornaments are meant for worship of the Supreme Lord, my master. I should not enjoy what should be offered to him.” The unfortunate take the body, fit to be eaten by dogs, to be the self, and thus pamper it with cloth, garlands, ornaments and cosmetics.

|| 3.14.29 ||

brahmādayo yat-kṛta-setu-pālā

yat-kāraṇaṁ viśvam idaṁ ca māyā

ājñā-karī yasya piśāca-caryā

aho vibhūmnaś caritaṁ viḍambanam

Even Brahmā and others observe the rules created by him. He is the cause of this universe, and *māyā* is dependent on him, following his order. His conduct as a ghost is surprising. This great lord is only appearing to be like a ghost.

We are nothing in comparison to Śiva. Brahmā and others observe the rules made by him, about associating with women during the twilight (*yat-kṛta-setu-pālā*), about eating, sleeping or passing nature at that time. He is the cause of the universe and *māyā* is dependent on him. His conduct as a ghost is surprising. It is an imitation performed by this great lord

|| 3.14.30 ||

maitreya uvāca

saivaṁ saṁvidite bhartrā

manmathonmathitendriyā

jagrāha vāso brahmarṣer

vṛṣalīva gata-trapā

Maitreya said: Though hearing this from her husband, Diti, her senses afflicted with lust, without shame, like a prostitute, grabbed the cloth of her husband.

Even though she was thus informed by her husband, she acted like a prostitute. Or because only her husband informed her, she acted like a prostitute. Lust devours discrimination which is shown by self respect. The proof of this is Brahmā among men and Diti among women.

|| 3.14.31 ||

sa viditvātha bhāryāyās

taṁ nirbandhaṁ vikarmaṇi

natvā diṣṭāya rahasi

tayāthopaviveśa hi

Understanding the obstinacy of his wife for this sinful act, bowing to his fate, he enjoyed with her in a private place.

Diṣṭāya means “unto fate.” *Upaviveśa* means “he enjoyed with her.”

|| 3.14.32 ||

athopaspṛśya salilaṁ

prāṇān āyamya vāg-yataḥ

dhyāyañ jajāpa virajaṁ

brahma jyotiḥ sanātanam

After this, bathing and performing *ācamana*, controlling his breath and speech, and meditating, he chanted the pure, eternal *gāyatrī mantra* full of knowledge.

After that, bathing and performing *ācamana,* he chanted *oṁ* or *gāyatrī* (*brahma*).

|| 3.14.33 ||

ditis tu vrīḍitā tena

karmāvadyena bhārata

upasaṅgamya viprarṣim

adho-mukhy abhyabhāṣata

O Bhārata! Shamed by her faulty action, Diti approached the *brāhmaṇa* sage and spoke with lowered head.

Karmāvadyena means “by faulty action.”

|| 3.14.34 ||

ditir uvāca

na me garbham imaṁ brahman

bhūtānām ṛṣabho ’vadhīt

rudraḥ patir hi bhūtānāṁ

yasyākaravam aṁhasam

Diti said: May the great lord of living entities Rudra, lord of the ghosts, who I have offended, not kill the child in my womb.

Na avadhīt means “may he not kill.”

|| 3.14.35 ||

namo rudrāya mahate

devāyogrāya mīḍhuṣe

śivāya nyasta-daṇḍāya

dhṛta-daṇḍāya manyave

I offer respects to Rudra, who will make me weep but who removes of sorrow, who is a great lord, but fierce, who is compassionate, auspicious, and avoids punishing the sinful, but who is capable of punishing when full of anger.

She gives proof for her repentance. He will make me weep, but he will also remove my sorrow (two meanings of *rudra*). Since he is a great lord (*mahate devāya*) he will forgive my offense. But since he is fierce (*ugrāya*), he will destroy my child. Yet he is liberal (*mīḍhuṣe*), so he will sprinkle the creeper of my desire with mercy, since he is auspicious, devoid of giving punishment. But still he will punish me (*dhṛta-daṇḍāya*) since he is the personification of anger (*manyave*).

|| 3.14.36 ||

sa naḥ prasīdatāṁ bhāmo

bhagavān urv-anugrahaḥ

vyādhasyāpy anukampyānāṁ

strīṇāṁ devaḥ satī-patiḥ

May powerful Śiva, my brother-in-law, merciful even to the hunters, the master of women who are objects of compassion, the husband of Satī, be pleased with me!

Full of worry, she praised Śiva, showing her humility. Then she prayed for removal of her fear. Śiva is the husband of her sister, and full of mercy even to those with no mercy (*vyādhasya*). He is the husband of Satī, and thus knows the nature of women.

Or this also suggests that by the intervention of Satī, Śiva will not punish me, his sister-in-law. Or Satī will pardon my offense.

|| 3.14.37 ||

maitreya uvāca

sva-sargasyāśiṣaṁ lokyām

āśāsānāṁ pravepatīm

nivṛtta-sandhyā-niyamo

bhāryām āha prajāpatiḥ

Maitreya said: Kaśyapa, whose evening vows had been interrupted, then spoke to his trembling wife, worthy of compassion by the world, who was praying for blessing for her offspring.

Svasargasya means of her own offspring. *Lokyām* means "worthy of the world's mercy."

|| 3.14.38-39 ||

kaśyapa uvāca

aprāyatyād ātmanas te

doṣān mauhūrtikād uta

man-nideśāticāreṇa

devānāṁ cātihelanāt

bhaviṣyatas tavābhadrāv

abhadre jāṭharādhamau

lokān sa-pālāṁs trīṁś caṇḍi

muhur ākrandayiṣyataḥ

Kaśyapa said: O unfortunate woman! Because of the impurity of your mind, the fault of the time, disregard for my instructions, and disregard for Śiva, two inauspicious, low sons will be born to you. O passionate woman! They will constantly afflict the three worlds and the *devatāṣ* in charge.

Because of the impurity of your mind (*ātmanaḥ*), you will have two sons of cruel mind. Because of the fault of choosing a terrible time at twilight, you will have two terribly ferocious sons, since the twilight hour lasts for two *ghaṭikas.* Because of ignoring my instructions, you will have two sons who do not respect the laws of *dharma.* Because of ignoring the forms of Śiva (*devānām*), those sons will be haters of the Supreme Lord. O unfortunate woman (*abhadre*)! The inauspicious actions of your sons will spread everywhere. These two low sons will be born from your womb. Because of their individual and collective faults, they will afflict the worlds. O passionate woman (*caṇḍi*)! Because of expressing passion in spite of my words of *dharma*, you will receive this result. You are a reservoir of lust and anger. Kaśyapa also shows his anger towards his wife.

|| 3.14.40-41 ||

prāṇināṁ hanyamānānāṁ

dīnānām akṛtāgasām

strīṇāṁ nigṛhyamāṇānāṁ

kopiteṣu mahātmasu

tadā viśveśvaraḥ kruddho

bhagavāl loka-bhāvanaḥ

haniṣyaty avatīryāsau

yathādrīn śataparva-dhṛk

When the sinless, powerless living entities are killed by these sons, when women are imprisoned by them, and when the great souls become angry, the Supreme Lord of the universe, promoting the world's welfare, will appear in this world and kill him just as Indra strikes a mountain with his thunderbolt.

How long will they live? Please listen. The words of the verse 40 should all be put in the locative case. *Śataparva-dhṛk* means holder of the thunderbolt, Indra.

|| 3.14.42 ||

ditir uvāca

vadhaṁ bhagavatā sākṣāt

sunābhodāra-bāhunā

āśāse putrayor mahyaṁ

mā kruddhād brāhmaṇād prabho

Diti said: O Lord! I desire the death of my sons by the Lord whose excellent arm holds the *cakra*. I do not desire that they die from the curse of a *brāhmaṇa.*

My sons will see the Lord with upraised beautiful arm, holding the *cakra.* They will be fortunate. Though unavoidably killed by the Lord, they will be liberated from all sins by being killed by his hand. I also desire liberation. As the mother of such sons, though I have not seen the Lord yet, I will see him by my relationship to those sons. I do not desire death by the anger of a *brāhmaṇa.* I was worried that my sons would be killed by the curse of a *brāhmaṇa* since you said that the great souls would be angry. Hearing now that they would be killed by the hand of the Lord, I am satisfied in heart.

|| 3.14.43 ||

na brahma-daṇḍa-dagdhasya

na bhūta-bhayadasya ca

nārakāś cānugṛhṇanti

yāṁ yāṁ yonim asau gataḥ

The inhabitants of hell, and those around him when he takes another birth, do not show favor to the person who has been punished by the curse of a *brāhmaṇa,* who have given fear to other living beings.

The accusative case can be substituted for the genitive case. Those in hell and those situated where he takes birth again do not show him favor.

|| 3.14.44-45 ||

kaśyapa uvāca

kṛta-śokānutāpena

sadyaḥ pratyavamarśanāt

bhagavaty uru-mānāc ca

bhave mayy api cādarāt

putrasyaiva ca putrāṇāṁ

bhavitaikaḥ satāṁ mataḥ

gāsyanti yad-yaśaḥ śuddhaṁ

bhagavad-yaśasā samam

Kaśyapa said: Because you have lament for your offense, because you regret it, because you greatly respect the Lord, and because you respect Śiva and me, one of the sons of your son will be considered among the saintly. The devotees will glorify his pure fame which will be equal to that of the Lord.

Because of lamentation and then repentance for committing offense, and the other three reasons, among the sons of Hiraṇyakaśipu, one will be considered saintly. The saintly persons will glorify his pure fame, similar to or equal that of the Lord.

|| 3.14.46 ||

yogair hemeva durvarṇaṁ

bhāvayiṣyanti sādhavaḥ

nirvairādibhir ātmānaṁ

yac-chīlam anuvartitum

Just as inferior gold is purified by heating, the devotees will purify themselves by showing lack of animosity to attain qualities like Prahlāda.

Just as inferior gold is purified by heating and other processes, devotees will purify themselves by processes such as freedom from animosity to attain (*anuvartitum*) his nature.

|| 3.14.47 ||

yat-prasādād idaṁ viśvaṁ

prasīdati yad-ātmakam

sa sva-dṛg bhagavān yasya

toṣyate ’nanyayā dṛśā

Because of the mercy of the soul of the universe towards Prahlāda, the whole universe is pleased with him. The Lord, who sees only his devotees with

affection, is satisfied with the devotee whose intelligence is directed only to the Lord.

By the Lord's mercy to Prahlāda, the universe will be pleased with Prahlāda. How is this? Since the Lord as the Paramātmā inspires the world, the enemies of his father such as Indra will be pleased with Prahlāda. The Lord sees his devotees with affection (*sva-dṛk*) He is satisfied by the devotee's exclusive concentration on him (*ananyayā dṛśā*). The devotee's intelligence does not wander to anything else.

|| 3.14.48 ||

sa vai mahā-bhāgavato mahātmā

mahānubhāvo mahatāṁ mahiṣṭhaḥ

pravṛddha-bhaktyā hy anubhāvitāśaye

niveśya vaikuṇṭham imaṁ vihāsyati

Being a great devotee, with great determination, the best among those on the level of *prema,* he will enter Vaikuṇṭha with a mind full of realization by intense *bhakti,* and give up this material world.

He will be a great devotee, with great determination or intelligence (*mahātmā*), great among those with symptoms of *prema* (*mahatām*). The cause of his being considered great is given. Entering into a condition of the spiritual world, or actually entering Vaikuṇṭha, with a mind which has achieved realization through intense *bhakti* (*mahānubhāvaḥ*), he will give up this material world.

|| 3.14.49 ||

alampaṭaḥ śīla-dharo guṇākaro

hṛṣṭaḥ pararddhyā vyathito duḥkhiteṣu

abhūta-śatrur jagataḥ śoka-hartā

naidāghikaṁ tāpam ivoḍurājaḥ

He will be without greed, of good nature, the source of all good qualities. He will be joyful on seeing others' prosperity and will suffer on seeing their suffering. He will have no enemy, and will deliver the universe from sorrow, just as the moon gives relief from summer heat.

I have described his devotion, and the great qualities arising from his *bhakti*. Now hear of other qualities in his nature favorable for *bhakti.* His qualities cannot be fully listed. He is the source of all qualities (*guṇākaraḥ*). He will be joyful on seeing the prosperity of others and pained on seeing the suffering of others. Just as the moon gives relief from the summer sun, he will give relief to the world full of lamentation.

|| 3.14.50 ||

antar bahiś cāmalam abja-netraṁ

sva-pūruṣecchānugṛhīta-rūpam

pautras tava śrī-lalanā-lalāmaṁ

draṣṭā sphurat-kuṇḍala-maṇḍitānanam

Internally and externally, Prahlāda will see the pure Lord with lotus eyes, who accepts a form according to the desire of his devotee, whose face is decorated with dazzling earrings, and whose beautiful form is possessed by Laksṁī.

The grandson Prahlāda will see (*draṣṭā*) internally by meditation and externally with his eyes the beautiful form (*lalāmam*) of the Lord possessed by Lakṣmī, his lover (*lalanā*).

|| 3.14.51 ||

maitreya uvāca

śrutvā bhāgavataṁ pautram

amodata ditir bhṛśam

putrayoś ca vadhaṁ kṛṣṇād

viditvāsīn mahā-manāḥ

Maitreya said: Hearing about her grandson devotee, Diti became greatly pleased. She was satisfied, knowing that her sons would be killed by the Lord.

She became joyful. “My sinful acts will produce such a rare result, the summation of all pious actions.” She became joyful at her good fortune. She was pleased (*mahā-manāḥ*) since her sons would attain a glorious fame and fortunate end.

Thus ends the commentary on Fourteenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Fifteen

The Kumāras Curse the Door Keepers

|| 3.15.1||

maitreya uvāca

prājāpatyaṁ tu tat tejaḥ

para-tejo-hanaṁ ditiḥ

dadhāra varṣāṇi śataṁ

śaṅkamānā surārdanāt

Maitreya said: Diti, fearing that her sons would afflict the *devatās*, held within her womb for a hundred years Kaśyapa's sons, who would destroy the power of the *devatās.*

In the Fifteenth Chapter the *devatās* ask Brahmā to speak about the history of Diti's sons and he explains that the two door keepers were cursed by the Kumāras.

What happened to Diti's pregnancy? The offspring of Kaśyapa (*prājapatyam*) would destroy the offspring of others (*para-tajo-hanam*). The formation of *hanam* follows verbs such as *pac.* She held her children in her womb for a hundred years since she was worried about them giving suffering to the *devatās,* or she was worried that they would be killed by Viṣṇu, since she had heard they would be killed by Viṣṇu.

|| 3.15.2||

loke tenāhatāloke

loka-pālā hataujasaḥ

nyavedayan viśva-sṛje

dhvānta-vyatikaraṁ diśā

When the light of the planets became dim because of holding those children in her womb, the *devatās,* who had lost their powers, asked Brahmā about the darkness spreading in all directions.

By the power of the offspring in her womb (*tena*) the planets lost their light. *Hatāloke* instead of *āhatāloke* is also seen. *Vyatikaram* means spread.

|| 3.15.3||

devā ūcuḥ

tama etad vibho vettha

saṁvignā yad vayaṁ bhṛśam

na hy avyaktaṁ bhagavataḥ

kālenāspṛṣṭa-vartmanaḥ

The *devatās* said: You know about this darkness which worries us greatly, since you have all knowledge which is not destroyed by time.

You know (*vettha*) since you are omniscient and your knowledge is not destroyed by time.

|| 3.15.4||

deva-deva jagad-dhātar

lokanātha-śikhāmaṇe

pareṣām apareṣāṁ tvaṁ

bhūtānām asi bhāva-vit

O lord of lords! O maintainer of the universe! O crest jewel of the *devatās*!

O crest jewel among *devatās* such as Indra! You know the condition of all living beings high and lower.

*Lokanāth*a means the *devatās* headed by Indra.

|| 3.15.5||

namo vijñāna-vīryāya

māyayedam upeyuṣe

gṛhīta-guṇa-bhedāya

namas te ’vyakta-yonaye

We offer respects to you, who have power of knowledge, who have accepted a body by the Lord’s *māyā*, composed of *rajoguṇa.* We offer respects to you whose source is the Supreme Lord.

We offer respects to one who has attained the body (*idam*) of Brahmā, who has accepted *rajoguṇa* (*gṛhīta-guṇa-bhedāya*), who is caused by the Supreme Lord (*avyakta*).

|| 3.15.6-7||

ye tvānanyena bhāvena

bhāvayanty ātma-bhāvanam

ātmani prota-bhuvanaṁ

paraṁ sad-asad-ātmakam

teṣāṁ supakva-yogānāṁ

jita-śvāsendriyātmanām

labdha-yuṣmat-prasādānāṁ

na kutaścit parābhavaḥ

Persons mature in their practice, controlling breath, senses and mind, attaining your mercy, those who meditate with exclusive devotion upon you, the supreme lord, the source of all beings, who hold all the planets together within you and contain all the *devas* and demons, are not defeated at any time.

Ananyena bhāvena can refer to the worshippers of Hiraṇyagarbha, who meditate on that form as non-different from the Supreme Lord. Or it can refer to meditation through *bhakti* without material desires. The supreme lord is the creator of the living beings (*ātma-bhāvanam*), and he holds all the worlds together within himself, since he is the total of everything. In the Lord exist all the *devatās* and *asuras* (*sad-asad-ātmakaḥ*).

|| 3.15.8||

yasya vācā prajāḥ sarvā

gāvas tantyeva yantritāḥ

haranti balim āyattās

tasmai mukhyāya te namaḥ

We offer respects to the chief person by whose words, the Vedas, all the living beings make offerings, just as tamed bulls are controlled by a rope.

Vācā refers to the Vedas. *Śruti* says: *tasya vāk tantrir nāmāni dāmāni:* the words of the Lord are a rope, and his names are ropes.

|| 3.15.9||

sa tvaṁ vidhatsva śaṁ bhūmaṁs

tamasā lupta-karmaṇām

adabhra-dayayā dṛṣṭyā

āpannān arhasīkṣitum

O Lord! Please create auspiciousness for those whose works have been stopped by the darkness. You should see us, surrendered to you, with a glance of profuse mercy.

Because the darkness, there were no divisions of day and night. See us, surrendered (*āpannān*) to you, with plentiful (*adabhra*) mercy.

|| 3.15.10||

eṣa deva diter garbha

ojaḥ kāśyapam arpitam

diśas timirayan sarvā

vardhate ’gnir ivaidhasi

The embryo in Diti, created from the semen of Kaśyapa, is increasingly darkening all directions, just as fire increases with fuel.

“Give more details of the condition.” The embryo of Diti was created by the semen (*ojaḥ*) of Kāśyapa.

|| 3.15.11||

maitreya uvāca

sa prahasya mahā-bāho

bhagavān śabda-gocaraḥ

pratyācaṣṭātma-bhūr devān

prīṇan rucirayā girā

Maitreya said: O mighty armed Vidura! Powerful Brahmā, the object of the *devatās’* praises, smiling, replied to the *devatās,* pleasing them with sweet words.

Oh! The ignorant praise me. I am useless to deliver them from this difficulty. He smiled,just as an elder smiles at small children. *Śābda-gocara* means that Brahmā was the object of the prayers of the *devatās.*

|| 3.15.12||

brahmovāca

mānasā me sutā yuṣmat-

pūrvajāḥ sanakādayaḥ

cerur vihāyasā lokāl

lokeṣu vigata-spṛhāḥ

Brahmā said: My mental sons born before you, the Kumāras, having given up all desires in this world, were wandering to various planets through the sky.

Please listen to an astonishing event that happened long ago related to this present calamity.

|| 3.15.13||

ta ekadā bhagavato

vaikuṇṭhasyāmalātmanaḥ

yayur vaikuṇṭha-nilayaṁ

sarva-loka-namaskṛtam

Once, they went to the abode of the Supreme Lord who purifies all hearts. This abode is worshipped by all people.

Āmalātmanaḥ means the Lord who purifies the hearts *(ātmanaḥ*).

|| 3.15.14||

vasanti yatra puruṣāḥ

sarve vaikuṇṭha-mūrtayaḥ

ye ’nimitta-nimittena

dharmeṇārādhayan harim

In that place all men reside with forms like the Lord and they worship the Lord with unmotivated service.

They have forms like the Lord. They have no personal motives (*animitta*) impelling them (*nimittena*) to worship. *Ārādhayan* means that they worshipped since ancient times.

|| 3.15.15||

yatra cādyaḥ pumān āste

bhagavān śabda-gocaraḥ

sattvaṁ viṣṭabhya virajaṁ

svānāṁ no mṛḍayan vṛṣaḥ

There, the Supreme Lord, the original person, the form of the highest *dharma*, attainable by the Vedas, established in pure *sattva,* gives pleasure to us, his devotees.

Established in *śuddha-sattva* (*virajaṁ sattvam*), with name, form, qualities and pastimes all *śuddha-sattva*, the form of supreme *dharma (vṛṣaḥ*) gives pleasure to us, his devotees.

|| 3.15.16||

yatra naiḥśreyasaṁ nāma

vanaṁ kāma-dughair drumaiḥ

sarvartu-śrībhir vibhrājat

kaivalyam iva mūrtimat

In that place, a forest named Niḥśreyasa shines with trees, which are bliss incarnate, fulfilling all desires, bearing flowers and fruits of all seasons.

Kaivalyam iva mūrtimat means that all of the trees are *nityasiddha,* filled with bliss without any interruption. It is said that the birds are all *ātmārāma,* without any material desires.

|| 3.15.17||

vaimānikāḥ sa-lalanāś caritāni śaśvad

gāyanti yatra śamala-kṣapaṇāni bhartuḥ

antar-jale ’nuvikasan-madhu-mādhavīnāṁ

gandhena khaṇḍita-dhiyo ’py anilaṁ kṣipantaḥ

Alighting from the planes and entering the water, the devotees constantly sing the glories of the lord which are devoid of all faults, while criticizing the wind, since it distracts their minds with its perfume of *mādhavī* blossoms filled with honey.

The activities of the Lord are devoid of all contaminations of present in *jīvas* of the material world (*śamala-kṣapanāni*), and they destroy the grief arising from separation from the Lord. The servants descend from their airplanes in order to produce special notes in their singing. They sing while immersed in the lakes up to their throats. Or, placing their consorts on the trees on the bank of the water, they cover them with leaves, and then have them enter the water. Their attention fixed only on the describing the Lord may be disturbed by the fragrance of the blossoming *mādhavī* flowers filled with honey, but they continue to sing. They do not give up singing. They revile the wind. "O cool, gentle, murmuring breeze filled with the fragrance of *mādhavī* flowers! Why do you try to divert the attention of your minds absorbed in the sweetness of the Lord's pastimes? Do you think you are sweeter than those pastimes? How foolish you are!" Because the previous verse described the trees as being the personification of *kaivalya*, there is a suggestion that though the fragrance of the flowers is the personification of impersonal Brahman, the bliss of worshipping the Lord is superior to the bliss of Brahman.

|| 3.15.18||

pārāvatānyabhṛta-sārasa-cakravāka-

dātyūha-haṁsa-śuka-tittiri-barhiṇāṁ yaḥ

kolāhalo viramate 'cira-mātram uccair

bhṛṅgādhipe hari-kathām iva gāyamāne

The clamor of the doves, cuckoos, cranes, *cakravākas,* gallinules, swans, parrots, partridges and peacocks immediately ceases when the king of bees loudly hums, with resemblance to glorification of the Lord.

Like the devotees riding on airplanes, the birds also are great devotees with pure *bhakti.* The doves (*pārāvata*), cuckoos (*anyabhṛta*), and gallinules (*dātyūha*) immediately stop chirping. "Oh! There is glorification of the Lord! Let us be silent and listen!" What is it? The king of bees, qualified to sit on the garland of the Lord, is humming "Hari, hari!" caused by the sound of his vibrating wings. This is equal to glorification of the Lord. I do not know how much more respect the birds show for the bee if he directly glorifies the Lord!

|| 3.15.19||

mandāra-kunda-kurabotpala-campakārṇa-

punnāga-nāga-bakulāmbuja-pārijātāḥ

gandhe ’rcite tulasikābharaṇena tasyā

yasmiṁs tapaḥ sumanaso bahu mānayanti

In the forests of Vaikuṇṭha, on smelling the scent of *tulasī* used in the garlands of the Lord, the *mandāra, kunda, kuraba*, water lily, *campaka, arṇa, punnāga, nāgakeśara, baluka*, lotus and *pārijāta* trees, being of pure mind, give great respect to *tulasī* for her performance of austerity to achieve that position.

Like the birds, the trees also are the greatest devotees, devoid of envy and hatred. *Nāga* means the *nāgakeśara* tree. These trees have flowers with the sweetest perfume, but when they smell the fragrance of *tulasi* when the Lord performs pastimes in the forest with *tulasī* ornaments, they offer respect to *tulasī* for her austerities to achieve that position, for they have not done such austerities. “You are so fortunate!” “If we know what austerities she did, then we would go to the land of Bhārata and do the same!” This is the hint from the description. Even the inhabitants of Vaikuṇṭha desire to take birth in Bhārata. It is hinted that the land of Bhārata is superior to Vaikuṇṭha. The trees respect *tulasī* and do not envy her, because she has a pure heart (*sumanasaḥ*). Or *sumanasah* can mean flowering trees. Mention here is made of the persons in airplanes, born from wombs, the birds born from eggs and the trees born from seeds. The fourth type of living beings born from perspiration do not worship the Lord since they are not described here.

|| 3.15.20||

yat saṅkulaṁ hari-padānati-mātra-dṛṣṭair

vaidūrya-mārakata-hema-mayair vimānaiḥ

yeṣāṁ bṛhat-kaṭi-taṭāḥ smita-śobhi-mukhyaḥ

kṛṣṇātmanāṁ na raja ādadhur utsmayādyaiḥ

Vaikuṇṭha is filled with airplanes made of gold, *vaidūrya* and emeralds, obtained solely by worship of the Lord’s lotus feet. It is filled with devotees absorbed in the Lord who cannot be disturbed by the smiles, glances and words of the most beautiful women with broad hips and smiling faces.

Having described the beauty of the surrounding gardens, he describes the beauty of the city in the center. Vaikuṇṭha is filled with airplanes made of gold, obtained simply by surrender to the Lord’s feet, by *bhakti,* not by *jñāna* or *karma* even though

performed perfectly. In those persons engaged in the bliss of worship of the Lord there is room for the bliss of Brahman, as mentioned previously, what to speak of material pleasure. The most beautiful women with broad hips and smiling faces cannot produce passion by their naturally attractive smiles, glances and words in the men who have absorbed their minds in Kṛṣṇa. Vaikuṇṭha is filled with such people.

|| 3.15.21||

śrī rūpiṇī kvaṇayatī caraṇāravindaṁ

līlāmbujena hari-sadmani mukta-doṣā

saṁlakṣyate sphaṭika-kuḍya upeta-hemni

sammārjatīva yad-anugrahaṇe ’nya-yatnaḥ

Laksmī, beauty personified, whose feet jingle with ankle bells, holding a lotus in her hand, appears to be sweeping the palace of the Lord made of crystal and emeralds inlaid with gold, but she is without fault. Others make great effort to attain her mercy.

It goes without saying that everyone in Vaikuṇṭha is blissful in serving the Lord. Even Laksmī is engaged in service there. This is described in two verses. She has the highest form of beauty, and makes sounds with her foot bells by her graceful gait in the Lord’s house having crystal walls and gold embellishments to increase the beauty. Reflected on the polished walls, she seems to be cleaning with a broom, though she actually holds a lotus in her extended hand. Or she appears to be a maidservant who does the cleaning. But she is without fault. The lotus represents other objects also that she holds in her hand. Her glory should not be diminished by her appearance. Others take great effort to gain her mercy.

|| 3.15.22||

vāpīṣu vidruma-taṭāsv amalāmṛtāpsu

preṣyānvitā nija-vane tulasībhir īśam

abhyarcatī svalakam unnasam īkṣya vaktram

uccheṣitaṁ bhagavatety amatāṅga yac-chrīḥ

Before worshipping the Lord with *tulasī* leaves, surrounded by servants, she gazes at her face with beautiful locks and raised nose, reflected in the water of a pond filled with pure, sweet water whose banks are made of coral. She considers that this face has been kissed by the Lord.

Having described the *bhakti* expressed in her service, he now describes her *bhakti* expressed through *arcana,* which is similar to that of *sādhakas*. She takes her morning bath in order to worship Nārāyaṇa, her Lord, with *tulasī* in a grove situated within Niḥśreyasavana, in a pond filled with water similar to nectar. First, however, in order to wash her face, she sits on the steps on the bank of the pond, gazes at her face with beautiful locks (*svalakam*) and nose reflected in the water. She thinks that it is the leftovers from being kissed by the Lord. Or, seeing her face reflected in the water mixed with the reflection of the blue lotus, she begins to think that her face is being kissed by the Lord.

|| 3.15.23||

yan na vrajanty agha-bhido racanānuvādāc

chṛṇvanti ye ’nya-viṣayāḥ kukathā mati-ghnīḥ

yās tu śrutā hata-bhagair nṛbhir ātta-sārās

tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta

Those who hear topics other than the glorification of Kṛṣṇa, unworthy topics which destroy intelligence, cannot enter Vaikuṇṭha. Topic heard by those unfortunate persons, taking away their good fortune, throw them into hell with no shelter.

In order to speak of the people qualified to go to Vaikuṇṭha, first those who are unqualified are described. Those who hear topics other than glorification of the pastimes (*racanā*) of Kṛṣṇa (*aghabhidaḥ*), such as books on logic, filled with low topics, do not go to Vaikuṇṭha. Topics heard by such unfortunate persons, which take away all the good fortune obtained by topics which give good qualities (*ātta-sārāḥ*), throw those unfortunate persons into hell with great force.

|| 3.15.24||

ye ’bhyarthitām api ca no nṛ-gatiṁ prapannā

jñānaṁ ca tattva-viṣayaṁ saha-dharmaṁ yatra

nārādhanaṁ bhagavato vitaranty amuṣya

sammohitā vitatayā bata māyayā te

Those who have taken human birth, desired even by the *devatās,* in which knowledge and *dharma* are present, are completely bewildered by the Lord’s extensive *māyā* if they do not perform worship of the Lord.

Oh! Those of human birth are qualified to go to Vaikuṇṭha and not the *devatās.* But those humans whose intelligence is misled by scriptures devoid of *bhakti* are cheated. They are lamentable. If we were born as humans in Bhārata, then, worshipping Kṛṣṇa, we could attain Vaikuṇṭha very quickly. Those who attain human life desired by us, Brahmā and others, in which there is knowledge (*tattva-viṣayam*) along with *dharma,* if they do not perform worship of the Lord, are bewildered by the Lord's *māyā.* This means that even *dharma* and *jñāna,* devoid of *bhakti*, are useless. Of, those who take human life in which they perform *dharma* and *jñāna* and not your worship are also bewildered. Or another meaning is "They do not give the Lord his worship, they do not perform actions for his pleasure." They are devotees with material desires.

|| 3.15.25||

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā

dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ

bhartur mithaḥ suyaśasaḥ kathanānurāga-

vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

Those who are far above rules by following the Lord with dedication, who are superior to us, and whose qualities are desirable by us, and whose bodies develop goose bumps and uncontrolled tears through attraction to discussions of the Lord possessing most excellent qualities, enter Vaikuṇṭha.

Now those who are qualified are described. Those who, by following the Lord, best among the *devatās,* are far beyond rules, or who discard the process of *aṣṭāṅga-yoga*, are superior to us, because their position is desired by us, but cannot be attained by us. Another version has *dure 'ham*. This means they discard the ego. What is their character? The proof of their character is described. Because of experience of taste through talking with mutual affection about the Lord, they show ecstatic symptoms.

In Purāṇas and other scriptures, one sometimes hears that there is some momentary appearance of demons in the spiritual world, but this should not be considered actually entrance into the spiritual world, since they lack realization of spiritual happiness. Sometimes tigers or bears enter into the jewel-covered palace of the king endowed with various fragrances. For amusement, the king desires that the populace see those animals. Similarly, the Supreme Lord for fun by his will brings material objects, ferocious demons, saintly persons like Bhṛgu, or persons beyond the three *guṇas* such as the Kumāras to Vaikuṇṭha, to show to them the inhabitants of the spiritual world, and then quickly takes them away as is suitable to his purpose. But he brings his pure devotees to Vaikuṇṭha through his associates on airplanes and has

them reside there eternally. He has them taste his sweet abode, sweet service and sweet pastimes.

|| 3.15.26||

tad viśva-gurv-adhikṛtaṁ bhuvanaika-vandyaṁ

divyaṁ vicitra-vibudhāgrya-vimāna-śociḥ

āpuḥ parāṁ mudam apūrvam upetya yoga-

māyā-balena munayas tad atho vikuṇṭham

Through the *yoga-māyā* of the Lord, the Kumāras attained Vaikuṇṭha, the transcendental place most worshipped by the world, glowing with various aircraft owned by the excellent devotees. They attained Vaikuṇṭha, under control of the Lord, and experienced the highest bliss.

This verse describes the Kumāras' trip to Vaikuṇṭha. They attained that place not by their own powers, but upon receiving the power of the Lord's *śakti,* by the desire of the Lord, by his *yoga-māyā*, so that they could experience the highest bliss by the Lord's mercy. The words *parām* and *apūrvam* indicate that they experienced greater bliss in Vaikuṇṭha than in realizing impersonal Brahman. What is the nature of Vaikuṇṭha? It is under the control of the Lord (*viśva-guru*). This means that material *māyā* cannot exist there. The place glowed with the colorful airplanes possessed by the best of devotees. The phrase "*guru* of the universe" also indicates that he brought them to Vaikuṇṭha to teach them *bhakti.*

|| 3.15.27-28||

tasminn atītya munayaḥ ṣaḍ asajjamānāḥ

kakṣāḥ samāna-vayasāv atha saptamāyām

devāv acakṣata gṛhīta-gadau parārdhya-

keyūra-kuṇḍala-kirīṭa-viṭaṅka-veṣau

matta-dvirepha-vanamālikayā nivītau

vinyastayāsita-catuṣṭaya-bāhu-madhye

vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyāṁ

raktekṣaṇena ca manāg rabhasaṁ dadhānau

In Vaikuṇṭha, after passing through six gates, the sages with no attachment saw at the seventh gate two gate keepers adorned with armbands, earrings crowns, and attractive clothing. The gate keepers with four blue arms were holding clubs and were decorated with garlands surrounded by maddened bees. Their faces were slightly agitated with anger, expressed by frowning brows, heavily breathing nostrils and red eyes.

In Vaikuṇṭha (*tasmin*), passing through six walls with gates, the sages, without attachment, since they had realized Brahman from birth, saw the two doormen. They did not have any attraction by material intelligence to the gates, walls or to the aspects of form, fragrance or beauty they experienced there. At the seventh wall, they saw two guards Jaya and Vijaya holding clubs. Their faces were slightly disturbed with anger (*manāg rabhasam*). The symptoms are described. Their nostrils (noun must be supplied) were breathing heavily (*sphuta-nirgamābhyām*).

|| 3.15.29||

dvāry etayor niviviśur miṣator apṛṣṭvā

pūrvā yathā puraṭa-vajra-kapāṭikā yāḥ

sarvatra te ’viṣamayā munayaḥ sva-dṛṣṭyā

ye sañcaranty avihatā vigatābhiśaṅkāḥ

The sages, who, without fear, unobstructed by anyone, would wander everywhere with undisturbed intelligence, entered the seventh door, made of gold and diamonds like the previous doors, without asking the door keepers.

This verse explains the reason for their anger. Without asking the two gate keepers who were watching (*misatoḥ*), disrespecting them, they entered the seventh door whose bolts were made of diamonds, and whose panels were made of gold, as were the previous doors. They did not ask because of their nature. Without anyone able to stop them going anywhere (*avihatāḥ*), they used to wander everywhere.

|| 3.15.30||

tān vīkṣya vāta-raśanāṁś caturaḥ kumārān

vṛddhān daśārdha-vayaso viditātma-tattvān

vetreṇa cāskhalayatām atad-arhaṇāṁs tau

tejo vihasya bhagavat-pratikūla-śīlau

Seeing the four young naked boys who were as old as Brahmā but appearing to be five years old, who had realized Brahman, the gate keepers forbade them from entering, though they acted against the nature of the Lord and should not have done so, ignoring their great power.

Generally they had no clothing, but actually they had small bells as decorations. Though they were as old as Brahmā, they appeared to be five years old boys. Seeing those *brahma-jñānīs*, the gate keepers prevented them from entering by placing their sticks horizontally in front and saying "Do not enter the palace of the Lord." The Kumāras did not deserve to be stopped. Ignoring their greatness, the gate keepers thought that the boys were proud because of their *brahma-jñāna.* The gate keepers thus showed natures unfavorable to the Lord, who is affectionate to *brāhmaṇas.* Even the Lord's servants should not obstruct his friendliness to *brāhmaṇas*, because they follow the qualities of the Lord's mind. Being virtuous, the Kumāras should not have been punished.

|| 3.15.31||

tābhyāṁ miṣatsv animiṣeṣu niṣidhyamānāḥ

svarhattamā hy api hareḥ pratihāra-pābhyām

ūcuḥ suhṛttama-didṛkṣita-bhaṅga īṣat

kāmānujena sahasā ta upaplutākṣāḥ

Being forbidden to enter by the two door keepers of the Lord while the *devatās* of Vaikuṇṭha were watching, the most deserving Kumāras, eyes suddenly filled with slight anger because their desire to see the Lord was thwarted, spoke.

While the *devatās* (*animseṣu*) in Vaikuṇṭha were watching, the Kumāras, though most worthy of going to the Lord (*su arahattamāh*), being forbidden by the two door keepers of the Lord, spoke. Being thwarted in their desire to see the Lord (*suhṛttamasya*), their eyes suddenly became filled with anger. This represents other indications of anger as well.

|| 3.15.32||

munaya ūcuḥ

ko vām ihaitya bhagavat-paricaryayoccais

tad-dharmiṇāṁ nivasatāṁ viṣamaḥ svabhāvaḥ

tasmin praśānta-puruṣe gata-vigrahe vāṁ

ko vātmavat kuhakayoḥ pariśaṅkanīyaḥ

What is this irregular nature of yours exhibited among the inhabitants of Vaikuṇṭha who have natures like the Lord's, achieved by intense service? The Lord is peaceful, devoid of a fighting nature, but you cheaters, who think everyone is a cheater like yourselves, mistrust everyone.

"Because they were afflicted with anger, they first criticized the door keepers. Among those who have qualities similar to the Lord's (*tat-dharmiṇām*), living close to the Lord, what is this irregular nature of stopping *brāhmaṇas* from entering, in opposition to the Lord's nature?" "But enemies of the Lord disguised as *brāhmaṇas* try to enter Vaikuṇṭha by deceit. We should question them first, and then allow them to enter." "No, you two are deceitful, pretending to be devotees. You are enemies of the Lord, showing disrespect for *brāhmaṇas*, lack of peace and a fighting nature. No one else but you should be distrusted by the Lord. Thinking the whole world is like yourselves (*ātmvavat*), you cheaters mistrust all others, but you alone are not trustworthy."

|| 3.15.33||

na hy antaraṁ bhagavatīha samasta-kukṣāv

ātmānam ātmani nabho nabhasīva dhīrāḥ

paśyanti yatra yuvayoḥ sura-liṅginoḥ kiṁ

vyutpāditaṁ hy udara-bhedi bhayaṁ yato 'sya

The wise *jñānīs* do not see the *jīva* to be different from the Lord in Vaikuṇṭha, who holds within his abdomen the whole universe, just as the air in a pot is not different from the great sky. For what reasons do you fear for the safety of the Lord?

Fools! Please listen! Those who you mistrust are within the Lord, for the whole universe is within him (*samasta-kukṣau).* The wise *jñānīs* do not see difference between all *jīvas (ātmānam)* and the Lord (*ātmani*) here in Vaikuṇṭha, who holds the *jīvas* within him, just as the sky in the pot is within the great sky. For what reason do you, dressed as devotees, fear that someone will come and pierce the abdomen of the Lord? Please tell us that first.

Actually, the consciousness of the *jīva* with its nature of meager, dependent knowledge, differs from the consciousness of the Supreme Lord endowed with

unlimited auspicious qualities such as his inherent omniscience, like the difference of heat derived from the sun. But the speakers were *jñānīs*, in the line of *jñānīs.* To achieve the perfection of liberation attained through non-dual knowledge by identifying sameness of consciousness, while at the same time showing complete difference of the Lord and the *jīva* who are conscious entities from matter, the example of the great sky used to explain the Lord and the *jīva* is not inappropriate for them.

|| 3.15.34||

tad vām amuṣya paramasya vikuṇṭha-bhartuḥ

kartuṁ prakṛṣṭam iha dhīmahi manda-dhībhyām

lokān ito vrajatam antara-bhāva-dṛṣṭyā

pāpīyasas traya ime ripavo ’sya yatra

We should think of something beneficial for you dull servants of the Lord of Vaikuṇṭha. Go from Vaikuṇṭha to the material worlds where these three sinful enemies exist because of seeing differences!

Not being pacified by criticizing them, the Kumāras curse them out of great anger. Therefore (*tad*) let us think of something most beneficial for you two persons of low intelligence. Let us think of something that includes removal of seeing difference, obstructing *brāhmaṇas* and insulting the Lord. Silent for a moment, they then spoke. You should go from Vaikuṇṭha (*itaḥ*) to those places where sinful enemies exist as these three enemies--lust, anger and greed (*Gīta* 16.21) by seeing difference as offenders. Using the word “these” (*ime*) also indicates that now lust, anger and greed were present, having arisen in the Kumāras.

|| 3.15.35||

teṣām itīritam ubhāv avadhārya ghoraṁ

taṁ brahma-daṇḍam anivāraṇam astra-pūgaiḥ

sadyo harer anucarāv uru bibhyatas tat-

pāda-grahāv apatatām atikātareṇa

Understanding the terrible curse of the *brāhmaṇas* uttered by the Kumāras, which could not be reversed by even a host of weapons, the gate keepers immediately became greatly afraid of the Lord. They fell down, clutching the feet of the Kumāras in distress.

Realizing that they had committed offense since the *brāhmaṇas* were angry, they become disturbed. First they became afraid of the Lord. *Bibhyataḥ* stands for *bibhyatau* for metrical reasons. Then they fell to the earth, holding the feet of the Kumāras in great distress.

|| 3.15.36||

bhūyād aghoni bhagavadbhir akāri daṇḍo

yo nau hareta sura-helanam apy aśeṣam

mā vo ’nutāpa-kalayā bhagavat-smṛti-ghno

moho bhaved iha tu nau vrajator adho ’dhaḥ

Let the punishment prescribed by you to me, an offender, bear fruit. It will deliver us from unlimited offense to the devotees. By a little repentance caused by your mercy, may we not lose memory of the Lord under illusion, though we fall into the material world!

The Kumāras thought, “We have offended the Lord, because we have cursed two devotees of the Lord. Oh! What shall we do? We have been conquered by anger. Our perpetual identity as peaceful saints has been destroyed in Vaikuṇṭha!” Repenting their action, they spoke to each of the door keepers individually. Thus the singular number is used (*aghoni*). Let the punishment given by you to me, an offender (*aghoni*), remain (*bhuyāt*). I think of the curse as a blessing. The verb is in the benedictive form. The Kumāras then spoke to both and they replied. That punishment should destroy the offense committed in Vaikuṇṭha to the Lord and yourselves--- caused by disrespect to you, by conducting ourselves against the desires of the Lord, and by showing anger, which should not be expressed in Vaikuṇṭha. But we have shown remorse, caused by your mercy. By that speck of remorse, though we fall into the material world, let us not have the illusion of forgetting the Lord! Illusion in the form of obstacles to remembering how to serve the Lord would certainly occur. Thought the curse should not be undone. Therefore, let us be bewildered, but let that bewilderment produce remembrance of the Lord. They prayed that at least they would not forget the Lord.

|| 3.15.37||

evaṁ tadaiva bhagavān aravinda-nābhaḥ

svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ

tasmin yayau paramahaṁsa-mahā-munīnām

anveṣaṇīya-caraṇau calayan saha-śrīḥ

At that moment, the Lord, with lotus navel, who appears within the hearts of the deserving, understanding that his servants had offended the Kumāras, came to the seventh gate with Lakṣmī, moving his feet which should be sought by the great renounced sages.

The Lord, lover of *brāhmaṇas* and affectionate to his devotees, then appeared there to prove that *bhakti* attracts the Lord, that *bhakti* shines and makes others shine, by making the Kumāras and the doorkeepers bathe themselves in water drops from an ocean of inner humility arising from committing offense to each other; by purifying them of their faults, and making them realize the meaning of devotee and *brāhmaṇa.*

Understanding that his devotees (*svānām*) had offended the Kumāras (*sad-atikramam*), the Lord who appears in the hearts of the worthy (*ārya-hṛḍyaḥ*), but who now would appear before their eyes, went to the seventh door (*tasmin*), moving his feet which should be sought ultimately by the great sages. After *nirvikalpa-jñāna*, one should progress to *savikalpa-jñāna*, and then, after realizing Brahman, one should attain realization of the form of the Lord, in the form of his feet. I will inundate those *jñānīs* in an astonishing ocean of great bliss, giving them an experience of my sweet feet which they have not experienced before. They know that I possess the external energy, but they do not know my energy arising from *my svarūpa*, Lakṣmī. I will make them experience my bliss *śakti.* Thus he appeared with Lakṣmī.

|| 3.15.38||

taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis

te ’cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam

haṁsa-śriyor vyajanayoḥ śiva-vāyu-lolac-

chubhrātapatra-śaśi-kesara-śīkarāmbum

The sages saw the Lord surrounded by devotees carrying objects to offer him. He was previously the object of their meditation, but now appeared directly before their eyes. On either side were *cāmaras* as beautiful as swans, and above him was an umbrella white like the moon, with pearl strands swaying in the pleasant breeze and dropping beads of nectar.

Five verses describe the unprecedented sweetness of the Lord. In meeting the Lord, the sweetness of his form is prominent. It should be understood however that they also experienced the sweetness of sound, smell, and other sensations, by the power of attraction to all things related to the Lord, which was given by the Lord. They saw the Lord approaching, with paraphernalia carried by his devotees. “Look! The Lord’s feet are now decorating the court yard outside!” The devotees at the gate, in the city,

on airplanes and in the gardens, came to see the Lord in great longing. They prepared various items such as jewels, cloth, ornaments, fruits, scents, flowers, garlands and *aroti.* He came within the Kumāras' sight (*akṣa-visāyam*). Did they have continual vision of the Lord? No. He was the very form of auspiciousness for those who had realized the bliss of Brahman in their heart through *samādhi.* "Oh! Our *samādhi* has now become successful by seeing the Lord in person!" He was accompanied on his sides by two moving *cāmaras* whose beauty was like swans, and had an umbrella white like the moon, fringed with pearl strands, moving in the pleasant wind, and dripping with drops of water. This is an example of *atiśayokti.* The umbrella is like an upside down thousand-petalled lotus with the pearl strands as its filaments. By this analogy the coolness, fragrance and softness of the umbrella is indicated. The drops of water are compared to the nectar falling from the moon.

|| 3.15.39||

kṛtsna-prasāda-sumukhaṁ spṛhaṇīya-dhāma

snehāvaloka-kalayā hṛdi saṁspṛśantam

śyāme pṛthāv urasi śobhitayā śriyā svaś-

cūḍāmaṇiṁ subhagayantam ivātma-dhiṣṇyam

They saw the Lord with beautiful face fully pleased, the most desirable object, who touched the hearts of all people with his skilful glance of affection, and who was the crest jewel among all planets, made auspicious with the mark of Lakṣmī on his dark, broad chest.

The Kumāras were filled with doubt. "We do not know if the Lord is angry with us for cursing his two devotees." But the Lord had a pleasing face internally and externally. They felt inner joy. "Oh! He is fully pleased!" The Lord was the abode of beauty, sweet sound, fragrance, youth, mercy and generosity desired by the eye and other senses of the sages.

Jaya and Vijaya wept in lamentation. "Since we will fall down, burned by the fire of the *brāhmaṇas'* curse, we will no longer see the Lord's sweetness." The Lord responded to them. He touched the hearts of all present by the skill of his affectionate glance. "How affectionate he is to his devotees!" In this way he attracted their minds. With Lakṣmī in the form of a golden line situated on his left upper chest, he was the abode of Vaikuṇtha (*ātmā-dhiṣṇyam*) which was the crest jewel among all planets starting with Svarga and ending with Satyaloka. Seeing this, everyone became most fortunate. This will also be explained later. The sweetness of his mercy and form were realized and understood by the mind and eye.

|| 3.15.40||

pītāṁśuke pṛthu-nitambini visphurantyā

kāñcyālibhir virutayā vana-mālayā ca

valgu-prakoṣṭha-valayaṁ vinatā-sutāṁse

vinyasta-hastam itareṇa dhunānam abjam

He had broad hips dressed in yellow cloth, covered with a shining belt, and was bedecked with a garland surrounded by humming bees. His wrists were decorated with bracelets, and while resting his left hand on the shoulder of Garuḍa, he twirled a lotus in his right hand.

Locative case is used to express attraction to the hips. On his hips was placed yellow cloth. This becomes the focus of attention. On the cloth was a shining belt, which becomes the object of attention. Then over that was placed a garland, surrounded by humming bees. The garland and then the bees become the object of attention. The beeṣ have been given dominion over all things by the Lord. These words in the instrumental case are related to the phrase *ātma-dhisnyam* (the abode of Vaikuṇṭha) in the previous verse. Having bracelets on his attractive wrists, he placed his left hand on the shoulder of Garuḍa. There is a version with *vinasya,* a verb from. In that case *valgu-prakoṣṭha-valayaṁ* modified *hastam.* In his right hand he was twirling a lotus. This indicates that he made the fixed realization of Brahman in the lotus of their hearts insignificant by showing them his sweetness. “Since you are fixed in the bliss of impersonal realization, convinced that it is the best, why do you disturb your hearts? Why don’ṭ you steady yourselves? Do not give up your steadiness in Brahman.” In this way, joking with them is suggested.

|| 3.15.41||

vidyut-kṣipan-makara-kuṇḍala-maṇḍanārha-

gaṇḍa-sthalonnasa-mukhaṁ maṇimat-kirīṭam

dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya-

hāreṇa kandhara-gatena ca kaustubhena

His cheeks were decorated with *makara* earrings reflecting his effulgence. He had a high nose, a jeweled crown, and between his four arms on his chest was nestled an attractive, valuable necklace with the Kaustubha.

He had cheeks worthy of ornamentation by earrings shaped like *makaras*, throwing off light radiating from his effulgence. His face has a raised nose. Between (*vivare*) his group of arms was a valuable (*parārdha*) necklace hanging on his chest (*kandhara*), which attracted the sages. It hid between his strong arms for fear of

being stolen by them. Or between his shoulders, on a gold chain hanging down to his chest was the necklace with the Kaustubha jewel. These phrases are also grammatically connected with verse 39.

|| 3.15.42||

atropasṛṣṭam iti cotsmitam indirāyāḥ

svānāṁ dhiyā viracitaṁ bahu-sauṣṭhavāḍhyam

mahyaṁ bhavasya bhavatāṁ ca bhajantam aṅgaṁ

nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ

Smiled upon by Lakṣmī who thought she had surpassed him in beauty, he increased in beauty by servants who used all their intelligence to decorate him. His resplendent limbs are worthy of worshipped by Śiva and us as well. Seeing that form, the sages, whose eyes could never be satisfied with that beauty, bowed their heads.

What more can be said? The pride of Lakṣmī in her beauty has been eclipsed by the beauty of the Lord. The Lord is a matter for conjecture in the minds (*viracitam*) of his own devotees. This is the meaning given by Śrīdhara Svāmī. According to Jīva Gosvāmī the first line means “Lakṣmī additionally (*upa*) exhibited (*sṛṣtam*) pride (*utsmitam*) on having Viṣṇu, endowed with such beauty, as her husband.” Or the meaning can be “He has been made secondary with form, qualities and sweetness worshipped by Brahmā and others, since I possess even more excellent qualities.” Because of this (*iti*) and her *prema* (*ca*), saying “I am so fortunate!” Lakṣmī smiles at him attractively (*utsmitam*). Her love is like this. Because of splendor arising from bliss, his limbs are resplendent with proper cloth and ornaments. He is not like Śiva who disfigures his beauty with ashes. The word worship (*bhajantam*) is often used to mean “having clean limbs.” For instance in various manuals it is said “worship your feet” instead of “clean your feet.” Next, how he is served by thousands of servants is described. By the intelligence of those who serve his body (*svānām*), who must judge how to arrange various eternal ornaments and clothing on his body, his beauty is created. The beauty of his limbs is described. The Lord has limbs which are worshiped by highly respected (*mahyam*) fragrance and flowers brought by Śiva and us, who worship him by meditation. They do not directly worship him in Vaikuṇṭha. *Maha* can mean worship. It is conjugated like *cur* and other verbs. They saw that form of the Lord. Seeing it, their eyes could not be satisfied. They bowed their heads (*kaiḥ*) in respect.

|| 3.15.43||

tasyāravinda-nayanasya padāravinda-

kiñjalka-miśra-tulasī-makaranda-vāyuḥ

antar-gataḥ sva-vivareṇa cakāra teṣāṁ

saṅkṣobham akṣara-juṣām api citta-tanvoḥ

The wind carrying the aroma of *tulasī* which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman.

When the sweetness of the Lord's body produced in them a level of astonishment much higher than the bliss of Brahman, it penetrated within them. What can be said? The wind touching something related to a limb of the Lord made them fall from their position of Brahman, and produced great agitation in them. The wind carrying the aroma of *tulasī* combined with the red and white of the Lord's toe nails, like filaments on the lotus of his feet, entered the sages' minds to take control of the place. "But without permission is it not improper to enter their minds, just as it would be improper for the Kumāras and others to enter into someone else's inner chambers?" But the nostrils are the natural (*sva*) holes for the air. The air entered their nostrils. Whose permission does the air need? What happened when the air entered? Their mind and bodies became agitated. First the mind became very strongly agitated by the changes arising from bliss. Then the body became agitated with tears, hairs standing on end, and perspiration. A person desiring to enter another's country first kills the leader, plunders the place and disturbs the place. Then he conquers it with his troops. If they were so fixed in the bliss of Brahman, why should the bliss of realizing Bhagavān make them identify with the Lord? Even though they had been practicing contact with the Brahman, the bliss of Bhagavān was more powerful because of its sweetness.

|| 3.15.44||

te vā amuṣya vadanāsita-padma-kośam

udvīkṣya sundaratarādhara-kunda-hāsam

labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-

dvandvaṁ nakhāruṇa-maṇi-śrayaṇaṁ nidadhyuḥ

Gazing upon the face of the Lord resembling a blue lotus bud, with even more beautiful lips, and a smile like a jasmine flower, the Kumāras, having attained the mercy of the devotees, then looked at his lotus feet with ruby-like toe nails, and again looked at his face.

The scent of *tulasī* purified their *prāṇas* and then the senses, since the senses are dependent on the *prāṇas.* First the eyes received the qualification for the sweetness of the Lord's form. Because of the unlimited variety of sweetness within each limb of

the Lord, they desired to simultaneously experience all the sweetness, and thus disturbance spread throughout their bodies. In this way, they lost control because of the friction created by the bliss. That is described in this verse. They certainly (*vai*) saw the Lord's face like the inner part of a blue lotus bud, without the rough outer covering, and relished its sweetness. His lips were even more beautiful. Upon his lips was a smile, which was most beautiful. They had been previously blessed by Brahmā, their father, and their brother Nārada, for achieving *bhakti*. Now the fruits of that blessing were manifesting (*labhāśīṣaḥ*). What was the beauty of the Lord's feet? Having experienced a little of the sweetness of the Lord's face, and being unsatisfied, they looked again at his beautiful feet which were the shelter of ruby nails. And again looking at the under side of his feet, they again and again looked upon his face. *Amara-koṣa* says *nirvarṇanaṁ tu nidhyānaṁ darśanālokanekṣaṇam*: all these words mean "looking." Śrīdhara Svāmī says that because they were unable to experience the beauty of all of the Lord's limbs simultaneously, they then began to meditate on those limbs (*nidadhyuḥ*). *Labhāśiṣaḥ* and *pitrānuvarṇita raha* (verse 46) indicate that the Lord's mercy follows after the mercy of the devotees and, by the mercy of the Lord, one achieves *bhakti.* Because statements are made generally because of predominance of one factor, one can say that *bhakti* arises by the mercy of the Lord, though actually the devotees first give mercy. Thus one can say that by the mercy of the Lord, the Kumāras achieved *bhakti* and experienced the sweetness of the Lord.

|| 3.15.45||

puṁsāṁ gatiṁ mṛgayatām iha yoga-mārgair

dhyānāspadaṁ bahu-mataṁ nayanābhirāmam

pauṁsnaṁ vapur darśayānam ananya-siddhair

autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ

They saw the Lord who is the object of meditation for those seeking liberation by the path of *aṣṭāṅga-yoga*, who is approved by many, who is the delight of the eyes, who has a human form which he displays as many *avatāras,* and who is endowed with his eight inherent, eternal qualities, which are experienced by the devotees.

Persons desiring liberation, because of lack of pure *bhakti,* do not desire to experience the sweetness of the Lord. But without meditation on the Lord, they cannot achieve even liberation. The form of Nārāyaṇa, approved by many authorities (*bahu-matam*), is suitable for meditation with its qualities by practitioners of *aṣṭāṅga-yoga* who seek liberation (*gatim*). He shows a human form (*pauṁsnam*). There are many other forms of the Lord such as Mohinī, who are all accepted as Bhagavān. The Lord is endowed with his own eight perfections (sounds, touch, form, taste smell, mercy, action and power), arising from his *svarūpa,* which are natural (*autpattikaiḥ*) or eternal, experienced (*bhogaiḥ*) through *bhakti* by his devotees. This means the devotees experience seven items--his sweet voice (sound), his softness (touch), his beauty (form), his sweetness (taste), his fragrance (smell), his affection (mercy), his pastimes

(action) by their six senses in the form of *prema.* The eighth item, power or *aiśvarya,* consisting of the six qualities which define Bhagavān, is experienced by the devotees, the aspirants for liberation, and those liberated, according to their capabilities. Some say the eight *siddhis* refers to the eight mystic powers such as *aṇima.*

|| 3.15.46||

kumārā ūcuḥ

yo ’ntarhito hṛdi gato ’pi durātmanāṁ tvaṁ

so ’dyaiva no nayana-mūlam ananta rāddhaḥ

yarhy eva karṇa-vivareṇa guhāṁ gato naḥ

pitrānuvarṇita-rahā bhavad-udbhavena

The Kumāras said: O lord of unlimited qualities! He who resides in the heart, invisible to the sinful, today has been seen by our eyes. When your secret nature was described previously by Brahmā who was born from you, it entered our intelligence through the ears.

What unlimited great mercy! We have experienced the bliss of directly meeting the Lord, by his mercy! We are so fortunate! O unlimited Lord, ocean of unlimited powers and sweetness (*ananta*)! Though situated in the heart, you are not visible to the sinful. But you have appeared to us today in front of our eyes, and also previously. “When did I appear previously?” You do not remember. When your secret nature was described by Brahmā, it entered our intelligence through the ears. In this way we have previously attained you. Brahmā said, “O my sons, realizers of *brahman*! Meeting me directly is millions of times more blissful than realizing Brahman. Let that be! Bhagavān, dark like a blue lotus, with four strong arms, decorated with bracelets, armbands, and earrings, with moon like face, residing in Vaikuṇṭha, is available by *bhakti*.” When we heard the blessings of mercy given by our father, a great devotee of the Lord, the fruits of that blessing would definitely appear in the future. We know that this meeting today with you arises from the incomparable mercy of your devotee. O Lord! You do not independently give mercy to us. You are dependent on your devotees. The greatness of the mercy of your devotees cannot be described.

|| 3.15.47||

taṁ tvāṁ vidāma bhagavan param ātma-tattvaṁ

sattvena samprati ratiṁ racayantam eṣām

yat te ’nutāpa-viditair dṛḍha-bhakti-yogair

udgranthayo hṛdi vidur munayo virāgāḥ

O Lord! By your mercy we now know you, the supreme form of *ātmā*, who creates *prema* in the inhabitants of Vaikuṇṭha, as described to us by Brahmā. Impersonalist sage like us who have given up the material world can know in their hearts this form only by determined *bhakti*, which is characterized by remorse for having committed offense to your gate keepers.

Until this time we have been j*ñānīs*, but now we have become devotees. This is such good fortune! That is expressed in this verse. We now know that you are that person described by Brahmā, by your mercy (*sattvena*). We have realized you since we have become Vaiṣṇavas. We realized previously that we were *ātmā*, but now, but now we realize you as the supreme *ātmā* (*param ātma-tattvam*) as stated with *brahmaṇ hi pratiṣṭāham:* I am the basis of Brahman (*ātmā*). (BG 14.27) You produce *prema* (*ratim*) for the inhabitants of Vaikuṇṭha (*eṣām*). Can *jñānīs* realize this form of the Lord without *bhakti*? Sages like us, the Kumāras, can know your supreme form only by fixed *bhakti-yoga.* How can one know the characteristics of *bhakti-yoga*? It can be understood by remorse (*anutāpa*) caused after we cursed your two devotees. Sages fixed in impersonal Brahman without *bhakti* do not repent.

|| 3.15.48||

nātyantikaṁ vigaṇayanty api te prasādaṁ

kimv anyad arpita-bhayaṁ bhruva unnayais te

ye ’ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ

kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

Persons who have realized you do not regard attainment of impersonal liberation as your mercy, what to speak of attaining a material position like Indra which is subject to fear caused by the Lord raising his eyebrow. O Lord! Those devotees, surrendered to your lotus feet, are expert knowers of *rasa* derived from narrations about your fame, which should be chanted and which purify everyone like a *tīrtha.*

What to speak of the bliss in meeting you directly, the bliss experienced in glorifying you pastimes is much greater than the bliss of Brahman. Persons who realize you do not give regard to liberation in the form of merging in the Brahman (*ātyantikam*) as an act of your mercy, what to speak of respecting the post of Indra (*anyat*), in which there is fear caused by the Lord raising his eyebrow. Who are the devotees? They are expert knowers of *rasa* revealed in narrations of your pastimes. Others are not expert. Those narrations contain your qualities and pastimes worthy of glorifying and which purify like holy places. Or the meaning can be “they are knowers of *rasa* in narrations about you whose glories are worthy chanting and are purifying.”

|| 3.15.49||

kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc

ceto ’livad yadi nu te padayo rameta

vācaś ca nas tulasivad yadi te ’ṅghri-śobhāḥ

pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ

Let us remain in hellish existence because of sinful actions, if our minds can achieve *prema* at your lotus feet like bees which are not injured by the thorns as they taste the honey, if our words can remain glorious at your lotus feet like *tulasī* leaves, and if our ear holes can remain filled with hearing your qualities.

“It is true. My devotees do not give regard to liberation. But are you now fixed in pure *bhakti* or in liberation? Clearly tell me. Let us finish with hints!” Let our condition remain as it is, in low birth because of our sinful acts. We do not want liberation. What do we attain in hell by sinful acts? What do we attain by liberation (indicated by the word *ca*)? Just as bees enjoy the flowers without being pierced by thorns, we do no consider obstacles if we enjoy the bliss of *prema* at your lotus feet. If it were possible to be born in hell with *bhakti,* then certainly hell with *bhakti* would be preferable to liberation. Just as *tulasī* does not reside elsewhere because of lack being beautiful elsewhere, and thus remains beautiful at your feet, our words also should be beautiful in describing the qualities of your lotus feet and should not stray elsewhere. Our ears should be filled with that, so they cannot enter into other topics. Or they pray that their ears be filled a just little with the Lord’s qualities. But there is a deep meaning here. Because the ear holes are made of space (which has no limit), and because the qualities of the Lord are without substantial form, one can never completely fill up the ear holes. Thus one will eternally hear those qualities.

The bliss of hearing, chanting and remembering the qualities of the Lord are not available at all in liberation. Thus, if we happen to be born in the material world even in a low birth, that is preferable to liberation. Thus it is the nature of the devotee to pray for thousands of births in the material world even as an insect, birth or animal, as long as there is *bhakti.* But it is the nature of the Lord to destroy material existence, which is not sought by the devotee, and to bestow the bliss of worship which is sought by the devotee.

|| 3.15.50||

prāduścakartha yad idaṁ puruhūta rūpaṁ

teneśa nirvṛtim avāpur alaṁ dṛśo naḥ

tasmā idaṁ bhagavate nama id vidhema

yo ’nātmanāṁ durudayo bhagavān pratītaḥ

O Lord, called by the devotees! Our eyes have attained bliss by seeing you who have appeared with this form. We offer respects to the Lord who appears difficult to see for those who do not serve the Lord.

We prayed for indirect perception of you, through the bliss of hearing, chanting and remembering about you. But you have made us drink the nectar of direct association with you, though we have been offenders. Such great tolerance is your unlimited mercy. O Lord, called by many devotees (*puruhūta*) with names like Nārāyaṇa, Viṣnu, Govinda! Please give mercy! We have become successful by you who revealed your form, being under the control of unlimited mercy arising from devotees calling your name. By that vision of your form, our eyes (*dṛṣaḥ*) or intellects have attained bliss. They offer respects by placing their folded hands about their heads*. It* means “thus” or “going.” We offer obeisance (*namaḥ*) going (*it*) to your lotus feet. You do not appear to those who do not have you (*ātma*) as the object of service (*anātmānām*). Or you do not appear to those persons who, being devoid of you, are devoid of soul (*anātmānām*). hey are like dirt. Just as the sun is difficult to see for owls, the Lord appears (*pratītaḥ*) difficult to see for the non-devotees.

The Kumāras are famous as being fixed in realization of Brahman and are known as the jewels in the crown among all *ātmārāmas*. *Ṣruti* says *tasmai mṛditakaṣāyāya tamasaḥ pāraṁ darśayati bhagavān sanatkumāraḥ:* I offer respects to Sanatkumāra, who has destroyed all defects and shows the supreme Brahman beyond ignorance. (*Chāndogya Upaniṣad* 7.26) When such sages offer prayers of this nature, one must understand the superiority of the bliss in worship of the Lord over the bliss of Brahman. This means that the Lord’s form, name, qualities, clothing, devotees and abodes are naturally all spiritual in form. If they were not of this nature, *bhakti* could not be successful. Later, in the statements of Kapila, these items are described as *nirguṇa*, without material qualities. *Bhārata-tātparya* says *muktānām api bhaktir hi nityānanda svarūpiṇī: bhakti* is the form of eternal bliss for the liberated souls*. Śruti* also confirms this with *āprāṇayanāt tatrāpi hi dṛṣṭam: bhakti* is performed before liberation and it is seen after liberation as well*.* (*Brahma-ṣūtra* 4.1.12) In Madhvācārya’s commentary on this *sūtra* he quotes *Sauparṇa-śruti*: *sarvadainam upāsīta yāvan muktir amuktā hy enam upāsate*: the Lord is worshipped at all times; he is worshiped by the liberated and by those not liberated. In relation to the great devotees such as Prahlāda and Bali, *Viṣṇu Purāṇa* says *pātāle kasya na prītir vimuktasyāpi jāyate*: in the lower planets, even those who are liberated do not have *bhakti*.

Thus ends the commentary on Fifteenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Sixteen

Conversation between the Lord and the Kumāras

|| 3.16.1||

brahmovāca

iti tad gṛṇatāṁ teṣāṁ

munīnāṁ yoga-dharmiṇām

pratinandya jagādedaṁ

vikuṇṭha-nilayo vibhuḥ

Brahmā said: Praising the sages, conversant with *yoga* principles, who had praised him, the Lord, whose abode is Vaikuṇṭha, spoke as follows.

In the Sixteenth Chapter the Lord accepts the curse made by the Kumāras who were fearful, because they knew that the Lord had affection for the gate keepers who had love for the Lord. The Lord was pleased with their Kumāras' words of praise.

|| 3.16.2-3||

śrī-bhagavān uvāca

etau tau pārṣadau mahyaṁ

jayo vijaya eva ca

kadarthī-kṛtya māṁ yad vo

bahv akrātām atikramam

yas tv etayor dhṛto daṇḍo

bhavadbhir mām anuvrataiḥ

sa evānumato ’smābhir

munayo deva-helanāt

The Lord said: O sages! Since my two followers Jaya and Vijaya, ignoring me, have seriously offended you, I permit the punishment given by you, who are dedicated in vows to me, since they have committed offense to me.

You should not be afraid of having committed offense. That is expressed in eleven verses. *Mahyam* means “my.” Since (*yat)* these two, ignoring me (*mahyam*), have seriously (*bahu*) committed offense to you, because they have ignored the conduct desired by me, the punishment I should give has been done by you, who have vows dedicated to me (*anuvrataiḥ*), because they have actually offended me (*deva-helanāt*).

|| 3.16.4||

tad vaḥ prasādayāmy adya

brahma daivaṁ paraṁ hi me

tad dhīty ātma-kṛtaṁ manye

yat sva-pumbhir asat-kṛtāḥ

Today I must ask you for forgiveness. I worship the *brāhmaṇas* above all else by me. Since my servants disrespected you, I consider that I have committed the offense to you.

“Moreover, I have made offense against you.” How is it your offense? “If Jaya and Vijaya were not my servants, and I had not been so affectionate to them, there would be no offense on my part.”

|| 3.16.5||

yan-nāmāni ca gṛhṇāti

loko bhṛtye kṛtāgasi

so ’sādhu-vādas tat-kīrtiṁ

hanti tvacam ivāmayaḥ

When a servant commits sin using the name of his master, the master gets criticizes and has his fame destroyed, just as a white spot on the skin condemns a person as a leper.

“But how can the Supreme Lord commit offense? Even if you do, who could punish you? How can you restrict yourself?” There can be no punishment. Infamy alone will be the punishment. The fame of a master is destroyed by a servant who performs sinful activating in the name of the master, just as white leprosy destroys the skin. People will criticize a person with a white spot, saying, “This person has leprosy.”

|| 3.16.6||

yasyāmṛtāmala-yaśaḥ-śravaṇāvagāhaḥ

sadyaḥ punāti jagad āśvapacād vikuṇṭhaḥ

so ’haṁ bhavadbhya upalabdha-sutīrtha-kīrtiś

chindyāṁ sva-bāhum api vaḥ pratikūla-vṛttim

I, that Supreme Lord, by hearing whose glories the whole universe including the dog eater is purified, who am famous as a *tīrtha* because of you, will cut off my own arm if it commits offense against you.

“But from offenses to us, you get infamy, and by our pleasure you get fame. You have created us, but now we have become greater than you, the Supreme Lord.” What doubt is there about this? I am the Lord (*vikuṇṭhaḥ*), famous as a *tīrtha* because of you. What to speak of Jaya and Vijaya, objects of attachment for me, I will even cut off my own limb, the object of my identity as “I.” Unable to do that, I am your offender.

|| 3.16.7||

yat-sevayā caraṇa-padma-pavitra-reṇuṁ

sadyaḥ kṣatākhila-malaṁ pratilabdha-śīlam

na śrīr viraktam api māṁ vijahāti yasyāḥ

prekṣā-lavārtha itare niyamān vahanti

Even Laksmī to whom I show no attachment, but to gain whose favor others perform vows, does not give up the dust of my feet which immediately destroy all contamination and are full of all qualities. But these feet are made pure by service to devotees like you.

“The result of our coming to Vaikuṇṭha is that you, our worshipable lord, speak to us like this.” Should I say the opposite? By the service to devotees, the dust particles attached to my feet purify the world, and destroy all contamination caused by myself and others. The devotees have all good qualities. Though Lakṣmī has all wealth, she does not leave me. For the glance of Lakṣmī, Brahmā and others perform austerities. These statements are connected with the previous statement “I should cut off my own arm which offends you, by whose service my feet destroy all contamination…”

|| 3.16.8||

nāhaṁ tathādmi yajamāna-havir vitāne

ścyotad-ghṛta-plutam adan huta-bhuṅ-mukhena

yad brāhmaṇasya mukhataś carato ’nughāsaṁ

tuṣṭasya mayy avahitair nija-karma-pākaiḥ

I do not eat the offerings of the sacrificer accepted through my mouth in the form of fire as much as I eat the morsels filled with ghee enjoyed by the mouth of the *brāhmaṇa* who is satisfied by the results of his actions offered to me.

Thus I serve the *brāhmaṇas*. Those who serve the *bṛahmaṇas* by my order are my servants, because I eat through the mouth of the *brāhmaṇas.* Though I eat using fire as my mouth the offerings of rice made by the sacrificer, I do not eat to the same extent that I eat from the mouth of the *brāhmaṇa* who eats morsels filled with ghee and is satisfied with the results of his actions offered to me. In verse 17 it will said *viprāṇāṁ devadevānāṁ bhagavān ātmadaivatam:* the Lord is the object of worship for the *brāhmaṇas.* Thus if a *brāhamaṇa* is devoid of *bhakti,* he should not be respected.

śva-pākam iva nekṣeta loke vipram avaiṣṇavam

If a person born in a *brāhmaṇa* family is not a devotee, one should not see his face, exactly as one should not look upon the face of a dog-eater. *Padma Purāṇa*

Thus contradiction is avoided. *Avaiṣṇava* in this context means one who hates Vaiṣṇavas. There are also *brāhmaṇas* such as Viśiṣṭa who have *dharma* mixed with a little *bhakti.* Those who are b*rāhmaṇas* by birth such as Nārada, are called *vaiṣṇavas* because of predominance of *bhakti.*

|| 3.16.9||

yeṣāṁ bibharmy aham akhaṇḍa-vikuṇṭha-yoga-

māyā-vibhūtir amalāṅghri-rajaḥ kirīṭaiḥ

viprāṁs tu ko na viṣaheta yad-arhaṇāmbhaḥ

sadyaḥ punāti saha-candra-lalāma-lokān

Who would not tolerate the offense of *brāhmaṇas* ? I, whose foot water immediately purifies all the planets and Śiva, carry on my crown the *brāhmanās'* pure foot dust, and by that have attained unlimited wealth of power.

The offenses made by the *brāhmaṇa* should be tolerated, and not corrected. Who does not tolerate *brāhmaṇas* who have made mistakes? All people would. Showing his crown with his forefinger, , he speaks to those inquiring why he does so. I carry on my crown the dust from the feet of *brāhmaṇas*. I, whose foot water purifies all the worlds and Śiva, have become a wealth of unrestricted powers by the mercy of holding the dust of the *brāhmaṇa* on my head. One should take the foot water of he who puts *brāhmaṇa's* dust on his head.

|| 3.16.10||

ye me tanūr dvija-varān duhatīr madīyā

bhūtāny alabdha-śaraṇāni ca bheda-buddhyā

drakṣyanty agha-kṣata-dṛśo hy ahi-manyavas tān

gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ

The enraged servants of Yama, with forms like vultures, tear out the eyes of those who, with vision destroyed by sin, see difference between my forms and the *brāhmaṇas,* cows and shelterless beings.

What to speak of those who do not tolerate offenses of *brāhmaṇas*, those who see difference between me and *brāhmaṇas* go to hell. Those persons who see my forms as different from the *brāhmaṇas*, the cows (*duhatīḥ*) and those without shelter, go to hell. Instead of *duhatīḥ* sometimes *duhitṛ* (daughter) is seen. This also means cow since the cow arose from the sun as part of the universal form. The cow is daughter of the sun. The enraged (*ahi manyavaḥ*) servants of Yama, empowered by me, who have forms like vultures, tear those persons' eyes with their beaks.

|| 3.16.11||

ye brāhmaṇān mayi dhiyā kṣipato ’rcayantas

tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ

vāṇyānurāga-kalayātmajavad gṛṇantaḥ

sambodhayanty aham ivāham upāhṛtas taiḥ

Just as I am controlled by you, I am controlled by those who worship the *brāhmaṇas* who have offended others, who see those *brāhmaṇas* as non-different from me, who remain pleased in heart in spite of their harsh words, showing lotus faces moistened with sweet smiles, and who pacify them by praising them with words filled with love, just as a son praises an angry father.

I am controlled by those who praise *brāhmaṇas* who have committed offense and even more than that, please them. I am controlled by those who worship the *brāhmaṇas* who utter harsh words (*kṣipataḥ*). They see the *brāhmaṇas* as non-different from me, and remain satisfied even by harsh words. They pacify them, praising them like a good son praises an angry father with words filled with love (*anurāga-kalayā vāṇyā*), saying “You do not speak rough words, but rain a shower of merciful nectar for the highest benefit.” They please them with soft addresses such as “O masters! O oceans of mercy!” I am controlled by them, just as I am controlled by you or Bhṛgu.

|| 3.16.12||

tan me sva-bhartur avasāyam alakṣamāṇau

yuṣmad-vyatikrama-gatiṁ pratipadya sadyaḥ

bhūyo mamāntikam itāṁ tad anugraho me

yat kalpatām acirato bhṛtayor vivāsaḥ

Therefore my servants who did not see the intention of their master, should go to a place suitable for their offense to you, and quickly again attain a place near me. Since this punishment is my mercy, let my servants quickly come to me.

Therefore (*tat*) not seeing the intention of their master by the will of providence, these two should quickly go to a place suitable for the offense they committed to you and then return to me (*itām*). This is my request. “O master! You say that those who commit offense to the *brāhmaṇas* commit offense to you. Why do you again show affection for those two?” I cannot control myself. It is not possible to give up my

natural qualities. Since this punishment is also my mercy to them, not punishment, may the two servants quickly live (*viḥasaḥ)* with me again.

|| 3.16.13||

brahmovāca

atha tasyośatīṁ devīm

ṛṣi-kulyāṁ sarasvatīm

nāsvādya manyu-daṣṭānāṁ

teṣām ātmāpy atṛpyata

Brahmā said: Though hearing the words of the Lord which were pleasing, filled with logic and worthy of worship, the Kumāras were still not satisfied, since their minds were bitten by the snake of anger.

Sarasvatīm means words and a river. The words were pleasant, or the river had clear water (*uśatīm*). The words were filled with various logical ornaments or the river was playful (*devīm*). The words were worshipable or the river was beneficial for the residence of sages (*ṛṣi-kulyām*). Though tasting that water, experiencing its sweetness, because their minds were bitten by the snake of anger, filled with anger, they could not tolerate even the pleasing words of the Lord, because they did not experience the taste. Their souls, their intelligence and their minds were not satisfied. They did not give regard to his words. Though they showed great repentance, the non-removal of their anger shows the difficulty in removing offense to the devotee. Though the Kumāras committed such offense to the devotees, their experiencing the sweetness of the fragrance of *tulasī* from the Lord's feet shows the strength of the Lord's mercy, which follows after the mercy to the Kumāras of Jaya and Vijaya, who were repentant after offending the *brāhmaṇas.* If the Kumāras had not committed offense to the devotees, then they would have developed pure *dāsya-prema*, from the mercy of the devotees and the Lord. But because of the remaining presence of offense, they developed only to the stage of *śānta-bhakti.* It is said

bhāvo 'py abhāvam āyāti kṛṣṇa-preṣṭhāparādhataḥ |
ābhāsatāṁ ca śanakair nyūna-jātīyatām api ||

By an offense against the dearest devotee of the Lord, even real *bhāva* will be destroyed, if the offense is grave. If the offense is medium, the *bhāva* will turn to *bhāvābhāsa*. If the offense is slight, the *bhāva* will become an inferior type[249] BRS 1.3.54

[249] *Dāsya-bhāva* can turn to *śānta-bhāva.*

|| 3.16.14||

satīṁ vyādāya śṛṇvanto

laghvīṁ gurv-artha-gahvarām

vigāhyāgādha-gambhīrāṁ

na vidus tac-cikīrṣitam

Hearing attentively the Lord's words, which were true, measured, difficult to understand because of deep meaning, whose intention could not be understood, possessing incomprehensible internal and external meaning, the Kumāras could not understand the Lord's intention.

Hearing attentively the words which were true, splendid (*satyām*), made of carefully chosen syllables (*laghvīm*), difficult to understand because of deep meaning, with incomprehensible intention (*agādha*), and difficult external meaning (*gambhīrām*), they pondered them (*vigāhya*). Does the Lord praise us or condemn us? Will he arrange for the punishment we have decided, limit it or destroy it? Will he blame us for the offense or will he treat his two servants with great mercy? We do not know his intention. The joy of the Lord is evident, but the censure of the Lord is not expressed directly. The Lord's censure is understood because of the conjecture of the frightened Kumāras and the revelation given through the Lord's clever use of words.

In addressing the sages who were supposed to be omniscient, he said, "These are my two associates." This indicates, "O fools! You cursed my associates. You have used too much force."

"Ignoring my intentions, they offended you." However, since previous to offending the Kumāras, the door keepers had not ignored the Lord's intentions, this is a crooked utterance of the Lord, indicating that the Lord was actually angry with the Kumāras. Using the fourth type of *atiśayokti,* the Lord has reversed the cause and effect of ignoring the Lord and offending the Kumāras. The doorkeepers offended the Kumāras, and thus ignored the Lord's intentions. (Thus he is not blaming the doorkeepers.)

"The punishment is permitted by me." If I had not given my permission, then the punishment ordered by you would not take place at all since it is later said:

brahma-tejaḥ samartho 'pi hantuṁ necche mataṁ tu me

Though I am capable of nullifying the curse, I do not desire to do so. SB 3.16.29

The reason is that you would feel worthless if I cancelled the curse. My respect for *brāhmaṇas* intoxicates you.

“I consider that I have committed the offense.” This shows the Lord’s great love for the door keepers, taking them as his very self.

“I have attained fame as a *tīrtha* because of you.” These are just words of respect for the sages.

“I should cut off my own arm.” Since the Lord identifies the door keepers as his arms, the statement shows his great attachment to them.

“My feet are made pure by service to you.” This is again just external praise by the Lord. Does the Lord’s foot dust become pure by service to *brāhmaṇas?* Does that destroy all contamination? By that service does Lakṣmī never give up the Lord?

“I do not eat the offering of the sacrificer.” You *brāhmaṇas* are fond of eating, therefore you must be fed. It is well known to the people that I eat through the mouth of the *brāhmaṇa. Ghasam caratah̤* (eating morsels) can also mean that like a respectable cow grazing in the field, the *brāhamaṇa* rejoices by the respect given by me. What you think gives me happiness is not service to me.

“I have a wealth of powers because of holding the foot dust of the *brāhmaṇa* on my crown. Because of that, my foot water purifies the whole universe as the Gaṅgā.” This type of respect is actually just a joke.

“The cows and *brāhmaṇas* are not different from me since they are my body.” This is also a joke.

“I am controlled by *brāhmaṇa*s who offend others.” It is the natural quality of the *brāhmaṇa* to become angry. I and my devotee laugh at them. I give natural tolerance only to my devotees and I will be controlled by that alone. Because tolerance did not appear in Jaya and Vijaya at this time, I have shown indifference to them. Thus they have been cursed you, and it will not be otherwise. Because I was not indifferent to Ambarīṣa, there was no effect from the anger of Durvāsa. On the contrary, the burning produced by my *cakra* was directly produced by me, a lover of *brāhmaṇas.* Thus Durvāsa fell at the feet of Ambarīṣa.

That the Lord was displeased is also understood from the later statement of the Kumāras:

yaṁ vānayor damam adhīśa bhavān vidhatte

vṛttiṁ nu vā tad anumanmahi nirvyalīkam

asmāsu vā ya ucito dhriyatāṁ sa daṇḍo

ye ’nāgasau vayam ayuṅkṣmahi kilbiṣeṇa

O Lord, whatever punishment you wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons. SB 3.16.25

|| 3.16.15||

te yoga-māyayārabdha-

pārameṣṭhya-mahodayam

procuḥ prāñjalayo viprāḥ

prahṛṣṭāḥ kṣubhita-tvacaḥ

The joyful sages, with folded hands and hairs standing on end, then spoke to the Lord, who had displayed great powers through his *yoga-māyā* from the beginning.

Considering for a long time whether the Lord favored or condemned them, they concluded that the Lord was pleased with them, and thus they rejoiced. They spoke to the Lord who had revealed great powers by his *yoga-māyā* from the beginning. If the most powerful Lord who is not dependent on anyone else has criticized us in the form of praise, and we will be punished, then he would say clearly that we *brāhmaṇas* should fall to hell since we offended his devotees. Considering in this way, their hairs stood on end. Instead of *kṣubhita* the word *kupitā* is seen sometimes. This refers to the hair holes, and indicated that the hairs stood on end.

|| 3.16.16||

ṛṣaya ūcuḥ

na vayaṁ bhagavan vidmas

tava deva cikīrṣitam

kṛto me ’nugrahaś ceti

yad adhyakṣaḥ prabhāṣase

The sages said: O Lord! We do not know what you desire to do, since you, the Supreme Lord, have said that we have been merciful to you.

Though they had understood, they again asked questions in order to hear from the mouth of the Lord his intentions. We do not know your intention, whether you want to be merciful to us or want to punish us. Since (*yat*) you, the Supreme Lord, say to us that we have shown mercy to you, and since that is impossible, wanting to punish us, you first joke with us. Or maybe, desiring to favor us to help spread *dharma* that you created, since you favor *brāhmaṇas*, you actually are praising us. Please tell us your intention to us, since we are ignorant and unable to understand what you desire.

|| 3.16.17||

brahmaṇyasya paraṁ daivaṁ

brāhmaṇāḥ kila te prabho

viprāṇāṁ deva-devānāṁ

bhagavān ātma-daivatam

O Lord! The *brāhmaṇas* are the supreme deity only because you are fond of *brāhmaṇas*. You are the supreme deity of the *brāhmaṇas*, who are worshipped by the *devatās.*

In this verse the Kumāras explain how it is hard to understand the Lord’s words. Only because you are fond of *brāhmaṇas* do the *brāhmaṇas* have a high position. They do not have that position naturally. The *brāhmaṇas* are worshipped by the *devatās (deva-devānām),* but you are Bhagavān. By nature (*ātma-daivatam*) you are in a high position. You are actually in the position of the Lord, not the *brāhmaṇas. Ātma-daivatam* also means without you they are simply dead. So what is the meaning of saying that without service to them your foot dust has no power?

|| 3.16.18||

tvattaḥ sanātano dharmo

rakṣyate tanubhis tava

dharmasya paramo guhyo

nirvikāro bhavān mataḥ

The eternal *dharma*, *bhakti*, arising from you, is protected by your body in the form of the devotees, not the *brāhmaṇas.* We consider you to be the end result of *dharma,* the secret, who undergo no change.

People become respectable only by following rules of *dharma. Dharma* is characterized by *bhakti,* not by steadiness in *varṇāśrama.* Devotees institute that *dharma.* Thus the devotees are superior to the *brāhmaṇas.* That is expressed in this verse. The *sanātana-dharma* known as *bhakti* has arisen from you. *Dṛṣṭiḥ satāṁ darśane 'stu bhavat-tanūnām:* may our eyes see the forms of Vaiṣṇavas, who are non-different from you. (SB 10.10.38) Since the devotees are non-different from you, *dharma* is protected by your body in the form of the devotees, since they engage in *bhakti* everywhere. You are the final fruit of *dharma,* not temporary attainments such as Svarga. You are without change (*nirvikāraḥ bhavān*). Attaining you is the result of *bhakti* to you. Other *dharmas* should not be explained by the words *sanātana* and *nirvikāra.*

|| 3.16.19||

taranti hy añjasā mṛtyuṁ

nivṛttā yad-anugrahāt

yoginaḥ sa bhavān kiṁ svid

anugṛhyeta yat paraiḥ

Since by your mercy alone the detached *yogīs* cross over death easily, how can you say that you must get mercy from others?

Among the *brāhmaṇas*, those who are detached from material enjoyment, the *yogīs*, are better than those who are fixed in their position as *brāhmaṇas.* The *yogīs* however cross over death only by the mercy of the Lord. How can you say that you get mercy from others? *Kim svid* indicates a question with astonishment.

|| 3.16.20||

yaṁ vai vibhūtir upayāty anuvelam anyair

arthārthibhiḥ sva-śirasā dhṛta-pāda-reṇuḥ

dhanyārpitāṅghri-tulasī-nava-dāma-dhāmno

lokaṁ madhuvrata-pater iva kāma-yānā

Lakṣmī, whose foot dust people desiring wealth hold on their heads, also serves you on various occasions with a desire for attaining the powerful position of the king of bees perched on the *tulasī* garland offered by the devotees to your feet,

You have said that Lakṣmī does not give you up because you have served the *brāhmaṇas.* That is difficult to understand, since it is impossible. This is expressed in two verses. Laksmī, the form of wealth (*vibhūtiḥ*), whose foot dust others, desiring material benefit, hold on their heads, serves you at various times. She desires the place (*lokam*) occupied by the chief of the bees, situated on new garland of *tulasī* offered by the devotees at your feet. Laksṁī is also only your devotee.

|| 3.16.21||

yas tāṁ vivikta-caritair anuvartamānāṁ

nātyādriyat parama-bhāgavata-prasaṅgaḥ

sa tvaṁ dvijānupatha-puṇya-rajaḥ-punītaḥ

śrīvatsa-lakṣma kim agā bhaga-bhājanas tvam

You are not attached to Lakṣmī among those who do pure service simply because she is your wife. Rather you are most attached to the greatest devotees. How can you say that you, full of six powers and marked with Śrīvatsa, have been purified by the pure dust on the path tread by *brāhmaṇas*?

You are not very attached to Lakṣmī by pure service (*vivikta-caritaiḥ*). The word *ati* indicates that the Lord is not attracted to Lakṣmī just because she is his wife. But he is attracted by her service as a devotee. And he is attracted (*prasaṅgaḥ*) to the greatest devotees. How can you say that Lakṣmī does not give you up though she serves you and you are indifferent to her, simply because of the mercy of *brāhmaṇas*? Do you, marked with Srīvatsa, obtain the pure dust from the path of the *brāhmaṇas*? You are endowed with six powers (*bhaga-bhājanaḥ*). How can they with their pure dust purify you marked with the Śrīvatsa? This is difficult to understand.

|| 3.16.22||

dharmasya te bhagavatas tri-yuga tribhiḥ svaiḥ

padbhiś carācaram idaṁ dvija-devatārtham

nūnaṁ bhṛtaṁ tad-abhighāti rajas tamaś ca

sattvena no varadayā tanuvā nirasya

O Lord, appearing in three *yugas*! Destroying *rajas* and *tamas* which obstruct *dharma* by *sattva*, using your body which bestows blessing upon us, as the personification of *dharma* you protect the universe of moving and nonmoving beings with your extraordinary qualities of austerity, cleanliness and mercy in order to benefit *brāhmaṇas* and *devatās*.

We, the *brāhmaṇas*, have never suffered contempt from you before this time. Because you appear clearly in three *yugas* you are called *tri-yuga.* Or *tri-yuga* can mean three pairs (*yuga*), Bhagavān possessing six qualities. The universe is protected by the three extraordinary (*svaih*) qualities of austerity, cleanliness and mercy. Three qualities are mentioned because truth continues in Kali-yuga in spite of the destruction of *dharma*.

You protect the universe for the *devatās* and *brahmaṇas*. By your body which gives blessing to us, you destroy *rajas* and *tajas* which obstruct the qualities of austerity, cleanliness and mercy by *sattva-guṇa.*

|| 3.16.23||

na tvaṁ dvijottama-kulaṁ yadi hātma-gopaṁ

goptā vṛṣaḥ svarhaṇena sa-sūnṛtena

tarhy eva naṅkṣyati śivas tava deva panthā

loko ’grahīṣyad ṛṣabhasya hi tat pramāṇam

If you, the most excellent form of *dharma*, did not protect the class of best *brāhmaṇas* who are to be protected by you with kind words and worship, then your auspicious path of the Vedas would be destroyed, since people accept the actions of the most excellent person as authoritative.

“You should be merciful to us even now.” He seems upset. Let us pacify him. If you, the form of *dharma* (*vṛṣaḥ*), do not clearly (*ha*) protect the class of the best *brāhmaṇas* who should be protected by you (*ātma-gopam*), the path of the Vedas will be destroyed, since (*hi*) the people would accept the actions of the best persons as authoritative. They would not worship the *brāhmaṇas* or praise them with kind words. The *Gītā* says “Whatever the great man does, others follow.” Thus when you said that you take the dust from the *brāhmaṇas* (verse 7), though we could not understand, those words are for teaching the people.

|| 3.16.24||

tat te ’nabhīṣṭam iva sattva-nidher vidhitsoḥ

kṣemaṁ janāya nija-śaktibhir uddhṛtāreḥ

naitāvatā try-adhipater bata viśva-bhartus

tejaḥ kṣataṁ tv avanatasya sa te vinodaḥ

You, the ocean of *sattva*, who desire the welfare of the people and who weed out the opposers of *dharma* by your empowered kings, do not desire the destruction of *dharma* Since you are the lord of the three worlds and the maintainer of the universe, your power is not decreased though you act with humility to the *brāhmaṇas.* That humility is only your play.

"Let the Vedic path be destroyed. What do I care?" The destruction of the path (*tat*) is not desired by you, who desire good for the people, by giving them engagement in action. Or the dative case of *janāya* can have a genitive meaning: you desire the good of the people. By your powers, through kings in this world, you weed out the opposers of *dharma*. "But does not humility before lesser beings reduce power?" Your power is not reduced when you act with humility before the *brāhmaṇas* for the purpose of rescuing *dharma.* That humility is only your play.

|| 3.16.25||

yaṁ vānayor damam adhīśa bhavān vidhatte

vṛttiṁ nu vā tad anumanmahi nirvyalīkam

asmāsu vā ya ucito dhriyatāṁ sa daṇḍo

ye 'nāgasau vayam ayuṅkṣmahi kilbiṣeṇa

O Lord! We willingly accept what punishment or reward you allot to the door keepers. May the suitable punishment which we gave to the innocent door keepers by our curse be given to us!

Bowing to you with body, mind and words we make a request to you whose intentions are hard to understand. We accept whatever punishment you award to the gate keepers if you favor us *brāhmaṇas*, or whatever promotion in life you award them, if you are affectionate to your devotee door keepers. Do that as you wish, O Lord! May the curse we gave to them go to Rasātala! They then speak fearfully with tears and shaking bodies. Award fitting punishment to us, which we gave to the two sinless door keepers by our curse!

|| 3.16.26||

śrī-bhagavān uvāca

etau suretara-gatiṁ pratipadya sadyaḥ

saṁrambha-sambhṛta-samādhy-anubaddha-yogau

bhūyaḥ sakāśam upayāsyata āśu yo vaḥ

śāpo mayaiva nimitas tad aveta viprāḥ

The Lord said: These two will immediately become demons, but they will quickly return to me since they will be absorbed in meditation on me in anger. Understand that the curse of yours was made by me.

Lord speaks to the Kumāras, pacifying them by saying “Do not fear.” They will be united with me by continuous practice of meditation touched with anger (*saṁrambha).* O *brāhmaṇas*! Your curse was produced by me. In order to have my two servants, the greatest devotees, take on the nature of demons, though they have bodies of pure *sattva* and are the best devotees and *brāhmaṇas*, they acted unfavorably towards you, and made you, the best of *ātmārāmas*, angry. And then you cursed them. All this has been done by me only. It is not an offense of my door keepers or an offense committed by you. “But what is the cause of giving such suffering to these two devotees, since you are affectionate to your devotees?” O *brāhmaṇas*! Know the cause. Reflecting carefully, understand, since you are omniscient. What more can I reveal?

Here is the cause. Jaya and Vijaya had a desire arising from *prema.* “O best Lord! O Lord of lords! Lord of Vaikuṇṭha! If your fighting instinct is not satisfied because everyone else is so weak, and because we are not your enemies, then make us two guards unfriendly towards you, and you can have pleasure in fighting us. Since we servants cannot tolerate even a small degree of decrease in your full happiness, we pray that this should be done, by necessarily ignoring your quality of affection for your devotee.” This is how they thought.

The *śrutis* show the presence of *rasa* in the Lord:

raso vai saḥ

The Lord is *rasa* itself. *Taittirīya Upanisad* 2.7

anandamayaḥ

The Lord is filled with bliss.

saiṣā ānandamayasya mīmāṁsā bhavati

This concludes the examination of bliss. *Taittirīya Upanisad* 8.2

It should be understood that there are secondary emotions (such as the desire to fight or to please his devotees in unconventional ways) within this broad category of bliss when considering the perfection of *rasas* of the Lord such as *madhura-rasa.* The Lord performs various actions for the pleasure of his devotees according the following statement:

asyāpi deva vapuṣo mad-anugrahasya

svecchā-mayasya na tu bhūta-mayasya ko 'pi

neśe mahi tv avasituṁ manasāntareṇa

sākṣāt tavaiva kim utātma-sukhānubhūteḥ

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of yours, which has shown such mercy to me and which appears just to fulfill the desires of your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand your personal form. How, then, could I possibly understand the happiness you experience within yourself? SB 10.14.2

In fulfilling the desires of his devotees, the Lord developed another desire, and thus he did not directly reveal the secret to the Kumāras. They then thought, "Even the greatest devotees can fall from Vaikuṇṭha because of great offense! What then to speak of where we, who are just dull reflections of *sādhakas,* can fall from this earth planet!" Thus, it is should be understood that the Lord desired to warn the *sādhakas* to be careful of committing great offenses.

|| 3.16.27-28||

brahmovāca

atha te munayo dṛṣṭvā

nayanānanda-bhājanam

vaikuṇṭhaṁ tad-adhiṣṭhānaṁ

vikuṇṭhaṁ ca svayaṁ-prabham

bhagavantaṁ parikramya

praṇipatyānumānya ca

pratijagmuḥ pramuditāḥ

śaṁsanto vaiṣṇavīṁ śriyam

Brahmā said: The sages, having seen the object of bliss for their eyes, the self-illuminated Lord and his abode Vaikuṇṭha, circumambulated the Lord and offered him respects, and, taking his permission, left that place with great joy, praising the greatness of the Vaiṣṇavas.

The Lord (*vikuṇṭha*) and his abode are self illuminating (full of knowledge), since they are *śuddha-sattva*. A*numānya* means "taking permission."

|| 3.16.29||

bhagavān anugāv āha

yātaṁ mā bhaiṣṭam astu śam

brahma-tejaḥ samartho 'pi

hantuṁ necche mataṁ tu me

The Lord spoke to his two associates. "Go to the material world. Do not be afraid. You will have good fortune. But also, do not go that world. Though I can nullify the curse of the *brāhmaṇa*, I do not desire to do go against my own rules."

Seeing that Jaya and Vijaya had just arrived, the Lord spoke. "Go to the material world!" Seeing them weeping and wailing, the Lord again spoke to them, his heart softened by compassion. "Do not fear. May you two have good fortune! Do not go there. Always remain serving me in Vaikuṇṭha." The negative word *mā* can be used with both *yātam* and *bhaiṣṭām*. Seeing that they were now happy, he said "Though I can nullify the curse of the *bṛāhmaṇas,* I do not desire to destroy my own promise." I have made a rule to accept the inevitability of a *brāhmaṇa's* curse. Just as Garuḍa sacrificed an expansion of his wing in order to maintain the inevitability of the thunderbolt's power, you should take on the role of demons in one of your expansions, and at the same time remain in Vaikuṇṭha in your *svarūpas.* Later this passage is found:

ān abhidravato dṛṣṭvā ditijānīkapān nṛpa

prahasyānucarā viṣṇoḥ pratyaṣedhann udāyudhāḥ

nandaḥ sunando 'tha jayo vijayaḥ prabalo balaḥ

kumudaḥ kumudākṣaś ca viṣvaksenaḥ patattrirāṭ

jayantaḥ śrutadevaś ca puṣpadanto ’tha sātvataḥ

sarve nāgāyuta-prāṇāś camūṁ te jaghnur āsurīm

O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt. Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons. SB 8.21.15-17

In the narration of Vāmana and Bali, Jaya and Vijaya are mentioned among the associates of the Lord fighting. But after being born as Hiraṇyakṣa and Hiraṇyakaśipu, they would later be born as Rāvaṇa and Kumbakarṇa. The explanation of their expansions must be given in order to resolve the contradiction of being simultaneously in the form of demons and associates of the Lord.

|| 3.16.30||

etat puraiva nirdiṣṭaṁ

ramayā kruddhayā yadā

purāpavāritā dvāri

viśantī mayy upārate

This was ordained long ago by angry Lakṣmī when she attempted to enter the door and was prevented by you two, since I was sleeping.

Though this verse is seen in many editions, it has no commentary because it is not traditionally accepted as a verse.

|| 3.16.31||

mayi saṁrambha-yogena

nistīrya brahma-helanam

pratyeṣyataṁ nikāśaṁ me

kālenālpīyasā punaḥ

Overcoming the offense to the Kumāras by meditating on me in anger, you will quickly return to me.

Though you will have the mentality of demons, you will think of me, because I will experience pure happiness in *vīra-rasa* fighting with you two when I descend as three different *avatāras*. Though you have the mentality of demons, you will be performing service to me. In the third appearance, I will directly accept you. By meeting me in battle with anger, or by meditating on me with anger, you will overcome the offense to the Kumāras. You will come near (*nikāśam*) to me after a short time.

|| 3.16.32||

dvāḥsthāv ādiśya bhagavān

vimāna-śreṇi-bhūṣaṇam

sarvātiśayayā lakṣmyā

juṣṭaṁ svaṁ dhiṣṇyam āviśat

After thus speaking to the door keepers, the Lord entered his abode, decorated with many airplanes and all-surpassing wealth.

|| 3.16.33||

tau tu gīrvāṇa-ṛṣabhau

dustarād dhari-lokataḥ

hata-śriyau brahma-śāpād

abhūtāṁ vigata-smayau

Because of the curse of the *brāhmaṇas* which could not be nullified, the best of deities lost their bliss and a beauty and fell from the planet of the Lord.

The word “fell” should be supplied. *Vigata-smayau* means that they lost their bliss.

|| 3.16.34||

tadā vikuṇṭha-dhiṣaṇāt

tayor nipatamānayoḥ

hāhā-kāro mahān āsīd

vimānāgryeṣu putrakāḥ

O *devatās,* my sons! When the two were falling from the abode of the Lord, a great cry of disappointment arose from the best of airplanes on Satyaloka.

O *devatās* (*putrakāḥ*)! When they fell from the place of the Lord (*vikuṇḥta-dhiṣanāt*), in the best airplanes from Satyaloka (*vimānāgryeṣu*), a cry was heard.

|| 3.16.35||

tāv eva hy adhunā prāptau

pārṣada-pravarau hareḥ

diter jaṭhara-nirviṣṭaṁ

kāśyapaṁ teja ulbaṇam

The best of the Lord's associates have now entered the semen of Kaśyapa, which has entered the womb of Diti.

Tejaḥ means semen. This sentence means that they accepted bodies as sons of Diti.

|| 3.16.36||

tayor asurayor adya

tejasā yamayor hi vaḥ

ākṣiptaṁ teja etarhi

bhagavāṁs tad vidhitsati

For certain your power has been disrupted by the power of these two demons at this time. Now the Lord desires to relieve the situation.

Yamayoḥ refers to twins but also indicates that they were death-like. "Do something to mitigate the situation." "I am powerless!" I have no power over these two associates of the Lord who have fallen to earth by a curse. The Lord himself desires to mitigate the situation caused by these two.

|| 3.16.37||

viśvasya yaḥ sthiti-layodbhava-hetur ādyo

yogeśvarair api duratyaya-yogamāyaḥ

kṣemaṁ vidhāsyati sa no bhagavāṁs tryadhīśas

tatrāsmadīya-vimṛśena kiyān ihārthaḥ

The Lord of the three worlds who is the cause of creation, maintenance and destruction, the original person, whose power of *yoga-māyā* cannot be understood by even the greatest *yogīs*, will give security. What is the use of us deliberating on this?

"We are dying right now. When will the Lord mitigate the situation?" That you live or die depends on the desire of the Lord. But now, at the time meant for protection, he will protect you. That is explained in this verse. We do not know how he will do it. Though masters of *yoga* have all knowledge, they do not know. What will he do to rescue us from destruction? What is the use of us pondering this? Instead of us reflecting on this, he will simply do it.

Thus ends the commentary on Sixteenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Seventeen

The Birth of the Two Demons

|| 3.17.1||

maitreya uvāca

niśamyātma-bhuvā gītaṁ

kāraṇaṁ śaṅkayojjhitāḥ

tataḥ sarve nyavartanta

tridivāya divaukasaḥ

Maitreya said: Hearing the cause of disturbance recited by Brahmā, the *devatās* gave up worrying and all returned to Svarga.

In the Seventeenth Chapter, at the birth of the two demons, many ill omens appeared. Hiraṇyakṣa, conquering everywhere, mocked Varuṇa. The *devatās* gave up worrying because they had faith that the Lord would handle the situation.

|| 3.17.2||

ditis tu bhartur ādeśād

apatya-pariśaṅkinī

pūrṇe varṣa-śate sādhvī

putrau prasuṣuve yamau

Worrying about her sons because of the information given by her husband, virtuous Diti gave birth to twin sons only after a hundred years.

The information given by Kaśyapa was that the sons would make the worlds lament. She was worried that her sons would cause problems to the universe. Or she was worried that they would be killed by Viṣṇu.

|| 3.17.3||

utpātā bahavas tatra

nipetur jāyamānayoḥ

divi bhuvy antarikṣe ca

lokasyoru-bhayāvahāḥ

Many disturbances which caused great fear to the world occurred in the heavens, earth and *antarikṣa*[250] when the two were born

Nipetuḥ means “occurred.”

[250] *Antarikṣa* is between earth and Svarga.

|| 3.17.4||

sahācalā bhuvaś celur

diśaḥ sarvāḥ prajajvaluḥ

solkāś cāśanayaḥ petuḥ

ketavaś cārti-hetavaḥ

The earth and its mountains shook. All the directions were afire. Thunderbolts and meteors fell. Comets, a cause of disaster, appeared.

The verb “appeared” should be added after *ketavaḥ.*

|| 3.17.5||

vavau vāyuḥ suduḥsparśaḥ

phūt-kārān īrayan muhuḥ

unmūlayan naga-patīn

vātyānīko rajo-dhvajaḥ

Harsh winds constantly hissing, with dust as their flags and hurricanes as their troops, uprooted the trees.

The winds made a piercing sound, with hurricanes as their troops.

|| 3.17.6||

uddhasat-taḍid-ambhoda-

ghaṭayā naṣṭa-bhāgaṇe

vyomni praviṣṭa-tamasā

na sma vyādṛśyate padam

With complete darkness, no place could be seen in the sky without luminaries visible, caused by dense clouds with lighting, which seemed to laugh loudly

Nothing could be seen in the sky which had luminaries (*bhā-gaṇaḥ)* because of masses of clouds with laughing lightning.

|| 3.17.7||

cukrośa vimanā vārdhir

udūrmiḥ kṣubhitodaraḥ

sodapānāś ca saritaś

cukṣubhuḥ śuṣka-paṅkajāḥ

The grieving ocean with high waves and agitated inhabitants wailed loudly. The rivers and wells with withered lotuses were also agitated.

Vārdhiḥ means ocean. *Sodapānāḥ* means “with wells.”

|| 3.17.8||

muhuḥ paridhayo ’bhūvan

sarāhvoḥ śaśi-sūryayoḥ

nirghātā ratha-nirhrādā

vivarebhyaḥ prajajñire

There were many eclipses of the sun and moon with halos. There was thunder without clouds and from mountain caves arose sounds of chariots.

Nirghātā means thunder without clouds. Sounds like chariots (*ratha-nirhrāda*) arose from mountain caves (*vivarebhyaḥ*).

|| 3.17.9||

antar-grāmeṣu mukhato

vamantyo vahnim ulbaṇam

sṛgālolūka-ṭaṅkāraiḥ

praṇedur aśivaṁ śivāḥ

Female jackals vomiting fearful fire from their mouths howled inauspiciously along with the cries of their husbands and owls within the villages.

Śivāḥ means female jackals. *Ṭaṅkāraiḥ* means “with sound.”

|| 3.17.10||

saṅgītavad rodanavad

unnamayya śirodharām

vyamuñcan vividhā vāco

grāma-siṁhās tatas tataḥ

Dogs here and there uttered cries sounding like singing and weeping while raising their heads up.

Grāma-siṁhāḥ means dogs**.**

|| 3.17.11||

kharāś ca karkaśaiḥ kṣattaḥ

khurair ghnanto dharā-talam

khārkāra-rabhasā mattāḥ

paryadhāvan varūthaśaḥ

O Vidura! Wild Asses ran about in herds, striking the earth with their hard hooves and braying in glee.

O Vidura! The asses were joyful (*rabhasā*), making braying sounds.

|| 3.17.12||

rudanto rāsabha-trastā

nīḍād udapatan khagāḥ

ghoṣe ’raṇye ca paśavaḥ

śakṛn-mūtram akurvata

Frightened by the braying, birds flew from their nests while shrieking. The cows in their pens and in the forest passed urine and stool.

The birds were frightened by the braying of the asses (*rāsabhāt*).

|| 3.17.13||

gāvo 'trasann asṛg-dohās

toyadāḥ pūya-varṣiṇaḥ

vyarudan deva-liṅgāni

drumāḥ petur vinānilam

Frightened cows gave blood instead of milk. Clouds rained puss. The deities shed tears. Trees fell over without any wind.

Asṛgdohā means blood came out of the udders. *Devaliṅgāni* means deities.

|| 3.17.14||

grahān puṇyatamān anye

bhaganāmṁś cāpi dīpitāḥ

aticerur vakra-gatyā

yuyudhuś ca parasparam

The inauspicious planets with retrograde motion overtook the auspicious planets and fought with them.

"Auspicious planets" refers to Jupiter, Venus, and others. Cruel planets Mars, Saturn, and others surpassed the auspicious planets and with retrograde motion fought.[251]

[251] When a planet from our vision moves in the opposite direct from its normal course in the sky, it is called retrograde motion. The planet exerts strong influence. When two or more of the planets Mercury, Venus, Mars, Jupiter, or Saturn come within one degree longitude of each other they are said to fight with each other.

|| 3.17.15||

dṛṣṭvānyāṁś ca mahotpātān

atat-tattva-vidaḥ prajāḥ

brahma-putrān ṛte bhītā

menire viśva-samplavam

Seeing also other powerful, evil portents, the citizens except for the Kumāras,, not knowing the truth, became afraid, and thought that the universe was about to be destroyed.

Brahma-putrān means the Kumāras, since they had cursed the door keepers.

|| 3.17.16||

tāv ādi-daityau sahasā

vyajyamānātma-pauruṣau

vavṛdhāte ’śma-sāreṇa

kāyenādri-patī iva

These two original demons, like two mountains, immediately displaying valor, grew up with bodies like steel.

In spite of the curse of the *brāhmaṇas*, these two devotees of the Lord were still superior. To make this known, this verse shows that they did not have a trace of hellish suffering thought they performed many sinful acts without pious acts, and attained lordship over the three worlds with power, enjoyment and wealth.

|| 3.17.17||

divi-spṛśau hema-kirīṭa-koṭibhir

niruddha-kāṣṭhau sphurad-aṅgadā-bhujau

gāṁ kampayantau caraṇaiḥ pade pade

kaṭyā sukāñcyārkam atītya tasthatuḥ

Touching the sky, blocking the directions with the crests of their golden helmets, with blazing bracelets on their arms, they stood, shaking the earth at every step, surpassing the sun with their belted waists.

Kāstā means the directions. *Bhujau* in the dual is poetic license.

|| 3.17.18||

prajāpatir nāma tayor akārṣīd

yaḥ prāk sva-dehād yamayor ajāyata

taṁ vai hiraṇyakaśipuṁ viduḥ prajā

yaṁ taṁ hiraṇyākṣam asūta sāgrataḥ

Kaśyapa gave names to his sons. He who was first to be impregnated in Diti was known as Hiraṇyakaśipu and he who came out first from Diti was known as Hiraṇyākṣa.

This verse describes how Kaśyapa (*prajāpatiḥ*) gave the twins names on the tenth day after birth. He named them such the child which came first from his body was known as Hiraṇyakaśipu and the child which first came from Diti's body was known as Hiraṇyākṣa. *Yathā* and *tathā* should be supplied. Th*e Piṇḍa-siddhi* says:

yadā viśed dvidhā bhūtaṁ bījaṁ puṣpaṁ parikṣarat

dvau tadā bhavato garbhau sūtir veśa viparyyayād

When a person impregnates semen twice in the womb, the two embryos are born in reverse order to the impregnation.

Hiraṇyakaśipu was the eldest from the perspective of Kaśyapa, since he had been deposited first. From the perspective of the mother, Hiraṇyākṣa was eldest since he was born first from her womb. Though either could be considered elder, because of the stronger position of the father, Hiraṇyakaśipu was considered the elder.

|| 3.17.19||

cakre hiraṇyakaśipur

dorbhyāṁ brahma-vareṇa ca

vaśe sa-pālāû lokāṁs trīn

akuto-mṛtyur uddhataḥ

By the power of his arms and assisted by Brahmā's boon, Hiraṇyakaśipu, proud and unafraid of death, controlled the three worlds and their *devatās.*

Dorbhyām means by the power of his arms. The word *ca* indicates that Brahmā's blessing helped him in strength (though the main reason was that he was a devotee of the Lord.)

|| 3.17.20||

hiraṇyākṣo 'nujas tasya

priyaḥ prīti-kṛd anvaham

gadā-pāṇir divaṁ yāto

yuyutsur mṛgayan raṇam

His younger brother Hiraṇyākṣa, dear to him, pleased him daily. With club in hand, he went to the heavens, desiring to fight and seeking combat.

|| 3.17.21-22||

taṁ vīkṣya duḥsaha-javaṁ

raṇat-kāñcana-nūpuram

vaijayantyā srajā juṣṭam

aṁsa-nyasta-mahā-gadam

mano-vīrya-varotsiktam

asṛṇyam akuto-bhayam

bhītā nililyire devās

tārkṣya-trastā ivāhayaḥ

Seeing him, uncontrollable and fearless, with intolerable temper, with jingling gold anklets, with *vaijayantī* garland and s club placed on his shoulder, possessing mental and bodily strength and strength given by Brahmā, the *devatās* became frightened and disappeared just as snakes disappear out of fear of Garuḍa.

He was proud because of his mental strength, bodily strength, and strength given by the *devatā (*Brahmā*). Asṛṇyam* means uncontrollable.

|| 3.17.23||

sa vai tirohitān dṛṣṭvā

mahasā svena daitya-rāṭ

sendrān deva-gaṇān kṣībān

apaśyan vyanadad bhṛśam

Seeing that the *devatās* along with their leaders had disappeared because of his strength, the king of the demons, intoxicated, roared loudly.

Not seeing them, Hiraṇyākṣa became intoxicated (*kṣibān*). Instead of this *klīvān* (the *devatās* were impotent) is also seen.

|| 3.17.24||

tato nivṛttaḥ krīḍiṣyan

gambhīraṁ bhīma-nisvanam

vijagāhe mahā-sattvo

vārdhiṁ matta iva dvipaḥ

Returning from heaven, the mighty demon, desiring to sport, like a mad elephant, dove into the deep ocean, which made a terribÿe sound.

Not seeing any equal opponent in the ten directions, burning with the heat of his great strength, he dove into the ocean with the hope that maybe someone there would be to his equal and he could fight

|| 3.17.25||

tasmin praviṣṭe varuṇasya sainikā

yādo-gaṇāḥ sanna-dhiyaḥ sasādhvasāḥ

ahanyamānā api tasya varcasā

pradharṣitā dūrataraṁ pradudruvuḥ

When he entered the ocean, the aquatics, the troops of Varuṇa, depressed and fearful, defeated by his strength without even being struck, ran far away.

|| 3.17.26||

sa varṣa-pūgān udadhau mahā-balaś

caran mahormīñ chvasaneritān muhuḥ

maurvyābhijaghne gadayā vibhāvarīm

āsedivāṁs tāta purīṁ pracetasaḥ

The powerful demon moved about in the ocean for many years, striking with his iron club the huge waves agitated by wind. He then reached the city of Varuṇa called Vibhāvarī.

Over many years (*varṣa-pūgān*) he struck even the huge waves with his club made of iron (*maurvyā*). Maurvyā can also mean “made of a type of grass called *mūrvā*.” He moved about (*caran*). He came to the city called Vibhāvarī and thought, “There is a city here. I will enter it.”

|| 3.17.27||

tatropalabhyāsura-loka-pālakaṁ

yādo-gaṇānām ṛṣabhaṁ pracetasam

smayan pralabdhuṁ praṇipatya nīcavaj

jagāda me dehy adhirāja saṁyugam

Having reached Varuṇa, the protector of Pātāla-loka, the king of the aquatics, Hiraṇyākṣa bowed down low before him in jest, and said with a smile, “O king! Give me a fight!”

Varuṇa is the protector of Pātāla-loka (*asura-loka*). Hiranyākṣa bowed down to make fun of Varuṇa.

|| 3.17.28||

tvaṁ loka-pālo ’dhipatir bṛhac-chravā

vīryāpaho durmada-vīra-mānināṁ

vijitya loke ’khila-daitya-dānavān

yad rājasūyena purāyajat prabho

You, the master of the planet, the famous ruler, have destroyed all power among those think themselves great warriors, since, having conquered all the demons at a previous time, you performed a *rājasūya* sacrifice.

He speaks with opposite meaning. Because of the absences of demons before this time, it was possible for all persons to perform *rājasūya* sacrifices. Now, conquer me and perform a *rājasūya* sacrifice. Or, your sacrifice will be perfected now, if you conquer me.

|| 3.17.29||

sa evam utsikta-madena vidviṣā

dṛḍhaṁ pralabdho bhagavān apāṁ patiḥ

roṣaṁ samutthaṁ śamayan svayā dhiyā

vyavocad aṅgopaśamaṁ gatā vayam

When mocked explicitly by the proud enemy, powerful Varuṇa, lord of the waters, controlled his rising anger and replied with intelligence, “Dear sir! I have become peaceful.”

Varuṇa thought, “My anger will not be beneficial.” “I have become peaceful” means “I have grown old. If I were to meet you when was young, then I would defeat thousands like you.” Or the phrase can mean “I have taken *sannyāsa*, and thus cannot fight, but even now I can defeat you.”

|| 3.17.30||

paśyāmi nānyaṁ puruṣāt purātanād

yaḥ saṁyuge tvāṁ raṇa-mārga-kovidam

ārādhayiṣyaty asurarṣabhehi taṁ

manasvino yaṁ gṛṇate bhavādṛśāḥ

O best of demons! I do not see anyone except the most ancient person could satisfy you who in combat. You are most expert at battle, but even persons like you praise Viṣṇu.

“How will I be relieved of my desire for battle?” This verse answers. Therefore, o best of demons, you should go to Viṣṇu, whom warriors such as you praise as the person who can relieve the itch for battle.

|| 3.17.31||

taṁ vīram ārād abhipadya vismayaḥ

śayiṣyase vīra-śaye śvabhir vṛtaḥ

yas tvad-vidhānām asatāṁ praśāntaye

rūpāṇi dhatte sad-anugrahecchayā

Reaching him very quickly, you will lie down on the battlefield, stripped of pride, surrounded by dogs. By his merciful desire, he assumes many forms for destroying wicked person like you.

“How long will it take to reach him?” Very quickly, in five days you can meet him. Stripped of your pride (*vismayaḥ*), you will lie down to sleep. Now afflicted by the sickness of pride, you do not sleep, agitated with the desire to fight. Where the warriors lie down (*vīraśaye*) is the battlefield. That will be your suitable bed. You will have many people to care for your limbs. The dogs will surround you. “If that is so, then please tell me the form of the Lord. Searching inside and outside the universe, on finding him, I will fight with him. How can he kill me? You will see!” For destroying the wicked, he assumes forms such as Varāha or Nṛsiṁha. I know in general, but I do not know in what particular form he will kill you.

Thus ends the commentary on Seventeenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Eighteen

Battle of Varāha and Hiraṇyākṣa

|| 3.18.1||

maitreya uvāca

tad evam ākarṇya jaleśa-bhāṣitaṁ

mahā-manās tad vigaṇayya durmadaḥ

harer viditvā gatim aṅga nāradād

rasātalaṁ nirviviśe tvarānvitaḥ

Maitreya said: O Vidura! Hearing the words of Varuṇa, the arrogant and foolish Hiraṇyākṣa, ignored the warnings of Varuṇa, and learning from Nārada where he would find the Lord, he quickly entered the Garbhodaka Ocean.

The Eighteenth Chapter describes a conversation between the demon and Varāha, Brahmā's fear, and a battle using clubs. Hearing of a worthy opponent, and not considering Varuṇa's words that he would lie down on the battlefield and that the Lord killed such demons as himself, since he thought that it was impossible he could be obstructed, proud and eager Hiraṇyākṣa searched for the Lord. "Where can I find him?" By chance he saw Nārada in the city and questioned him. From Nārada he learned where to go, and entered the Garbhodaka Ocean (*rasātalam*).

|| 3.18.2||

dadarśa tatrābhijitaṁ dharā-dharaṁ

pronnīyamānāvanim agra-daṁṣṭrayā

muṣṇantam akṣṇā sva-ruco 'ruṇa-śriyā

jahāsa cāho vana-gocaro mṛgaḥ

He saw the Lord, holder of the earth, lifting high the earth on the tips of his tusks, diminishing Hiraṇyākṣa's splendor with his reddish eyes. Hiraṇyākṣa laughed, "O! You are a beast that lives in the water!"

In the previous discussion of Varāha the pastime of the battle was not described in detail. Here it is described. *Abhijitam* means “he who conquers all around.” Or it can mean he who is the presiding deity of Abhijit constellation. Varāha was lifting up the earth high. He diminished Hiraṇyākṣa’s splendor (*svarucaḥ*) by his radiance. *Vanagocaraḥ* means a being living in the water as well as a beast living in the forest. The demon’s abuse is also praise for the Lord. *Vanagocaraḥ* can mean Nārāyaṇa, who sleeps on the water. This *vanagocara* is sought (*mrgaḥ*) by the sages. Or *vanagocaraḥ* can mean “one who should be seen in an isolated place, not the village.”

|| 3.18.3||

āhainam ehy ajña mahīṁ vimuñca no

rasaukasāṁ viśva-sṛjeyam arpitā

na svasti yāsyasy anayā mamekṣataḥ

surādhamāsādita-sūkarākṛte

He said to the Lord, “O fool! Release the earth. It has been given by Brahmā to me for the inhabitants of the Garbhodaka Ocean. You will not leave in good health if you take the earth without my permission. O lowest of the *devatās,* who have taken the form of a boar!”

Another meaning:

O omniscient Lord! You have been given the earth by Brahmā. Do not give up the earth. You will obtain our kingdoms along with the earth by being merciful to me. O supreme among the *devatā,* who have appeared as a boar for your devotees!”

The earth has been given by Brahmā to the inhabitants of the Garbhodaka Ocean. So no one can lift it from the lower regions. Without my permission (*mama īkṣataḥ*) you will not leave carrying the earth. There is another meaning to the verse. O omniscient Lord (*ajña*), one beyond whom there is no knowledge! The word *no* can be a negative particle. Thus the sentence can mean “Do not give up the earth. Brahmā has presented the earth to you. You will obtain not only the earth, but along with it, you will obtain our wealth and kingdoms (*svasti*).” “Why do you give the earth to me?” It is because your mercy on me (*īkṣataḥ*). O best of the *devatās* (*sura-adhama*)! This form of a boar is given to your devotees for service. The word *no* can be interpreted as *naḥ*, or as a negative, indicating harm to Varāha. Thus two meaning can be given to the verse.

|| 3.18.4||

tvaṁ naḥ sapatnair abhavāya kiṁ bhṛto

yo māyayā hanty asurān parokṣa-jit

tvāṁ yogamāyā-balam alpa-pauruṣaṁ

saṁsthāpya mūḍha pramṛje suhṛc-chucaḥ

Were you, who kill the demons by deception by remaining invisible, protected by the *devatās* in order to kill me? I will wipe away the tears of grief of my friends after destroying you, a coward with strength produced by *yoga-māyā*

Have you, who kill by deception, by remaining invisible, been protected by the *devatās*, my enemy, for destroying me? You do not kill them directly. After killing you who do not have physical strength, only *yoga-māyā*, I shall wipe away the tears of lamentation of my friends. There is another meaning to his words.

Have the *devatās* taken shelter of you, who kill *asuras* by your mercy *(māyayā*) in order to award me liberation? By killing the demons you give them a spiritual destination. You remain victorious though you are invisible. Your invisibility is your greater mercy. The *devatās* show themselves after a little *sādhana* but you do not reveal yourself even after plenty of *sādhana.* After fixing my mind on you who have inconceivable powers (*yoga-māyā-balam*) and who make Mahāviṣṇu insignificant (*alpa-pauruṣam),* I will completely destroy (*pramṛje*) the suffering of material existence (*śucaḥ*) of my friends, since you liberate even the friends of those who remember you. O Lord, you show satisfaction with the fools by giving them your *bhakti* (*mūḍh*a)!

|| 3.18.5||

tvayi saṁsthite gadayā śīrṇa-śīrṣaṇy

asmad-bhuja-cyutayā ye ca tubhyam

baliṁ haranty ṛṣayo ye ca devāḥ

svayaṁ sarve na bhaviṣyanty amūlāḥ

When you are killed by the club released from my hand, those who offer you homage, the sages and *devatās,* will all be without foundation.

When you are killed, the *devatās* will also die. The other meaning is as follows. When your skull is not cracked by a club released from my hand, the recent devotees who offer you homage at this time, and as well the ancient *devatās,* devotees and sages, will spontaneously *(svayam*) no longer be unsteady (*amūlāḥ*).

|| 3.18.6||

sa tudyamāno ’ri-durukta-tomarair

daṁṣṭrāgra-gāṁ gām upalakṣya bhītām

todaṁ mṛṣan niragād ambu-madhyād

grāhāhataḥ sa-kareṇur yathebhaḥ

Though assailed by the lances of the enemy’s abusive words, the Lord, seeing the frightened earth perched on the ends of his tusks, bore the insults, and emerged from the water, like an elephant attacked by a crocodile.

The Lord was assailed by the abusive, lance-like words of the enemy. He bore the pain of the enemy’s abusive words. He was like an elephant attacked by a crocodile. The other meaning is “The Lord was pained by compassion, seeing the pain in Brahmā and others who heard those words. He was victorious by the happiness gained through the praise uttered by the enemy. He was like an elephant emerging from the water, uninjured by a crocodile.”

|| 3.18.7||

taṁ niḥsarantaṁ salilād anudruto

hiraṇya-keśo dviradaṁ yathā jhaṣaḥ

karāla-daṁṣṭro ’śani-nisvano ’bravīd

gata-hriyāṁ kiṁ tv asatāṁ vigarhitam

Hiraṇyākṣa, with golden hair and fierce teeth, chasing the Lord as he rose from the water, just like a crocodile pursuing an elephant, then spoke with the sound of thunder. “What censure is there for those without shame and bravery?”

Chasing the Lord, he said, “Is there criticism for those who without shame and are cowardly? There is not. But still, it is not unsuitable to criticize opponents who flee.” The other meaning is as follows. Can there be criticism of those who are merciful and modest. Those who, being merciful, flee for the purpose of protecting the earth who has taken shelter of your tusks should not be criticized. Or another meaning is as follows. Thinking that it was not proper to pursue the Lord who was lifting the earth for helping the populace, the demon criticizes himself. “Is there censure for me, a

demon, dedicated to my own pleasure, devoid of shame? No, there is not. How unfortunate I am!”

|| 3.18.8||

sa gām udastāt salilasya gocare

vinyasya tasyām adadhāt sva-sattvam

abhiṣṭuto viśva-sṛjā prasūnair

āpūryamāṇo vibudhaiḥ paśyato ’reḥ

Placing the earth on the water within his sight, the Lord invested her with his energy so that she did not sink in the water, while Brahmā uttered praise, the Prajāpati*s* showered flowers over him, and the enemy watched.

“Since the earth is frightened it is not good that I fight with the demon.” Thus the Lord placed the earth upon the water within his sight and endowed her with his own energy (*sva-sattvam),* so that the earth would not sink in the water*.* He was praised by Brahmā. He was showered completely with flowers by the Prajāpatis *(vibudhaiḥ*), while the enemy watched. This indicates that the demon was not respected.

|| 3.18.9||

parānuṣaktaṁ tapanīyopakalpaṁ

mahā-gadaṁ kāñcana-citra-daṁśam

marmāṇy abhīkṣṇaṁ pratudantaṁ duruktaiḥ

pracaṇḍa-manyuḥ prahasaṁs taṁ babhāṣe

The Lord replied to Hiraṇyākṣa, ornamented with gold, wearing golden armor, carrying a huge club, who was following him. In great anger, he assailed the demon to the heart with sharp words and laughed.

The Lord spoke to the demon ornamented with gold, wearing gold armor, who following him, and assailed him with abusive words, not with praise. He was angry because of the hearing the abusive words of the demon, and laughed on hearing the other meaning of the words, which were praise. One would expect a fitting answer to the words of Hiraṇyākṣa. Thus the reply of the Lord has two meanings as well.

|| 3.18.10||

śrī-bhagavān uvāca

satyaṁ vayaṁ bho vana-gocarā mṛgā

yuṣmad-vidhān mṛgaye grāma-siṁhān

na mṛtyu-pāśaiḥ pratimuktasya vīrā

vikatthanaṁ tava gṛhṇanty abhadra

The Lord said: It is true! I am a beast of the forest and am searching for dogs such as you. O sinful demon! Heroes such as I do not react to arrogant words of persons such as you who are bound by the ropes of death.

I am searching for dogs like you. Heroes like me do not take notice of arrogant words of you who are bound by the ropes of death. The other meaning is as follows. We are seen by the devotees who have given up material enjoyment (*vana-gocarāḥ*). Mercifully, I search out those who are most prominently attached to material enjoyment (*grāma-siṁhān*) to offer them a place with me. But why do you give mercy to proud, sinful persons? Heroes like me are generous, and do not feel the faults in your boasting words. What is your position? You become completely freed from the ropes of death, since one who receives my mercy is not subject to death. O person from whom no inauspiciousness arises (*abhadra*)!

|| 3.18.11||

ete vayaṁ nyāsa-harā rasaukasāṁ

gata-hriyo gadayā drāvitās te

tiṣṭhāmahe ’thāpi kathañcid ājau

stheyaṁ kva yāmo balinotpādya vairam

Taking the inhabitants of the lower planets who were entrusted to you, and fleeing shamelessly from your club, I remain here. I must remain here to fight since, having created enmity with you where can I go?

Speaking with lamenting voice, the Lord joked with the demon. I have stolen things entrusted to you and fled away, but that is impossible. ”Have you fled far enough because of the suffering inflicted on you?” I must remain here, since I have nowhere to go.

There is another meaning. I am the receiver of the offerings (*nyāsa-harā*) made with devotion even by the demons *(rasaukasām*). I am not ashamed of doing this (*gata-hriyaḥ*), because I am affectionate to my devotees. This is because you have melted (*drāvitāḥ*) my heart with your words of praise (*gadayā*). *Gadā* (which becomes *gadayā*) can come from the verb *gad*, meaning ”to speak,” in the manner of words such as *bhid.* Thus I will remain with you even during battle, to show you my extraordinary powers. *Ātmanepada* form (*tiṣṭhāmahe*) is used to indicate that he is showing something. ”O cause of existence! Going to Vaikuṇṭha, you will remain there happily. Why would you want to endure suffering by fighting?” I must remain (*stheyam*) engaged in battle with you in order to derive bliss from fighting because of the enmity in you caused by the curse of the Kumāras. Where else should I go?

|| 3.18.12||

tvaṁ pad-rathānāṁ kila yūthapādhipo

ghaṭasva no ’svastaya āśv anūhaḥ

saṁsthāpya cāsmān pramṛjāśru svakānāṁ

yaḥ svāṁ pratijñāṁ nātipiparty asabhyaḥ

As the commander of leaders of soldiers, you should act in order to quickly bring about my defeat without considering the matter further. After killing me, wipe away the tears of your relatives. One who does not fulfill his promise is unfit to sit in the assembly.

You, the commander of leaders of the foot soldiers, should immediately act to bring about my defeat (*asvastaye*), without thinking twice (*anūhaḥ*). He who does not fulfill his promise is not fit to sit in the assembly. There is another meaning. Filled with *prema*, you have accepted the mood of a demon as a promise to give me happiness by fighting with me. He who does not keep that promise is unfit to sit in the assembly. Therefore, as commander of the troops, act now to make me happy by fighting, in order to give up your life (*asvastaye*), after having fixed me in your heart. Wipe away your tears of bliss.

. **|| 3.18.13||**

maitreya uvāca

so ’dhikṣipto bhagavatā

pralabdhaś ca ruṣā bhṛśam

ājahārolbaṇaṁ krodhaṁ

krīḍyamāno ’hi-rāḍ iva

Maitreya said: Hiraṇyākṣa, being insulted by the Lord, made an object of the Lord's joking which was made in great anger, became intensely angry, like a snake who was being teased.

The demon, having been insulted in verse 10, became angry, since he was the object of a joke *(pralabdhaḥ*). He became like a large snake which was being teased by the words of verses 11 and 12. The other meaning is as follows. Having fallen from his position as an associate of the Lord (*adhikṣiptaḥ*), he became overcome with great anger. Though *śuddha-sattva* by nature, because of the curse of the Kumāras arising from the will of the Lord, he became full of ignorance. At the time of fighting he accepted great anger, though it was not real anger.

|| 3.18.14||

sṛjann amarṣitaḥ śvāsān

manyu-pracalitendriyaḥ

āsādya tarasā daityo

gadayā nyahanad dharim

Letting out his breath, the angry demon, whose senses were agitated with wrath, quickly approached the Lord and struck him with his club.

|| 3.18.15||

bhagavāṁs tu gadā-vegaṁ

visṛṣṭaṁ ripuṇorasi

avañcayat tiraścīno

yogārūḍha ivāntakam

Moving sideways, the Lord avoided the blow of the club released by his enemy, which was aimed at his chest, just as an accomplished *yogī* avoids death.

Antakam means death.

|| 3.18.16||

punar gadāṁ svām ādāya

bhrāmayantam abhīkṣṇaśaḥ

abhyadhāvad dhariḥ kruddhaḥ

saṁrambhād daṣṭa-dacchadam

The angry Lord pursued the demon, who bit his lip in rage and, taking up his club again, whirled it about repeatedly.

|| 3.18.17||

tataś ca gadayārātiṁ

dakṣiṇasyāṁ bhruvi prabhuḥ

ājaghne sa tu tāṁ saumya

gadayā kovido 'hanat

O Vidura! The Lord struck the enemy on his right brow with his club. The demon, expert in fighting, struck the club of the Lord which did not reach him.

The demon struck the club of the Lord which did not touch him.

|| 3.18.18||

evaṁ gadābhyāṁ gurvībhyāṁ

haryakṣo harir eva ca

jigīṣayā susaṁrabdhāv

anyonyam abhijaghnatuḥ

In this way Hiraṇyākṣa and the Lord, both enraged, struck at each other with a desire to win, using their huge clubs.

Haryakṣaḥ means *Hiraṇyākṣa.*

|| 3.18.19||

tayoḥ spṛdhos tigma-gadāhatāṅgayoḥ

kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ

vicitra-mārgāṁś carator jigīṣayā

vyabhād ilāyām iva śuṣmiṇor mṛdhaḥ

When the two rival combatants, their bodies struck with the sharp clubs, increased their anger with the smell of flowing blood and made various movements with a desire to win, they appeared like two bulls fighting over a cow.

When the two combatants full of rivalry (*spṛdhoḥ*) increased in anger by the smell of blood flowing from their wounds, it appeared spectacular *(vyabhāt*), like the fighting of two enraged bulls for a cow (*ilāyām*). In this way the Lord and Hiraṇyākṣa fought over the earth. According to *Amara-koṣa* the word *ilā* means the earth, a cow, words or oblation.

|| 3.18.20||

daityasya yajñāvayavasya māyā-

gṛhīta-vārāha-tanor mahātmanaḥ

kauravya mahyāṁ dviṣator vimardanaṁ

didṛkṣur āgād ṛṣibhir vṛtaḥ svarāṭ

O Vidura! Brahmā, surrounded by many sages, came to see the struggle between the combatants fighting for the earth—between the Lord with the form of a boar, whose body is sacrifice and who had accepted his energy as his consort, and the demon.

The Lord had assumed the form of a boar with his consort who accepted him as her husband (*māyā-gṛhīta*). Jīva Gosvāmī explains the phrase as “accepting this form by his mercy.” *Svarāt* means Brahmā.

|| 3.18.21||

āsanna-śauṇḍīram apeta-sādhvasaṁ

kṛta-pratīkāram ahārya-vikramam

vilakṣya daityaṁ bhagavān sahasra-ṇīr

jagāda nārāyaṇam ādi-sūkaram

Seeing the fearful demon who had attained great power, opposing the Lord with insurmountable prowess, Brahmā, leader of a thousand sages, addressed the Lord with the form of the original boar.

The demon has assumed great power or intoxication (*śauṇḍīram*). Brahmā was the leader thousands of sages (*sahasra-nīḥ*).

|| 3.18.22-23||

brahmovāca

eṣa te deva devānām

aṅghri-mūlam upeyuṣām

viprāṇāṁ saurabheyīṇāṁ

bhūtānām apy anāgasām

āgas-kṛd bhaya-kṛd duṣkṛd

asmad-rāddha-varo ’suraḥ

anveṣann apratiratho

lokān aṭati kaṇṭakaḥ

Brahmā said: This demon is an offender to the *devatās,* to the devotees surrendered to your feet, to the *brāhmaṇas*, to the cows and to all sinless living beings. He causes fear and then attacks them. Having attained a boon from me, without a proper opponent, searching everywhere, he wanders the universe, giving trouble to all.

Without purpose he commits violence (*āgas-kṛt*). He gives fear (*bhaya-kṛt*) to those who try to prevent his sinful acts. Seeing that they are afraid, he kills them or takes their property (*duskṛt*).

|| 3.18.24||

mainaṁ māyāvinaṁ dṛptaṁ

niraṅkuśam asattamam

ākrīḍa bālavad deva

yathāśīviṣam utthitam

O Lord! Do not play like a child with this demon, expert at magic, proud, uncontrollable, and wicked, just as Garuḍa plays with a snake raising his hoods in anger.

Do not play with him like an ignorant person (*bāla-vat*). You are actually the crown jewel of knowledge. You are just like (*yat*) Garuḍa playing with an enraged snake. Or do not play with him, since I consider him an enraged snake.

|| 3.18.25||

na yāvad eṣa vardheta

svāṁ velāṁ prāpya dāruṇaḥ

svāṁ deva māyām āsthāya

tāvaj jahy agham acyuta

O infallible Lord! Before his demonic hour arrives and his cruel power increases, you, fixed in your own energy, should kill this sinful person.

Before his favorable time (*svām velām*) arrives, when his power increases, and you, though the Supreme Lord, cannot kill him, you should kill him. Though Brahmā is full of power and knowledge, out of *prema* he becomes unsteady with apprehension. Similarly, though Vasudeva and Devakī are full of power and knowledge they say *samudvije bhavaddhetoḥ kaṁsād aham adhīḥ*: I am trembling in fear from Kaṁśa for your safety. (SB 10.3.29)

|| 3.18.26||

eṣā ghoratamā sandhyā

loka-cchambaṭ-karī prabho

upasarpati sarvātman

surāṇāṁ jayam āvaha

The frightening twilight, the destroyer of all planets, is approaching. O Lord! Soul of all beings! Be victorious for the *devatās.*

Chambat-karī means destroyer.

|| 3.18.27||

adhunaiṣo 'bhijin nāma

yogo mauhūrtiko hy agāt

śivāya nas tvaṁ suhṛdām

āśu nistara dustaram

The auspicious time of noon has almost passed. Quickly kill this demon for us, your friends, while a portion of this time remains.

Abhijit means noon time. The auspicious moment (*mauhūrtikaḥ*) has almost passed. While a portion of this time remains, quickly kill this evil person.

|| 3.18.28||

diṣṭyā tvāṁ vihitaṁ mṛtyum

ayam āsāditaḥ svayam

vikramyainaṁ mṛdhe hatvā

lokān ādhehi śarmaṇi

This demon has attained death as prescribed by you. After displaying prowess and killing him in the battlefield, bestow auspiciousness to the worlds.

The demon has attained death as ordained by you, who created this scene at the time of accepting the curse made by the Kumāras.

Thus ends the commentary on Eighteenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Nineteen

Varāha Kills Hiraṇyākṣa

|| 3.19.1||

maitreya uvāca

avadhārya viriñcasya

nirvyalīkāmṛtaṁ vacaḥ

prahasya prema-garbheṇa

tad apāṅgena so ’grahīt

Hearing the sincere, sweet words of Brahmā, the Lord smiled and accepted those words with a loving glance.

The Nineteenth Chapter describes how, after the demon could not kill him by using his illusory powers, the Lord withdrew his weapon and killed him with his hands.

Brahmā’s words were truthful (*nirvyalīka*), since he said that he had given a boon to the demon. (SB 3.18.22) His words were filled with love (*amṛtam*) since he told the Lord to kill the demon before the twilight. (SB 3.18.24) This indicates that those words were relished by the Lord. The Lord smiled. Out of *prema* for me, one can lose all memory, since Brahmā teaches me, the personification of time, to choose the correct time to kill the demon. The Lord accepted those words with a glance filled with love. By this the Lord indicates: “Yes, what you say is true. Just as you instruct, I will kill the demon now. However, I will kill him in the evening today, since I will fully satisfy myself with fighting him.”

|| 3.19.2||

tataḥ sapatnaṁ mukhataś

carantam akuto-bhayam

jaghānotpatya gadayā

hanāv asuram akṣajaḥ

The Lord leaped up and with his club struck the demon on his lower cheek as the demon moved in front of him fearlessly

Mukhataḥ means “in front of.” He struck him on the lower cheek (*hanau*). *Akṣajaḥ* means “he who appeared from Brahmā’s nose.”

|| 3.19.3||

tataḥ sapatnaṁ mukhataś

carantam akuto-bhayam

jaghānotpatya gadayā

hanāv asuram akṣajaḥ

The club of the Lord, loosened from his hand because of a blow from the demon’s club, rolled about, fell on the ground, and glowed. This action was most astonishing.

The club of the Lord (*sā*) struck by the club of the demon, fell from the hand of the Lord and rolling about, fell to the earth and glowed. This falling of the Lord’s club (*tat*) was most astonishing.

|| 3.19.4||

sa tadā labdha-tīrtho ’pi

na babādhe nirāyudham

mānayan sa mṛdhe dharmaṁ

viṣvaksenaṁ prakopayan

Though the demon now had the opportunity, he did not strike the Lord who was without a weapon. He respected the rules of fighting and made the Lord angry by this.

Though the demon had the opportunity he did not strike the Lord. The reason is given. He accepted the rules of fighting. He made the Lord angry by this. “Because you know that I am in trouble, by making my club fall by the strength of your arms, you display your sense of *dharma,* and do not strike me. See! In a moment’s time, I will take the club along with your life!”

|| 3.19.5||

gadāyām apaviddhāyāṁ

hāhā-kāre vinirgate

mānayām āsa tad-dharmaṁ

sunābhaṁ cāsmarad vibhuḥ

When the club fell from his hand and the *devatās* cried out in distress, the Lord respected the proper behaviour of the demon and remembered his *cakra* as well as his club.

When the club fell for his hand, it is not the same as his bow falling from his hand in the fight with Śālva, where other motives are inferred. Because Hirayākṣa was actually an associate of the Lord, and thus equal to the Lord, they had equal strength. Thus, it was possible for the club to fall from the hand of the Lord. Without equal strength, there would be no pleasure in fighting. Thus this action increased the enthusiasm of the Lord to fight. It is thus an ornament of the Lord, not a fault, since the Lord, filled with love for his devotee, many times accepts defeat at the hands of the devotee. This is indicated in the next verse, which explains that the Lord recognized his devotee. The Lord remembered his *cakra* and previous to that, he remembered his club. That is indicated by the word *ca.*

|| 3.19.6||

taṁ vyagra-cakraṁ diti-putrādhamena

sva-pārṣada-mukhyena viṣajjamānam

citrā vāco ’tad-vidāṁ khe-carāṇāṁ

tatra smāsan svasti te ’muṁ jahīti

Seeing the Lord with his zealous *cakra* engaged in play with the low son of Diti, who was actually the Lord’s associate, the *devatās,* who did not know this, uttered various words. “Let there be auspiciousness to you! Kill the demon!”

The Lord had in his hand the *cakra* which was eager, arriving in a hurry (*vyagra*). “:Oh! The Lord is remembering me!” There are three versions: *ditiputrābhidhena, ditijābhidhena*, and *ditiputrādhamena.* Seeing the Lord who was associating with the demon and his devotee, the *devatās* spoke*.*

|| 3.19.7||

sa taṁ niśāmyātta-rathāṅgam agrato

vyavasthitaṁ padma-palāśa-locanam

vilokya cāmarṣa-pariplutendriyo

ruṣā sva-danta-cchadam ādaśac chvasan

First seeing his *cakra,* and then seeing the Lord arrive in front of him with his lotus eyes, Hiraṇyākṣa, his senses filled with wrath, breathed heavily in anger and bit his lip.

First he saw the *cakra,* and then he saw the Lord present before him. He bit his lip (*danta-cchadam*).

|| 3.19.8||

karāla-daṁṣṭraś cakṣurbhyāṁ

sañcakṣāṇo dahann iva

abhiplutya sva-gadayā

hato ’sīty āhanad dharim

The demon with terrible fangs, gazing on the Lord, seemed to burn him up with his eyes. “You are dead!” he exclaimed, and struck the Lord with his club.

Saṁcakṣāṇaḥ means “seeing.” “You are dead.” Another meaning is “You are known to me.”

|| 3.19.9||

padā savyena tāṁ sādho

bhagavān yajña-sūkaraḥ

līlayā miṣataḥ śatroḥ

prāharad vāta-raṁhasam

O Vidura! The boar, the form of sacrifice, easily deflected the club which had the speed of the wind using his left foot, while the enemy watched.

Vāta-raṁhasam means “with the speed of the wind.”

|| 3.19.10||

āha cāyudham ādhatsva

ghaṭasva tvaṁ jigīṣasi

ity uktaḥ sa tadā bhūyas

tāḍayan vyanadad bhṛśam

The Lord said, “You desire to win. Take up your weapon and fight with enthusiasm.” Addressed thus, the demon again attempted to strike the Lord with his club, making a loud noise.

|| 3.19.11||

tāṁ sa āpatatīṁ vīkṣya

bhagavān samavasthitaḥ

jagrāha līlayā prāptāṁ

garutmān iva pannagīm

Seeing the enemy's club approaching, the Lord playfully caught as it arrived, just as Garuḍa catches a female snake.

Tām refers to the club.

|| 3.19.12||

sva-pauruṣe pratihate

hata-māno mahāsuraḥ

naicchad gadāṁ dīyamānāṁ

hariṇā vigata-prabhaḥ

His prowess thwarted, his pride deflated, the great demon did not desire to receive that club offered back to him by the Lord.

|| 3.19.13||

jagrāha tri-śikhaṁ śūlaṁ

jvalaj-jvalana-lolupam

yajñāya dhṛta-rūpāya

viprāyābhicaran yathā

The demon threw a lance with three points, which, like a blazing fire, was eager to devour the Lord in the form of a boar, just as a person performs sacrifice to kill a *brāhmaṇa.*

He threw a lance which was eager to devour everything, like a blazing fire with flames, at the Lord who was the form of sacrifice. An example is given to show how this act was improper.

|| 3.19.14||

tad ojasā daitya-mahā-bhaṭārpitaṁ

cakāsad antaḥ-kha udīrṇa-dīdhiti

cakreṇa ciccheda niśāta-neminā

harir yathā tārkṣya-patatram ujjhitam

Just as Indra cut off the wing that Garuḍa abandoned, the Lord, using the sharp blade of his *cakr*a, cut the trident thrown by the greatest among demons with force, whose brilliance lit up the sky.

The Lord cut up the trident which, radiating great light within itself, even lit up the sky, or which radiated light which spread in the sky, with the sharp blade of his *cakra*, just as Indra (*hariḥ*) cut off the wing that Garuḍa had already rejected. Garuḍa, who was carrying the pot of nectar, gave up one of his wings in order to protect the infallibility of the thunderbolt employed by Indra. The trident appeared like the already cut wing of Garuḍa, lighting up the sky.

|| 3.19.15||

vṛkṇe sva-śūle bahudhāriṇā hareḥ

pratyetya vistīrṇam uro vibhūtimat

pravṛddha-roṣaḥ sa kaṭhora-muṣṭinā

nadan prahṛtyāntaradhīyatāsuraḥ

When the trident was split into many pieces by the *cakra*, Hiraṇyākṣa roared loudly, approached the Lord, struck the Lord's broad chest, the residence of Lakṣmī, with his hard fist, and disappeared.

Vṛkne means split. Striking the Lord on the chest and understanding that it was impossible to gain victory by direct fighting, he utilized his illusory powers and disappeared.

|| 3.19.16||

tenettham āhataḥ kṣattar

bhagavān ādi-sūkaraḥ

nākampata manāk kvāpi

srajā hata iva dvipaḥ

O Vidura! The boar form of the Lord, struck by the demon in this way, did not tremble at all. He was like an elephant struck by a garland.

Manāk means “not even a little.”

|| 3.19.17||

athorudhāsṛjan māyāṁ

yoga-māyeśvare harau

yāṁ vilokya prajās trastā

menire ’syopasaṁyamam

Then the demon employed many illusions against the Lord, master of all illusions, seeing which the terrified inhabitants of the planets thought that the universe was being destroyed.

Asṛjat means “he created.” They thought the universe (*asya*) was being destroyed (*upasaṁyamam*).

|| 3.19.18||

pravavur vāyavaś caṇḍās

tamaḥ pāṁsavam airayan

digbhyo nipetur grāvāṇaḥ

kṣepaṇaiḥ prahitā iva

A terrible wind began to blow, producing darkness because of the dust. Pellets fired from guns fell in all directions.

Kṣepaṇaiḥ means “by dispersion weapons.”

|| 3.19.19||

dyaur naṣṭa-bhagaṇābhraughaiḥ

sa-vidyut-stanayitnubhiḥ

varṣadbhiḥ pūya-keśāsṛg-

viṇ-mūtrāsthīni cāsakṛt

The sky became devoid of constellations because of the mass of clouds filled with thunder and lightning and which rained puss, hair, blood stool and urine continuously.

From this description it is understood that the Lord, absorbed in the pleasure of fighting, went beyond the auspicious time indicated by Brahmā.

|| 3.19.20||

girayaḥ pratyadṛśyanta

nānāyudha-muco ’nagha

dig-vāsaso yātudhānyaḥ

śūlinyo mukta-mūrdhajāḥ

O sinless Vidura! It seemed that the mountains were releasing various weapons. Many naked witches, with wild hair, holding tridents, appeared.

The verb *pratyadṛśyanta* applies to both the mountains and the witches.

|| 3.19.21||

bahubhir yakṣa-rakṣobhiḥ

patty-aśva-ratha-kuñjaraiḥ

ātatāyibhir utsṛṣṭā

hiṁsrā vāco ’tivaiśasāḥ

Murderous Yakṣas and Rākṣaṣas, with soldiers, horses, chariots and elephants, uttered fierce, violent words, such as “Kill! Kill!”

Ativaiśasā means very fierce. *Utsṛṣṭāḥ* means “produced.”

|| 3.1 9.22||

prāduṣkṛtānāṁ māyānām

āsurīṇāṁ vināśayat

sudarśanāstraṁ bhagavān

prāyuṅkta dayitaṁ tri-pāt

To destroy the illusions created by the demon, the Lord, the form of *dharma,* used his dear *cakra.*

There are three variations here: *vināśanaṁ, vināśakaṁ,* and *vināśayan*. The object is in the genitive case. He who possesses three feet of *dharma* beginning with austerity is called *tripāt.* He is the personification of *dharma.* Or it can mean "he who is the three oblations of sacrifice." *Śruti* says *trayo 'sya pādā*: the Lord has three feet in the form of these oblations. (*Ṛg Veda* 4.58.3) This means he is the form of sacrifice.

|| 3.19.23||

tadā diteḥ samabhavat

sahasā hṛdi vepathuḥ

smarantyā bhartur ādeśaṁ

stanāc cāsṛk prasusruve

Diti's heart suddenly began to tremble as she remembered the prediction of her husband. Blood began to flow from her breasts.

The prediction of her husband was that her two sons would be killed by the Lord.

|| 3.19.24||

vinaṣṭāsu sva-māyāsu

bhūyaś cāvrajya keśavam

ruṣopagūhamāno 'muṁ

dadṛśe 'vasthitaṁ bahiḥ

When his illusions were destroyed, the demon again rushed towards the Lord, and began squeezing him in his arms. He saw however that the Lord was outside of his grasp.

Though the demon put the Lord between his arms and squeezed (*upagūhamānaḥ*), he saw that the Lord was situated beyond his grasp.

|| 3.19.25||

taṁ muṣṭibhir vinighnantaṁ

vajra-sārair adhokṣajaḥ

kareṇa karṇa-mūle ’han

yathā tvāṣṭraṁ marut-patiḥ

When the demon began hitting the Lord with fists hard as thunderbolts, the Lord hit him below the ear with his hand, just as Indra struck Vṛtrāsura.

Tam refers the demon. *Vrāstram* is Vṛtrāsura and *marutpati* is Indra.

|| 3.19.26||

sa āhato viśva-jitā hy avajñayā

paribhramad-gātra udasta-locanaḥ

viśīrṇa-bāhv-aṅghri-śiroruho ’patad

yathā nagendro lulito nabhasvatā

When the Lord hit the demon nonchalantly, the demon began to stagger around. His eyes popped out, and his hands, feet and hair scattered about. Like a tree uprooted by a strong wind, he fell to the ground.

Nagendraḥ means a large tree. *Lulitaḥ* means uprooted.

|| 3.19.27||

kṣitau śayānaṁ tam akuṇṭha-varcasaṁ

karāla-daṁṣṭraṁ paridaṣṭa-dacchadam

ajādayo vīkṣya śaśaṁsur āgatā

aho imaṁ ko nu labheta saṁsthitim

Seeing the demon, with terrible fangs biting his lips, glowing brightly, Brahmā and the *devatās* praised him, saying, "Who would not attain such a fortunate death?"

Saṁsthitim means death.

|| 3.19.28||

yaṁ yogino yoga-samādhinā raho

dhyāyanti liṅgād asato mumukṣayā

tasyaiṣa daitya-ṛṣabhaḥ padāhato

mukhaṁ prapaśyaṁs tanum utsasarja ha

Struck by the foot of the Lord upon whom *yogīs* meditate in *samādhi* in solitary places with a desire to become free from the subtle body, a product of matter, the best of demons gave up his body while seeing the lotus face of the Lord.

In this verse it mentions that the Lord's foot struck the demon. In verse 25 it mentions that the hand of the Lord struck the demon. Since the two front feet of the boar are also his hands there is no contradiction.

|| 3.19.29||

etau tau pārṣadāv asya

śāpād yātāv asad-gatim

punaḥ katipayaiḥ sthānaṁ

prapatsyete ha janmabhiḥ

The two demons were associates of the Lord, but because of a curse, they were born as demons. They will again attain their position in the spiritual world after some births.

Ha indicates "this is clearly because of the sages' curse."

|| 3.19.30||

devā ūcuḥ

namo namas te ’khila-yajña-tantave

sthitau gṛhītāmala-sattva-mūrtaye

diṣṭyā hato ’yaṁ jagatām aruntudas

tvat-pāda-bhaktyā vayam īśa nirvṛtāḥ

The *devatās* said: We offer repeated respects to you, the distributor of all sacrifices, who have accepted a form of pure *sattva* for protecting the world. By good fortune, you have killed this tormenting demon.

Tantave means “unto the distributor or cause.” *Aruntudaḥ* means “one who pierces the organs.”

|| 3.19.31||

maitreya uvāca

evaṁ hiraṇyākṣam asahya-vikramaṁ

sa sādayitvā harir ādi-sūkaraḥ

jagāma lokaṁ svam akhaṇḍitotsavaṁ

samīḍitaḥ puṣkara-viṣṭarādibhi

Maitreya said: O Vidura! Having killed the king of the demons who had intolerable prowess, the Lord, the original boar, praised by Brahmā and the *devatās*, went to his on planet of uninterrupted bliss.

Puṣkara-viṣṭara means Brahmā, whose seat is a lotus.

|| 3.19.32||

mayā yathānūktam avādi te hareḥ

kṛtāvatārasya sumitra ceṣṭitam

yathā hiraṇyākṣa udāra-vikramo

mahā-mṛdhe krīḍanavan nirākṛtaḥ

I have recited to you the story of the Lord as the boar *avatāra* in which Hiraṇyākṣa was killed by the Lord in battle like a play thing, just as I have heard from the *guru.*

Yathānūktam means “I have said what the *guru* has said, and did not go beyond that.” Or it can mean “I have gained the meaning of what the *guru* said (*uktam*), and then (*anu*), I have spoken (*avādi*) it to you.” O Vidura! How are the activities recognized? In that activity, the demon was killed by the Lord in battle.

|| 3.19.33||

sūta uvāca

iti kauṣāravākhyātām

āśrutya bhagavat-kathām

kṣattānandaṁ paraṁ lebhe

mahā-bhāgavato dvija

Sūta said: O Śaunaka! Hearing the story of the Lord recited by Maitreya in this manner, the exalted devotee Vidura became most delighted.

|| 3.19.34||

anyeṣāṁ puṇya-ślokānām

uddāma-yaśasāṁ satām

upaśrutya bhaven modaḥ

śrīvatsāṅkasya kiṁ punaḥ

When one attains such bliss on hearing the stories of the famous devotees such as Yudhiṣṭhira, what doubt is there that one will derive bliss from stories of the Lord marked with the Śrīvatsa?

Puṇyaślokānām means Yudhiṣṭhira and others. He is famous by the name Puṇyaśloka.

|| 3.19.35-36||

yo gajendraṁ jhaṣa-grastaṁ

dhyāyantaṁ caraṇāmbujam

krośantīnāṁ kareṇūnāṁ

kṛcchrato ’mocayad drutam

taṁ sukhārādhyam ṛjubhir

ananya-śaraṇair nṛbhiḥ

kṛtajñaḥ ko na seveta

durārādhyam asādhubhiḥ

What grateful person would not worship the Supreme Lord who quickly rescued the king of the elephants from the material world when he was caught by the crocodile while his wives lamented, as he meditated on the lotus feet of the Lord, and who is willingly worshipped by the sincerely surrendered souls while not worshiped by the crooked?

The Lord delivers humans just by their hearing his pastimes, but he even delivers animals, just by their remembrance of him. *Jhaṣa* means crocodile. What to speak of delivering the elephant from the crocodile, he delivered the elephant even from the material world (*kṛcchrataḥ*). *Kareṇūnām* means “of the female elephants, his wives.” One recognizes that the Lord is the protector of the surrendered souls, one who is grateful (*kṛtajñaḥ*), should always worship that Lord. He is not worshipped by those who are crooked (*asādhubhiḥ*), who surrender to someone else.

|| 3.19.37||

yo vai hiraṇyākṣa-vadhaṁ mahādbhutaṁ

vikrīḍitaṁ kāraṇa-sūkarātmanaḥ

śṛṇoti gāyaty anumodate ’ñjasā

vimucyate brahma-vadhād api dvijāḥ

O brāhmaṇas*! The person who hears, chants or relishes the astonishing pastime of Varāha killing Hiraṇyākṣa in order to save the earth will be easily delivered from the sin of killing a *brāhmaṇa.

This verse encourages even those with material desires to listen to this pastime.

|| 3.19.38||

etan mahā-puṇyam alaṁ pavitraṁ

dhanyaṁ yaśasyaṁ padam āyur-āśiṣām

prāṇendriyāṇāṁ yudhi śaurya-vardhanaṁ

nārāyaṇo ’nte gatir aṅga śṛṇvatām

O Śaunaka! The Supreme Lord will be the shelter at the time of death for those persons who hear this story, which elevates one to Svarga, purifies the heart, brings wealth, fame, position, blessings of long life, and prowess of the senses and life airs during battle.

Thus ends the commentary on Nineteenth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty

Second Description of Brahmā’s Creation

|| 3.20.1||

śaunaka uvāca

mahīṁ pratiṣṭhām adhyasya

saute svāyambhuvo manuḥ

kāny anvatiṣṭhad dvārāṇi

mārgāyāvara-janmanām

Śaunaka said: O son of Romaharṣaṇa! When Svāyambhuva accepted the earth as his shelter, what did he do to manifest the living beings after the appearance of the Kumaṛas?

The secondary creation previously described in detail is again partially in the Twentieth Chapter, in order to relate the lineage stemming from Svāyambhuva Manu.

Pratiṣṭhām means shelter. O son of Romaharṣaṇa *(saute*)! What did he do to manifest the *jīvas* who took birth after the Kumāras as a pastime of the Lord (*avara-janmanām*)? How did he create the more recent living beings?

|| 3.20.2-4||

kṣattā mahā-bhāgavataḥ

kṛṣṇasyaikāntikaḥ suhṛt

yas tatyājāgrajaṁ kṛṣṇe

sāpatyam aghavān iti

dvaipāyanād anavaro

mahitve tasya dehajaḥ

sarvātmanā śritaḥ kṛṣṇaṁ

tat-parāṁś cāpy anuvrataḥ

kim anvapṛcchan maitreyaṁ

virajās tīrtha-sevayā

upagamya kuśāvarta

āsīnaṁ tattva-vittamam

Vidura, was the greatest friend and devotee of Kṛṣṇa, who gave up his elder brother along with his son who would not listen to Kṛṣṇa's advice since he was an offender, and who was born of Vyāsa and consequently not less than him, Taking shelter of Kṛṣṇa with body, mind and words, he would approach the Lord's devotees. After purifying himself by visiting many holy places, what did he inquire from Maitreya, living in Haridvāra, who knew about Kṛṣṇa?

Please tell us the questions and answers that took place in the conversation between Vidura and Maitreya? Vidura rejected his elder brother along with his sons headed by

Duryodhana. *Anavaraḥ* means “not less.” *Virajāḥ* means “purified of passion.” This was caused by visiting holy places. The holy places also became pure by association with him. Kuśāvarta is Haridvāra.

|| 3.20.5||

tayoḥ saṁvadatoḥ sūta

pravṛttā hy amalāḥ kathāḥ

āpo gāṅgā ivāgha-ghnīr

hareḥ pādāmbujāśrayāḥ

The two must have spoken only pure topics of the Lord, which destroy sin like the water of the Gaṅgā which takes shelter of the Lord’s lotus feet.

The topics are pure because both were devotees. The topics were thus devoid of any subject other than Kṛṣṇa and his devotees. The water of the Gaṅgā (*gaṅgyaḥ*) destroys sin.

|| 3.20.6||

tā naḥ kīrtaya bhadraṁ te

kīrtanyodāra-karmaṇaḥ

rasajñaḥ ko nu tṛpyeta

hari-līlāmṛtaṁ piban

O Sūta! All auspiciousness to you! Please sing to us the topics of the Lord’s activities which are worthy of being chanted. What relisher of *rasa* could be fully satisfied on drinking the nectar of the Lord’s pastimes?

Out of great eagerness to hear, the sages give blessings to Sūta. Please chant the topics in which there are great pastimes of the Lord, or please chant the topics of the Lord who has great pastimes worthy of being praised.

|| 3.20.7||

evam ugraśravāḥ pṛṣṭa

ṛṣibhir naimiṣāyanaiḥ

bhagavaty arpitādhyātmas

tān āha śrūyatām iti

When asked by the sages at Naimiṣāraṇya, Sūta, concentrating his mind on the Lord, then said, "Please listen."

Adhyātmam means mind.

|| 3.20.8||

sūta uvāca

harer dhṛta-kroḍa-tanoḥ sva-māyayā

niśamya gor uddharaṇaṁ rasātalāt

līlāṁ hiraṇyākṣam avajñayā hataṁ

sañjāta-harṣo munim āha bhārataḥ

Sūta said: O sages! Hearing how Varāha lifted the earth from the Garbhodaka Ocean with complete sincerity and casually killed Hiraṇyākṣa, Vidura, with hairs standing on end, inquired from Maitreya.

Sv-amāyayā means "with no deceit at all." The Lord eternally is situated *(dhṛta*) in the form of the boar. *Dhṛta* belongs to the *tud-ādi* class of verbs and means "situated." *Go* means "of the earth." *Bhārataḥ* means Vidura.

|| 3.20.9||

vidura uvāca

prajāpati-patiḥ sṛṣṭvā

prajā-sarge prajāpatīn

kim ārabhata me brahman

prabrūhy avyakta-mārga-vit

Vidura said: O *brāhmaṇa*! Knower of the truth about the Lord! Please tell me what Brahmā did after creating the Prajāpatis.

|| 3.20.10||

ye marīcy-ādayo viprā

yas tu svāyambhuvo manuḥ

te vai brahmaṇa ādeśāt

katham etad abhāvayan

How did the *brāhmaṇas* headed by Marīci and Svāyambhuva Manu create the living beings according to the order of Brahmā?

How did they create (*abhāvayan*) the universe?

|| 3.20.11||

sa-dvitīyāḥ kim asṛjan

svatantrā uta karmasu

āho svit saṁhatāḥ sarva

idaṁ sma samakalpayan

How did they create along with their wives? Did they do this independently or together?

Sadvitīyāḥ means “with their wives.” Did they do creation (*karmaṣu)* so without depending on others or did they do so depending on many others?

|| 3.20.12||

maitreya uvāca

daivena durvitarkyeṇa

pareṇānimiṣeṇa ca

jāta-kṣobhād bhagavato

mahān āsīd guṇa-trayāt

Maitreya said: The *mahat-tattva* arose from *prakṛti* made of three *guṇas,* by disturbance caused by time, the Lord, and the inexplicable *karmas* of the *jīvas,* through the Lord's glance.

In answer to the question about creation in verse 9, Maitreya answers by describing the secondary creation. Though this was already previously described, it is described in summary here for completing the narration. *Daivena* means "by the *karmas* of the *jīvas*." The root of the *karmas* cannot be understood (*durvitarkena*). *Prakṛti* was disturbed by the *karmas* of the *jīvas,* the desire of the SupremeLord to create (*parena*), and time (*animiṣeṇa*). From this *pradhāna* arose the *mahat-tattva*. *Bhagavataḥ* means "by the glance of the lord."

|| 3.20.13||

rajaḥ-pradhānān mahatas

tri-liṅgo daiva-coditāt

jātaḥ sasarja bhūtādir

viyad-ādīni pañcaśaḥ

From *mahat-tattva* in the mode of *rajoguṇa*, arose *ahaṅkāra* with its three *guṇas* by the instigation of the Lord. From this arose the five gross elements, the five *tan-mātras*, the five action and five knowledge senses and their *devatās.*

Mahat-tattva is initially predominantly in *sattva,* but at the time of producing *ahaṅkāra*, it becomes predominated by *rajas.* This form of *mahat-tattva* is called *sūtra. Ahaṅkāra (bhūtādiḥ)* has three *guṇas*. *Viyad-ādīni* means gross elements, and then the subtle elements or *tanmātras* such as sound, the knowledge senses, the action senses, and their *devatās,* all in groups of five.

|| 3.20.14||

tāni caikaikaśaḥ sraṣṭum

asamarthāni bhautikam

saṁhatya daiva-yogena

haimam aṇḍam avāsṛjan

These elements, which individually could not create, were combined together by the energy of the Lord, and created the golden egg of the universe.

The elements joined together by the addition of the energy of the Lord.

|| 3.20.15||

so ’śayiṣṭābdhi-salile

āṇḍakośo nirātmakaḥ

sāgraṁ vai varṣa-sāhasram

anvavātsīt tam īśvaraḥ

The universe, without life, lay in the Kāraṇa Ocean for over a thousand years. Then the Lord inhabited it.

The universe lay in the Kāraṇa Ocean without life, since the mass of *jīvas* had not woke up. For a little over (*sāgram*) a thousand years it lay there. After that (*anu*) the Lord, Garbodakaśāyī, dwelled in it.

|| 3.20.16||

tasya nābher abhūt padmaṁ

sahasrārkoru-dīdhiti

sarva-jīvanikāyauko

yatra svayam abhūt svarāṭ

From the navel of Viṣṇu arose a lotus, shining like a thousand suns, which was the abode of all the *jīvas.* In this lotus appeared Brahmā.

From the navel (*nabheḥ*) arose the lotus. In the lotus (*yatra*) arose Brahmā *(svarāṭ).*

|| 3.20.17||

so ’nuviṣṭo bhagavatā

yaḥ śete salilāśaye

loka-saṁsthāṁ yathā pūrvaṁ

nirmame saṁsthayā svayā

As directed by Viṣṇu lying on the Garbhodaka Ocean, Brahmā created all the planets as previously with their names and forms.

Regulated by the Lord, who was lying in the water, Brahmā created. Inspired by the Lord, he created the planets with proper arrangement (*svayā saṁsthayā*), with names and forms.

|| 3.20.18||

sasarja cchāyayāvidyāṁ

pañca-parvāṇam agrataḥ

tāmisram andha-tāmisraṁ

tamo moho mahā-tamaḥ

First Bramā created ignorance of five types by his shadow: *tamas, moha mahātamas tāmisram,* and *andha-tāmisram.*

In creating the Yakṣas, Rākṣasas, *devatās* and humans, false identity must arise in the *jīvas.* Without ignorance this is not possible. Thus first the functions of ignorance appeared on their own, through Brahmā. *Tamas* is the original form of ignorance. This verse describes how Brahmā created them by *tamas* which took the form of a shadow. In succession, *tamas, moha, mahāmoha, tāmsira and andh-tāmisra* were created. *Tamas* means ignorance. *Moha* means egoism. *Mahāmoha* means attachment. *Tāmisra* means hatred. *Andha-tāmisra* means absorption in material pleasure.

|| 3.20.19||

visasarjātmanaḥ kāyaṁ

nābhinandaṁs tamomayam

jagṛhur yakṣa-rakṣāṁsi

rātriṁ kṣut-tṛṭ-samudbhavām

Not satisfied with his body which became full of ignorance, Brahmā gave up that body. This body transformed into night, which gives rise to hunger and thirst. Yakṣas and Rākṣasas respected the night.

He was not pleased with the shadow body. “Ah! I have been covered with ignorance at the beginning of creation!” Criticizing himself, he gave up that body. That rejected body became night. The demons, who had arisen from Brahmā at that time, accepted the night. This means that *avidyā* and *adharma, āvaraṇa* and *vikṣepa,* are superior to the Yakṣas and Rākṣasas. Then Brahmā gave up that body which produced hunger and thirst. *Śruti* says *sā tamisrābhavat*: that became *tamisra.* When it says that Brahmā gave up his body, it means that he gave up the mentality of that body, since Brahmā lives for a hundred years. The sequence is as follows. (First *tamas* arose). Anger and the rest, the mentality arising from *tamas,* appeared in the mind of Brahmā. From that, the Yakṣas and Rākṣasas appeared. That mentality of *tamas* (when Brahmā rejected it) then became the night. The Yakṣas and Rākṣasas accepted it.

Though Brahmā accepted and rejects different bodies by his power of *yoga* to carry out creation, this does not disrupt his life of a hundred years. Some also say that even the *devatās* like Indra accept and reject bodies for material enjoyment.

|| 3.20.20||

kṣut-tṛḍbhyām upasṛṣṭās te

taṁ jagdhum abhidudruvuḥ

mā rakṣatainaṁ jakṣadhvam

ity ūcuḥ kṣut-tṛḍ-arditāḥ

The Yakṣas and Rākṣasas, being afflicted with hunger and thirst, pursued Brahmā to devour him. Pained by hunger and thirst they said, “Do not protect him. Eat him!”

They ran after Brahmā (*tam*) to eat him (*jagdhum*). Some said, “Do not protect him out of compassion. Eat him.” *Jakṣ* means to eat or to laugh.

|| 3.20.21||

devas tān āha saṁvigno

mā māṁ jakṣata rakṣata

aho me yakṣa-rakṣāṁsi

prajā yūyaṁ babhūvitha

Frightened, Brahmā said, “O Yakṣas and Rākṣasas! You are my sons. Do not eat me. Protect me.”

Devaḥ means Brahmā. Do you eat me but protect me. *Aho* indicates astonishment. O Yakṣas and Rākṣasas!

|| 3.20.22||

devatāḥ prabhayā yā yā

dīvyan pramukhato ’sṛjat

te ahārṣur devayanto

visṛṣṭāṁ tāṁ prabhām ahaḥ

Shining with his effulgence, Brahmā then created the chief *devatās*. The *devatās* accepted that effulgence which Brahmā gave up, and which became the day, and they played with it.

Brahmā shone with an effulgent body composed of *sattva.* He created the chief *devatās. Yāḥ* refers to *te.* They accepted that effulgent body which he gave up, which took the form of the day. Why? They accepted the day in order to play with it. Just as the night resides with the Yakṣas and Rākṣasas, the day is the abode of the *devatās.* Jīva Gosvāmī says that *div,* belonging to the *cur* class of verbs, means “to wish for.” The *devatās* wished for or requested the day. Purity, the mentality of *sattva* appeared in the mind of Brahmā. From that the *devat*ās appeared. That purity became the day. The *devatās* then accepted the day. That is the sequence.

|| 3.20.23||

devo ’devāñ jaghanataḥ

sṛjati smātilolupān

ta enaṁ lolupatayā

maithunāyābhipedire

Brahmā' created the Daityas from his buttocks. They were lusty for women and, desiring sex, pursued Brahmā.

Then in Brahmā's mind lust, the mentality of *rajas,* appeared. From that the demons appeared. That mentality became the *sandhyā.* The demons accepted that *sandhyā*. *Adevān* refers to the demons. *Śruti* says *sa jaghanād asurān asṛjata:* he created the demons from his buttocks. From lust arises great evil: they pursued Brahmā.

|| 3.20.24||

tato hasan sa bhagavān

asurair nirapatrapaiḥ

anvīyamānas tarasā

kruddho bhītaḥ parāpatat

Brahmā first laughed, and then, on being pursued by the shameless demons, he became angry. Becoming frightened, he fled.

Parāpatat means "he fled."

|| 3.20.25||

sa upavrajya varadaṁ

prapannārti-haraṁ harim

anugrahāya bhaktānām

anurūpātma-darśanam

He then approached the Supreme Lord, giver of benedictions, who removes suffering from the surrendered souls, and who reveals himself according to the devotee's desire to give them mercy.

Brahmā mentally approached the Lord and then made a request. This is understood but not stated.

|| 3.20.26||

pāhi māṁ paramātmaṁs te

preṣaṇenāsṛjaṁ prajāḥ

tā imā yabhituṁ pāpā

upākrāmanti māṁ prabho

O supreme soul! O Lord! By your order I created the offspring. These sinful beings are chasing me for sex. Please protect me!

They desire sex even though I am a male.

|| 3.20.27||

tvam ekaḥ kila lokānāṁ

kliṣṭānāṁ kleśa-nāśanaḥ

tvam ekaḥ kleśadas teṣām

anāsanna-padāṁ tava

O Lord! You alone are the remover of suffering for devotees who suffer. You alone give suffering to those who do not take shelter of your lotus feet.

You give suffering to the non-devotees, those who do not take shelter of your feet. This implies “You destroy the suffering of the devotees, those who take shelter of your feet.” You alone (*ekaḥ*) have this nature of being affectionate to your devotees. Others do not have this nature. You alone give suffering to those who do not take shelter of your feet in the form of time, *karma* and malefic planets. But if they take shelter of your feet suddenly, you immediately destroy their suffering. This means that the devotees are not subject to time and *karma.* You do not treat the *jīvas* unequally, since you are like a desire tree.

|| 3.20.28||

so ’vadhāryāsya kārpaṇyaṁ

viviktādhyātma-darśanaḥ

vimuñcātma-tanuṁ ghorām

ity ukto vimumoca ha

The Lord, who knows for certain the hearts of all others, understanding the misery of Brahmā, said, “Give up your terrible body.” Brahmā then gave up that body.

Viviktam means discriminating. The Lord has knowledge of others hearts very accurately (*adhyātma-darśanam*). Having told Brahmā to give up the body, Brahmā did so.

|| 3.20.29-31||

tāṁ kvaṇac-caraṇāmbhojāṁ

mada-vihvala-locanām

kāñcī-kalāpa-vilasad-

dukūla-cchanna-rodhasam

anyonya-śleṣayottuṅga-

nirantara-payodharām

sunāsāṁ sudvijāṁ snigdha-

hāsa-līlāvalokanām

gūhantīṁ vrīḍayātmānaṁ

nīlālaka-varūthinīm

upalabhyāsurā dharma

sarve sammumuhuḥ striyam

The lusty demons imagined the twilight to be a woman and were delighted. They said, “The ankle bells on her feet are jingling. Her eyes quiver in intoxicating. Her hips are covered with fine cloth and a belt. Her breasts rub against each other, and are raised, without space between. Her nose and teeth are beautiful and her smile and glance are affectionate. Is she covering herself with the edge of her cloth out of shyness? The locks of her hair are black. In this way the demons became bewildered by the twilight whom they imaged was a woman.

Verse 37 explains that this woman was imaginary. They took the twilight to be a woman. They imagined the sound of birds returning to their nests in the twilight to be the sound of the ankle bells. They imagined the clouds with specific shapes to be the woman’s feet, eyes, hips and breasts. This is suggested by the word *payodhara,* which means a cloud as well as a breast. The pink color of the sunset was her pink dress. *Rodhas* can mean the hips as well as a bank of clouds. Because of rubbing together the breasts became raised, without space between them. The disappearance of the clouds was her act of hiding in shyness. Her smile and glance were like a small amount of the sun’s rays. Her black hair extending from her head to her feet was a towering, black cloud. O Vidura *(dharma*)! The demons, thinking of (*upalabhya*) the twilight as a woman, became bewildered.

|| 3.20.32||

aho rūpam aho dhairyam

aho asyā navaṁ vayaḥ

madhye kāmayamānānām

akāmeva visarpati

What a beautiful form! What astounding patience she has! What fresh youth she has! We all desire here but she moves among us as if detached.

The demons talk under the influence of illusion created by lust.

|| 3.20.33||

vitarkayanto bahudhā

tāṁ sandhyāṁ pramadākṛtim

abhisambhāvya viśrambhāt

paryapṛcchan kumedhasaḥ

The foolish demons, thinking of the twilight as a woman, speculating about here, welcomed her and then with affection questioned her.

Is she attracted to us or not? Is she a goddess or a human? Is she a prostitute or a woman of strict vows? In this way they speculated. They received her properly *(abhisambhāvya*).

|| 3.20.34||

kāsi kasyāsi rambhoru

ko vārthas te ’tra bhāmini

rūpa-draviṇa-paṇyena

durbhagān no vibādhase

O beautiful woman! Who are you? Whose daughter are you? Why are you in this place? Why do you torture us unfortunate beings by putting your priceless beauty for sale?

Your beauty is a priceless artefact. It is to be sold, but instead you give us pain. We are unfortunate, and deserve to be your slaves. Binding us up, you desire to take us into your association. Or you give us pain, because you do not sell your beauty. Thus we are unfortunate.

|| 3.20.35||

yā vā kācit tvam abale

diṣṭyā sandarśanaṁ tava

utsunoṣīkṣamāṇānāṁ

kanduka-krīḍayā manaḥ

Whoever you are, we are fortunate to see you. But you agitate our minds by playing with a ball, while we watch.

Utsunosi means “you agitate.” They imagined the ball of the setting sun to be red ball.

|| 3.20.36||

naikatra te jayati śālini pāda-padmaṁ

ghnantyā muhuḥ kara-talena patat-pataṅgam

madhyaṁ viṣīdati bṛhat-stana-bhāra-bhītaṁ

śānteva dṛṣṭir amalā suśikhā-samūhaḥ

O praiseworthy woman! You play by striking the bouncing ball with your hand again and again and, in doing so, your feet do not stay in one place. It seems you are tired with your thin waist fatigued, bent because of the weight of your breasts. Your glance is pure and languid, and your hair is beautiful.

This verse describes her playing with a ball. O praiseworthy woman! Your feet do not remain still. *Patatpataṅgam* means a bouncing ball and the setting sun. Because your waist is thin, it appears to be getting weak with the weight of your breasts. Your glance is without desire (*amala*) though internally you have desire. It appears languid (*śrāntā*) because of playing ball. Your hair appears splendid, being bound up. *Su* can stand as an indeclinable meaning “beautifully.”

|| 3.20.37||

iti sāyantanīṁ sandhyām

asurāḥ pramadāyatīm

pralobhayantīṁ jagṛhur

matvā mūḍha-dhiyaḥ striyam

In this way the foolish demons accepted the twilight which stimulates lust to a woman of lusty conduct.

They imagined the twilight to be a woman of lusty conduct.

|| 3.20.38||

prahasya bhāva-gambhīraṁ

jighrantyātmānam ātmanā

kāntyā sasarja bhagavān

gandharvāpsarasāṁ gaṇān

Smiling to reveal his inscrutable intention, Brahmā then created the Gandharvas and Apsarās by his beauty which he had relished.

When Brahmā remembered beauty, the Gandharvas appeared and the beauty became moon light. The Gandharvas accepted the light. Because of the custom of identifying the beauty with the possessor of beauty, it is stated that his beauty smelled itself by itself (though Brahmā smelled). Smiling and smelling are signs of relishing his own beauty.

|| 3.20.39 ||

visasarja tanuṁ tāṁ vai

jyotsnāṁ kāntimatīṁ priyām

ta eva cādaduḥ prītyā

viśvāvasu-purogamāḥ

Brahmā gave up that body of beauty which became moon light, and the Gandharvas headed by Viśvāvasu accepted it

|| 3.20.40||

sṛṣṭvā bhūta-piśācāṁś ca

bhagavān ātma-tandriṇā

dig-vāsaso mukta-keśān

vīkṣya cāmīlayad dṛśau

Creating the Bhūtas and Piśācas from laziness, and seeing them naked and with loosened hair, Brahmā closed his eyes.

One time Brahmā felt lazy. From that the Bhūtas and Piśācas appeared. That laziness became yawning and sleep. The Bhūtas accepted that. The effect of laziness (*tandrā*) is called *tandri.*

|| 3.20.41||

jagṛhus tad-visṛṣṭāṁ tāṁ

jṛmbhaṇākhyāṁ tanuṁ prabhoḥ

nidrām indriya-vikledo

yayā bhūteṣu dṛśyate

yenocchiṣṭān dharṣayanti

tam unmādaṁ pracakṣate

When Brahmā gave up his body called laziness, the Bhūtas and Piśācas accepted it. O Vidura! That body in which the senses become contaminated is called sleep and by that contamination, Bhūtas attack the contaminated persons. That condition is called madness.

By sleep moistening of the mouth and other senses takes place. By that, the Bhūtas attack contaminated persons. That attack is called madness. In others people are called mad when attacked by the Bhūtas.

|| 3.20.42||

ūrjasvantaṁ manyamāna

ātmānaṁ bhagavān ajaḥ

sādhyān gaṇān pitṛ-gaṇān

parokṣeṇāsṛjat prabhuḥ

Then Brahmā, thinking himself powerful, created the Sādhyas and then, by his invisibility, he created the Pitṛs.

One time, Brahmā’s power and invisibility appeared. They became the Sādhyas and Pitṛs. Their oblations also appeared. This is explained in two verses. From his strength appeared the Sādhyas. From his invisibility appeared the Pitṛs.

|| 3.20.43||

ta ātma-sargaṁ taṁ kāyaṁ

pitaraḥ pratipedire

sādhyebhyaś ca pitṛbhyaś ca

kavayo yad vitanvate

The Sādhyas and Pitṛs accepted those bodies, by which the wise make offerings to the Sādhyas and Pitṛs.

They, the Sādhyas and the Pitrs, accepted the appropriate bodies. By these bodies, the wise offer *havya* to the Sādhyas and *kavya* to the Pitṛs with faith.

|| 3.20.44||

siddhān vidyādharāṁś caiva

tirodhānena so ’sṛjat

tebhyo ’dadāt tam ātmānam

antardhānākhyam adbhutam

Brahmā produced the Siddhas and Vidyādharas by his disappearance. He gave them that body.

One time, Brahmā disappeared. From that the Siddhas and Vidhādharas appeared.

|| 3.20.45||

sa kinnarān kimpuruṣān

pratyātmyenāsṛjat prabhuḥ

mānayann ātmanātmānam

ātmābhāsaṁ vilokayan

Looking at his reflection in a mirror and thinking it beautiful, he created the Kinnara and Kimpuruṣas from his reflection.

His reflection appeared. From that the Kinnaras and Kimpuruṣas appeared. *Pratyātmyena* means reflection. He thought “I am beautiful” (*ātmanā ātmānam mānayan*). *Ātmā-bhāsam* means a mirror.

|| 3.20.46||

te tu taj jagṛhū rūpaṁ

tyaktaṁ yat parameṣṭhinā

mithunī-bhūya gāyantas

tam evoṣasi karmabhiḥ

They accepted that body of reflection cast off by Brahmā. In couples, they praise Brahmā for his actions in the dawn.

The reflection displayed men and women together. They accepted that reflection.

|| 3.20.47||

dehena vai bhogavatā

śayāno bahu-cintayā

sarge ’nupacite krodhād

utsasarja ha tad vapuḥ

Seeing that the creation was not satisfactory, Brahmā lay down with limbs spread out, in a worried state. Then when anger appeared, he rejected that body.

By his mind he rejected the body while lying down. That body became snakes. *Bhogavatā* means “spreading out his feet and other limbs” He was worried that the creation was not satisfactory. He thought, “How can I make the creation successful?” While thinking thus, he lost his power of discrimination. Then great anger appeared. After that he gave up that body.

|| 3.20.48||

ye ’hīyantāmutaḥ keśā

ahayas te ’ṅga jajñire

sarpāḥ prasarpataḥ krūrā

nāgā bhogoru-kandharāḥ

The hair which fell from that rejected body became *ahi, sarpa,* and *nāga* with hoods, which are all cruel.

From that body (*amutaḥ*) the hair which fell (ahi) became *ahi* or snakes. From that body, the hands and feet that fell off became *sarpa*, those which move on restricted feet. Since they have hoods and no hair, others are called *nāga.* They have wide shoulders because of their hoods. Because they have anger, they are all cruel. These are the different types of snakes.

|| 3.20.49||

sa ātmānaṁ manyamānaḥ

kṛta-kṛtyam ivātmabhūḥ

tadā manūn sasarjānte

manasā loka-bhāvanān

Thinking himself successful, finally Brahmā created by his mind Manu and others for increasing the population.

When Brahmā desired to create a couple and became blissful, thinking that his creation was complete, the Manus appeared and took the form of humans for completing the creation. This is explained in two verses. Though Manus are mentioned here, at this time only Svāyambhuva Manu became visible. Others became visible at the appropriate time. The creation of the Manus took place last (*ante*). Therefore, the creation of the sages which will be described after this actually took place before the creation of Manu. In the Tenth, Twelfth and Twentieth Chapters sometimes the events are in proper sequence and sometimes some elements are omitted or put in a different order. The proper sequence of the creation is as follows: first creation of animals with five joints, then the creation of trees and plants, then the creation of snakes, then the creation of cows and buffalos, then the creation of Yakṣas, Rākṣasas, Asuras, Kinnaras, Kimpuruṣas, then the creation of the Kumāras and then the creation of the humans. Finally the Manus were created. All the forms previously created increased through the forms of male and female.

|| 3.20.50||

tebhyaḥ so ’sṛjat svīyaṁ

puraṁ puruṣam ātmavān

tān dṛṣṭvā ye purā sṛṣṭāḥ

praśaśaṁsuḥ prajāpatim

Brahmā gave to Manu his own human form. Those who were created previously glanced at Manu and began to praise Brahmā.

Brahmā gave up that body (*puram*) in the form of a human, and Manu accepted it.

|| 3.20.51||

aho etaj jagat-sraṣṭaḥ

sukṛtaṁ bata te kṛtam

pratiṣṭhitāḥ kriyā yasmin

sākam annam adāma he

Creator of the universe! You have done excellent work in creating Manu. By this, the sacrificial actions will be established and we will be able to eat the remnants of sacrifice together.

O creator of the universe! Creation of Manu by you (te) is well done. In creating Manu (yat), actions such as sacrifice will be established, since Manu will protect everything. We will eat the offerings of food together (*sākam*).

|| 3.20.52||

tapasā vidyayā yukto

yogena susamādhinā

ṛṣīn ṛṣir hṛṣīkeśaḥ

sasarjābhimatāḥ prajāḥ

Endowed with austerity, worship, *aṣṭāṅga-yoga, jñāna* and *vairāgya*, controlling his senses, Brahmā created the sages, his dear offspring.

This describes Brahmā's creation of the sages when he was engaged in worship. *Vidyayā* means "by worship." *Yogena* means by *aṣṭāṅga-yoga. Susamādhiṇā* means "by *jñāna* and *vairāgya*." Controlling his senses, he created the sages such as the Kumāras.

|| 3.20.53||

tebhyaś caikaikaśaḥ svasya

dehasyāṁśam adād ajaḥ

yat tat samādhi-yogarddhi-

tapo-vidyā-viraktimat

Brahmā gave separate portions of his body endowed with knowledge, *yoga, siddhis*, austerity, worship and detachment to each of the various sages.

This verse describes what portions of his body he gave to the different sages. Those portions of his body which had knowledge (*samādhi*), *yoga, siddhis (ṛddhi),* austerity, worship and detachment he gave to the various sages. After this, Śiva appeared, and Marīci and others, according to the description in the Twelfth Chapter.

Thus ends the commentary on Twentieth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Twenty-one

Kardama Meets Svāyambhuva Manu

|| 3.21.1||

vidura uvāca

svāyambhuvasya ca manor

vaṁśaḥ parama-sammataḥ

kathyatāṁ bhagavan yatra

maithunenaidhire prajāḥ

O Maitreya! Please describe the lineage of the highly respected Svāyambhuva Manu, in which the population increased through procreation.

In the Twenty-first Chapter, the Lord, satisfied with Kardama's austerity and prayers, describes his future marriage. Svāyambhuva Manu arrives. *Edhire* means "increased."

|| 3.21.2||

priyavratottānapādau

sutau svāyambhuvasya vai

yathā-dharmaṁ jugupatuḥ

sapta-dvīpavatīṁ mahīm

You should describe how the two sons of Svāyambhuva Manu, Priyavrata and Uttānapāda, protected the earth with its seven continents.

Describe how they protected the earth without trespassing *dharma.* The verb is in verse 4.

|| 3.21.3||

tasya vai duhitā brahman

devahūtīti viśrutā

patnī prajāpater uktā

kardamasya tvayānagha

O *brāhmaṇa*! I have heard from you that Svāyambhuva Manu had one famous daughter named Devahūti, who was the wife of Kardama.

Devahūtī stands for *devahūtiḥ.*

|| 3.21.4||

tasyāṁ sa vai mahā-yogī

yuktāyāṁ yoga-lakṣaṇaiḥ

sasarja katidhā vīryaṁ

tan me śuśrūṣave vada

Since I desire to hear, please tell me how the great *yogī* Kardama produced some sons in Devahūti, who was disciplined in the stages of *yoga.*

Yoga-lakṣaṇaiḥ means "qualified with the stages of *yoga* such as *yama*." Kardama produced some sons (*vīryaṁ sasarja*).

|| 3.21.5||

rucir yo bhagavān brahman

dakṣo vā brahmaṇaḥ sutaḥ

yathā sasarja bhūtāni

labdhvā bhāryāṁ ca mānavīm

Please describe how the sons of Brahmā, Ruci and Dakṣa, obtained Ākuti and Prasūti, the daughters of Manu as their wives and how they produced offspring.

Mānavīm means the daughter of Manu—Ākuti or Prasūti.

|| 3.21.6||

maitreya uvāca

prajāḥ sṛjeti bhagavān

kardamo brahmaṇoditaḥ

sarasvatyāṁ tapas tepe

sahasrāṇāṁ samā daśa

Maitreya said: O dear Vidura! When Brahmā said to Kardama "Produce progeny" Kardama went to the bank of the Sarasvatī River and performed penance for ten thousand years.

Samāḥ means years.

|| 3.21.7||

tataḥ samādhi-yuktena

kriyā-yogena kardamaḥ

samprapede hariṁ bhaktyā

prapanna-varadāśuṣam

Then, through his austerities, using methods of worship with concentrated mind, Kardama with devotion worshipped the Supreme Lord, giver of benedictions to the surrendered.

After his austerities (*tataḥ*), by that austerity, with mind concentrated (*samādhi-yuktena*) in methods of worship (*kriya-yogena*) he saw the Lord, who is the giver (*āśuṣam*) of benedictions to the devotees who are surrendered to him

|| 3.21.8||

tāvat prasanno bhagavān

puṣkarākṣaḥ kṛte yuge

darśayām āsa taṁ kṣattaḥ

śābdaṁ brahma dadhad vapuḥ

O Vidura! The lotus eyed Lord, having a body made of the Vedas, pleased with Kardama, showed him his form in Satya-yuga.

Worshipping the Lord until he saw him, Kardama quickly saw the Lord by his mercy. The Lord is known only through scriptures. He had a body made of the Vedas. This is Śrīdhara Svāmī's explanation. The phrase *dadhat vapuḥ* can also mean "revealing his form of eternity, knowledge and bliss." It can also mean "nourished by the scents, garlands and food offered by Kardama."

|| 3.21.9-12||

sa taṁ virajam arkābhaṁ

sita-padmotpala-srajam

snigdha-nīlālaka-vrāta-

vaktrābjaṁ virajo 'mbaram

kirīṭinaṁ kuṇḍalinaṁ

śaṅkha-cakra-gadā-dharam

śvetotpala-krīḍanakaṁ

manaḥ-sparśa-smitekṣaṇam

vinyasta-caraṇāmbhojam

aṁsa-deśe garutmataḥ

dṛṣṭvā khe ’vasthitaṁ vakṣaḥ-

śriyaṁ kaustubha-kandharam

jāta-harṣo ’patan mūrdhnā

kṣitau labdha-manorathaḥ

gīrbhis tv abhyagṛṇāt prīti-

svabhāvātmā kṛtāñjaliḥ

In the sky, Kardama saw the Lord shining like the pure sun, with a white lotus garland, lotus face surrounded by black locks of hair, wearing spotless cloth, a crown and earrings, holding a conch, *cakra*, club and white water lily for amusement, with pleasing smile and glance, with Laksmī on his chest and the Kaustubha jewel around his neck, his feet placed on the shoulders of Garuḍa. Joyful on having his desires fulfilled, Kardama, whose had natural love for the Lord, fell down, touching his head to the ground. With folded hands, he offered prayers.

Having described the conch, *cakra* and club in three hands, he describes the fourth hand holding a white water lily instead of a lotus from amusement. The Lord had a smile and glance pleasing to the beholder (*manaḥ sparśa*). Kardama had natural love of the Lord (*prīti-svabhāvātmā*).

|| 3.21.13||

ṛṣir uvāca

juṣṭaṁ batādyākhila-sattva-rāśeḥ

sāṁsiddhyam akṣṇos tava darśanān naḥ

yad-darśanaṁ janmabhir īḍya sadbhir

āśāsate yogino rūḍha-yogāḥ

O Lord! Today my eyes have become successful in seeing you, the form for all beings, whom the most exalted sages practicing *yoga* for many births pray to see.

It is the highest mercy of the Lord and my highest good fortune to see the Lord so quickly. *Bata* expresses astonishment. Today my eyes have become completely successful. Whatever previous perfection was there for the eyes was not perfection for eyes. This perfection is respected by all (*juṣṭam*). You are the form (*raśeḥ*) for the most fallen beings. And I have not done suitable *sadhāna.* Worshipable Lord! The most excellent *yogīs* who have perfected *yoga* by many births pray to see you.

|| 3.21.14||

ye māyayā te hata-medhasas tvat-

pādāravindaṁ bhava-sindhu-potam

upāsate kāma-lavāya teṣāṁ

rāsīśa kāmān niraye ’pi ye syuḥ

O Lord! You bestow material benedictions on persons bewildered by your *māyā* who worship your lotus feet, the boat to cross over the material world, for a particle of material pleasure, which will lead them to hell.

Oh! People worship you, the ocean of mercy, for fulfilling material desires. This is their foolishness! Those who have lost intelligence because of your *māyā,* only those and no others, worship you to attain just a particle of pleasure. But you give (*rāsi*) them those pleasures profusely, though you are reluctant. If you did not do so, they, not knowing the happiness of *bhakti*, would quickly give up devotion to you. You do so, hoping that by not giving up *bhakti* for some time, they will lose those desires. Fulfilling those desires is not your final intention, since those desires for sons, wife, family and wealth will lead them to hellish birth. However, since there is a rule that *karmas* lead to heaven or hell, but that enjoyment given by you does not generate such *karmas,* those desires do not really lead to bondage. Thus in reality the meaning of the words heaven and hell does not apply in this case. However because of similar results, it is stated here.

|| 3.21.15||

tathā sa cāhaṁ parivoḍhu-kāmaḥ

samāna-śīlāṁ gṛhamedha-dhenum

upeyivān mūlam aśeṣa-mūlaṁ

durāśayaḥ kāma-dughāṅghripasya

Though I criticize the devotees with material desires, I have an evil mind since, have approached you, a desire tree feet, with feet which are the root cause for fulfilling all desires, with the material intention to attain a wife who can fulfil all desires in household life, and who is suitable to my nature.

Though I criticize those with material desires, I am the chief person with material desires. I desire to marry a wife who supplies *artha, dharma* and *kāma* in household life (*gṛha-medha-dhenum*). By calling his wife a cow, he implies that he is a bull, since he has no intelligence. Among those with material desires, I am evil (*durāśayaḥ*): have no intelligence because of my bad intentions. I approach the feet (*mūlam),* the source of all objects (*aśeṣa-mūlam*), of you, who are a desire tree, simply to get married.

svargāpavargayoḥ puṁsāṁ rasāyāṁ bhuvi sampadām

sarvāsām api siddhīnāṁ mūlaṁ tac-caraṇārcanam

Devotional service to his lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth. SB 10.81.19

|| 3.21.16||

prajāpates te vacasādhīśa tantyā

lokaḥ kilāyaṁ kāma-hato ’nubaddhaḥ

ahaṁ ca lokānugato vahāmi

baliṁ ca śuklānimiṣāya tubhyam

O Lord! Those controlled by material desires are bound by the ropes of instructions of Brahmā, your servant, to create progeny. O Viṣṇu! Following such people, I make an offering to you, the form of time.

“If that is so, use your intelligence. Why do not worship without desires?” Persons such as Marīci are bound by the ropes of instructions of Brahmā (*prajāpateḥ*), your servant (*te*), to create progeny. And Brahmā speaks only according to your instructions.

saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |

anena prasaviṣyadhvam eṣa vo ’stv iṣṭa-kāma-dhuk ||

Brahmā, having created the population along with sacrifice, long ago spoke: May you prosper by this sacrifice. May it fulfill all your material desires! BG 3.10

Brahmā has no fault. He only echoes your words. “Let the materialistic people be bound up! Why don’t you overcome those desires like the Kumāras?” My intelligence follows the common people. I cannot be like Nārada and others. Like bull, I am bound by a rope and carry an offering to you. I follow your orders concerning material life. This means “I desire a wife.” The word *ca* indicates “I also will perform *bhakti* in order to attain you.” O Viṣṇu (*śukla*)! I make an offering to please you, the form of time.

|| 3.21.17||

lokāṁś ca lokānugatān paśūṁś ca

hitvā śritās te caraṇātapatram

parasparaṁ tvad-guṇa-vāda-sīdhu-

pīyūṣa-niryāpita-deha-dharmāḥ

Disregarding the materialists and their followers who are like animals, persons who take shelter of the umbrella of your lotus feet become free of bodily afflictions by mutually discussing topics concerning your qualities, which are sweet and intoxicating.

“The fathers, their sons and brothers who follow their instructions gain fame and happiness from following material *dharma*. Why do you criticize their material desires? What fame and happiness do the detached devotees have, giving sorrow to their fathers, for which you praise them?” Two verses respond. Because the materialists are like animals, there is no fault in rejecting them. Or *lokan* can refer to those well versed in logic or *mīmāṁsa* philosophy, and their followers are those who are not well versed in scripture who follow their instructions with faith. Both are like animals because they lack *bhakti*. Others take shelter of the umbrella of your lotus feet. Those who are animals and do not take shelter must burn up in the heat of material existence. And those who take shelter have unlimited happiness. By drinking topics concerning your qualities which are nectar, since they are sweet and destroys death, and which are wine (*sīdhu*) because they make them forget material existence, they destroy the qualities of the material body consisting of infancy, boyhood and other ages, as well as hunger, thirst and other cravings.

|| 3.21.18||

na te 'jarākṣa-bhramir āyur eṣāṁ

trayodaśāraṁ tri-śataṁ ṣaṣṭi-parva

ṣaṇ-nemy ananta-cchadi yat tri-ṇābhi

karāla-sroto jagad ācchidya dhāvat

The devotees' lives are not subject to the wheel of time which has Brahman as the axel, thirteen months as spokes, three hundred and sixty days and nights as the joints, six seasons as the rim, unlimited seconds as the edges, and three groups of four months as the nave. The wheel moves with extreme velocity, chasing and destroying the universe.

The devotees and no others conquer time. The wheel of time *(trināhbi*) pursues and destroys the universe, but it does not pursue and destroy the life of the devotees. This wheel rotates (*bhramiḥ*) on the axel of the indestructible Brahman (*ajara-brahmākṣa*). It is said be a wheel in a metaphorical sense, because of its explicit rotary motion. It has thirteen spokes composed of the twelve months plus the *adhika-māsa (puruṣottama-māsa*). It has three hundred and sixty joints composed of the days and nights of the year. Lack of proper ending on *tri-śatam* is poetic license. It has wheel rims in the form of the six seasons. In has unlimited edges in the form of seconds. It has three groups of four months as the nave of the wheel. It travels with great speed. These descriptive terms are used to portray the wheel of time consisting of a year.

|| 3.21.19||

ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā-

dvitīyayātmann adhi-yogamāyayā

sṛjasy adaḥ pāsi punar grasiṣyase

yathorṇa-nābhir bhagavan sva-śaktibhiḥ

O Lord! You alone exist, and desiring to create the universe, since there is no one else to desire, you create, maintain and destroy this universe through the *guṇas*, using material energy which contacts you through your glance, just as a spider creates a web independently.

"You say the devotees are fortunate, but that you cannot be free of desire. Why do you not fulfil your desires by worshipping *devatās* who quickly fulfil those desires?" "But I do not see anyone except you in this universe." That is stated in this verse. You alone

exist. It is your desire alone to create, since there is no one else (*advitīyayā*), or, it is your desire to create, which becomes Brahmā's desire. You alone permit him. You perform creation by your *māyā* which attained (*adhi*) you (*atman*) by contact (*yoga*) with your glance. Or you create the universe (*adaḥ*) by your material *guṇas* which you accepted through the influence of your spiritual energy (*yoga-māya*yā) under your control. The example of the spider is given to show that no one except the Lord performs the creation. I should serve you alone, even if I have material desires, since no *devatās* exist except you.

|| 3.21.20||

naitad batādhīśa padaṁ tavepsitaṁ

yan māyayā nas tanuṣe bhūta-sūkṣmam

anugrahāyāstv api yarhi māyayā

lasat-tulasyā bhagavān vilakṣitaḥ

O Lord! You bestow material benefits to us because of our *māyā,* even though you do not desire to do so. Let the benedictions be given, in order that you show us mercy by saving us from them, for at that time we will see your spiritual form endowed with shining *tulasī.*

"

"If that is true, then by my mercy, may you have the greatest wife, sons, enjoyment and wealth!" In two verses he gives evidence that the Lord gives benedictions. O Lord! You do not desire to give these desired things to me, since you think of the welfare of your devotees. This is understood from the Lord's words.

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi

na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ

One who knows the highest good will never instruct a foolish person to engage in material enjoyment, just as an experienced physician gives his patient eat food injurious to his health, even if the patient desires it**.** . SB 6.9.49

"Then why do I give those things?" If you give material pleasure to us, that is because of our *māyā.* The ignorant devotee will otherwise be disappointed. Because I ask, you give. The material happiness resides in the mind already in the form of *vāsanās.* You extend that happiness by giving benedictions. That is the implication of the verb *tan.* "If that is so, then should I give anything?" Let it be given, but only for gaining your mercy. "Oh! The devotee has fallen into the darkness of the material world by the happiness I have given him. I will deliver him." Let it given for the purpose of gaining

your mercy. When (*yarhi*) at the time of giving benedictions, you are noticed, by your mercy you become visible with your glance of mercy indicating your smile. Your spiritual body is endowed with shining *tulasī,* which gives you great pleasure, since it has been offered during worship by the devotee. This form worshipped by the devotee is not material. Showing this spiritual form is the Lord's mercy.

|| 3.21.21||

taṁ tvānubhūtyoparata-kriyārthaṁ

sva-māyayā vartita-loka-tantram

namāmy abhīkṣṇaṁ namanīya-pāda-

sarojam alpīyasi kāma-varṣam

O Lord! I offer repeated respects to you, who destroy the desire to enjoy, by giving realization of your sweetness, who cover us with the results of *karma* through the inspiration of your material *māyā*, who give material benedictions to low persons such as me, and whose lotus feet are worthy of worship.

This is not impossible for you. When by mercy you give realization of your sweetness, the desire to enjoy (*kriyārtham*) automatically ceases. You have a covering of happiness and distress produced from *karma* (*tantram*) for all beings, which is caused by the orders of your material *māyā.* As long as you despatch ignorance, the desire to enjoy remains. Desiring to increase the population, you fill us with material desire. Though we know this, we cannot give up our desires. Thus we are in a low position. You bestow desires to persons such as me who are very low (*alpīyasi*).

|| 3.21.22||

ṛṣir uvāca

ity avyalīkaṁ praṇuto 'bja-nābhas

tam ābabhāṣe vacasāmṛtena

suparṇa-pakṣopari rocamānaḥ

prema-smitodvīkṣaṇa-vibhramad-bhrūḥ

Maitreya said: Praised sincerely in this way, the Supreme Lord with lotus navel, seated splendidly on the shoulders of Garuḍa, moving his brow as he glanced with a smile of love, spoke to Kardama with sweet words.

Niṣkapatam means sincere.

|| 3.21.23||

śrī-bhagavān uvāca

viditvā tava caityaṁ me

puraiva samayoji tat

yad-artham ātma-niyamais

tvayaivāhaṁ samarcitaḥ

The Lord said: O Sage! Knowing what is in your heart, I have already fulfilled the desire for which you have worshipped me alone by austerities for many days.

Caittyam means "what is produced in your heart." It is formed on the model of words like *dik* which produces *diśyam* "produced by the directions." It is accomplished (*samayoji*) by me, since you worshipped me alone.

|| 3.21.24||

na vai jātu mṛṣaiva syāt

prajādhyakṣa mad-arhaṇam

bhavad-vidheṣv atitarāṁ

mayi saṅgṛbhitātmanām

Director of the progeny! The worship of persons such as you who fully concentrate on me in their hearts is never fruitless.

Fulfilling your desire will not reduce your worship of me. Rather, you will attain me. Please take courage!

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire them. SB 5.19.26

Worshipping me will never be without good results. In the end I will bestow my abode. Such worship among those devotees who have absorbed their minds in me (*saṅgṛbhitātmanām*), such as you, certainly will give results. *Gṛhīta* and *gṛbhīta* have the same meaning. The short vowel is poetic license.

|| 3.21.25||

prajāpati-sutaḥ samrāṇ

manur vikhyāta-maṅgalaḥ

brahmāvartaṁ yo ’dhivasan

śāsti saptārṇavāṁ mahīm

Emperor Svāyambhuva Manu the son of Brahmā is well known for his good qualities. Living in Brahmāvarta, he rules the earth with the seven oceans.

|| 3.21.26||

sa ceha vipra rājarṣir

mahiṣyā śatarūpayā

āyāsyati didṛkṣus tvāṁ

paraśvo dharma-kovidaḥ

O best of the *brāhmaṇas*! The sage among kings, expert in *dharma*, will come the day after tomorrow to see you with his queen Śatarūpa.

|| 3.21.27||

ātmajām asitāpāṅgīṁ

vayaḥ-śīla-guṇānvitām

mṛgayantīṁ patiṁ dāsyaty

anurūpāya te prabho

O best of sages! He will give to you his daughter of suitable age, nature, and qualities, with dark eyes, who desires a husband.

Her age and qualities are suitable for you.

|| 3.21.28||

samāhitaṁ te hṛdayaṁ

yatremān parivatsarān

sā tvāṁ brahman nṛpa-vadhūḥ

kāmam āśu bhajiṣyati

This princess to whom you have been attached for ten thousand years in your heart will quickly fulfil your desires.

The princess (*nṛpa-vadhūh*) to whom your heart has been attached will marry you**.**

|| 3.21.29||

yā ta ātma-bhṛtaṁ vīryaṁ

navadhā prasaviṣyati

vīrye tvadīye ṛṣaya

ādhāsyanty añjasātmanaḥ

She will produce nine daughters from your semen, and sages will impregnate those daughters.

The semen held within you will flourish the form of nine offspring. Sages will impregnate with their semen those daughters born from your semen**.**

|| 3.21.30||

tvaṁ ca samyag anuṣṭhāya

nideśaṁ ma uśattamaḥ

mayi tīrthī-kṛtāśeṣa-

kriyārtho māṁ prapatsyase

Obeying my instructions, offer the results of your actions to me. Becoming pure, finally you will attain me.

Kardama prayed for mercy in verse 20. That is explained in two verses. *Tīrthī-kṛta* means “giving to the worthy recipient.”

|| 3.21.31||

kṛtvā dayāṁ ca jīveṣu

dattvā cābhayam ātmavān

mayy ātmānaṁ saha jagad

drakṣyasy ātmani cāpi mām

Controlling the senses, having shown mercy to the living beings as a householder, you will then give fearlessness to the living beings as a *sannyāsī.* Then you will see yourself and the universe within me, Mahāviṣṇu, and you will see me as Kṣīrodakaśāyī within yourself.

Showing mercy as a householder by giving food, clothing and wealth to the *jīvas,* as a *sannyāsī* you will then give fearlessness to the j*īvas* by giving teachings on *bhakti.* At the present you know, by the vision of scriptures, that the whole world along with yourself resides within me, the Supreme Lord. Then, however, you will directly realize this. First you will see me in the form of the first *puruṣa* with a thousand heads, and you will see thousands of universes in my hair holes along with yourself. Now you know me as the *antaryāmī* existing in yourself.

kecit sva-dehāntar-hṛdayāvakāśe

prādeśa-mātraṁ puruṣaṁ vasantam

catur-bhujaṁ kañja-rathāṅga-śaṅkha-

gadā-dharaṁ dhāraṇayā smaranti

Some *yogīs* meditate upon the Paramātmā measuring one *pradeśa,* who is residing in the heart within the body, and who holds the lotus, wheel, conch and club in his four hands. SB 2.2.8

But then, you will directly see me as the third *puruṣa* Kṣirodakaśāyī. I will show you all things created and uncreated. Or there is another meaning. You will see in my child from the universe along with Yāsodā. And you will see me in yourself as the *gopīs* did.

taṁ kācin netra-randhreṇa hṛdi kṛtvā nimīlya ca

pulakāṅgy upaguhyāste yogīvānanda-samplutā

One *gopī* took the Lord through the aperture of her eyes and placed him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced him within. Thus immersed in transcendental ecstasy, she resembled a *yogī* meditating upon the Lord. SB 10.32.8

|| 3.21.32||

sahāhaṁ svāṁśa-kalayā

tvad-vīryeṇa mahā-mune

tava kṣetre devahūtyāṁ

praṇeṣye tattva-saṁhitām

O great sage! Then I will take birth in your wife Devahūti as an expanded form and will write the *Tattva-saṁhitā.*

Hear also some more blissful news. I will appear along with your daughters (*tvad viryena*).

|| 3.21.33||

maitreya uvāca

evaṁ tam anubhāṣyātha

bhagavān pratyag-akṣajaḥ

jagāma bindusarasaḥ

sarasvatyā pariśritāt

The Lord who appeared directly to Kardama, having spoken, then left Bindu Sarovara surrounded by the Sarasvatī River.

Prayag akṣajaḥ means “the Lord who appeared to Kardama’s eyes.” He departed from the hermitage surrounded by the Sarasvatī River.

|| 3.21.34||

nirīkṣatas tasya yayāv aśeṣa-

siddheśvarābhiṣṭuta-siddha-mārgaḥ

ākarṇayan patra-rathendra-pakṣair

uccāritaṁ stomam udīrṇa-sāma

While Kardama watched, the Lord, who is the path to Vaikuṇṭha, being praised by the most perfect beings, departed while listening to Vedas manifested as *sāmas*, chanted by the wing vibrations of Garuḍa.

While Kardama watched, the Lord who is the path Vaikuṇṭha (siddha-mārgaḥ), listened to all the verses of the Vedas (*stomam*) being chanted by the wings of Garuḍa, manifesting as *sāma* or song. *Śruti* says *bṛhadrathāntare pakṣau: the bṛhad* and *rathantra sāmas* are the wings*. (Baudhāyana Śrauta-ṣutra)*

|| 3.21.35||

atha samprasthite śukle

kardamo bhagavān ṛṣiḥ

āste sma bindusarasi

taṁ kālaṁ pratipālayan

When the pure Lord left, Kardama, waiting for Svāyambhuva Manu to arrive, remained at Bindu Sarovara.

Svāyambhuva Manu would arrive in two days.

|| 3.21.36-37||

manuḥ syandanam āsthāya

śātakaumbha-paricchadam

āropya svāṁ duhitaraṁ

sa-bhāryaḥ paryaṭan mahīm

tasmin sudhanvann ahani

bhagavān yat samādiśat

upāyād āśrama-padaṁ

muneḥ śānta-vratasya tat

O Vidura! Mounting his chariot decorated with gold, Manu along with his wife, placing his daughter there as well, journeying over the earth, arrived at the hermitage of peaceful Kardama on the appointed day.

O Vidura (*sudhanvan)!* Manu arrived on the day indicated by the Lord (*yat samādiśat*). On that day, while wandering the earth, he arrived at the hermitage of the sage.

|| 3.21.38||

yasmin bhagavato netrān

nyapatann aśru-bindavaḥ

kṛpayā samparītasya

prapanne ’rpitayā bhṛśam

Tears from the eyes of the Lord, overcome with compassion for the surrendered soul Kardama, fell in that lake.

Seven verses describe the hermitage. The surrendered soul (*prapanne*) was Kardama.

|| 3.21.39||

tad vai bindusaro nāma

sarasvatyā pariplutam

puṇyaṁ śivāmṛta-jalaṁ

maharṣi-gaṇa-sevitam

Because the lake was mixed with the tears of the Lord it was called Bindu Sarovara. Filled with the waters of the Sarasvatī, it was pure, auspicious and sweet, and worshipped by the great sages.

|| 3.21.40||

puṇya-druma-latā-jālaiḥ

kūjat-puṇya-mṛga-dvijaiḥ

sarvartu-phala-puṣpāḍhyaṁ

vana-rāji-śriyānvitam

It was dense with groves filled with the flowers and fruits of all seasons, with dense networks of auspicious trees and creepers where pure animals and birds made sounds of contentment.

It was filled with a network of creepers. (The verb form must be supplied.) Birds and animals cried out (*guṣṭām*).

|| 3.21.41||

matta-dvija-gaṇair ghuṣṭaṁ

matta-bhramara-vibhramam

matta-barhi-naṭāṭopam

āhvayan-matta-kokilam

Intoxicated birds chirped, intoxicated bees swarmed everywhere, intoxicated peacocks danced, and intoxicated cuckoos warbled.

Mad peacocks danced with zeal (*āṭopam*). The intoxicated cuckoos were calling out to each other.

|| 3.21.42||

TEXT

kadamba-campakāśoka-

karañja-bakulāsanaiḥ

kunda-mandāra-kuṭajaiś

cūta-potair alaṅkṛtam

It was ornamented with *kadamba, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja* and young mango trees.

|| 3.21.43||

kāraṇḍavaiḥ plavair haṁsaiḥ

kurarair jala-kukkuṭaiḥ

sārasaiś cakravākaiś ca

cakorair valgu kūjitam

The place resounded with the calls of the *kāraṇḍava, plava*, swan, *kurava*, water hens, cranes, *cakravākas* and *cakoras.*

After describing the trees, the variety of birds are described.

|| 3.21.44||

tathaiva hariṇaiḥ kroḍaiḥ

śvāvid-gavaya-kuñjaraiḥ

gopucchair haribhir markair

nakulair nābhibhir vṛtam

It was filled with deer, boars, porcupines, *gavaya,* elephants, monkeys, lions, apes, mongoose, musk deer and other animals.

The animals are here described. *Kroḍa* means boar. *Śvāvit* is a porcupine. *Marka* is a monkey. *Gopuccha* is another type of monkey. *Hari* is a lion. *Nābhi* is a musk deer.

|| 3.21.45-47||

praviśya tat tīrtha-varam

ādi-rājaḥ sahātmajaḥ

dadarśa munim āsīnaṁ

tasmin huta-hutāśanam

vidyotamānaṁ vapuṣā

tapasy ugra-yujā ciram

nātikṣāmaṁ bhagavataḥ

snigdhāpāṅgāvalokanāt

tad-vyāhṛtāmṛta-kalā-

pīyūṣa-śravaṇena ca

prāṁśuṁ padma-palāśākṣaṁ

jaṭilaṁ cīra-vāsasam

upasaṁśritya malinaṁ

yathārhaṇam asaṁskṛtam

Entering that best of holy places along with his entourage, Manu approached and saw the seated sage, whose body was shining because of executing penance with intense *yoga.* Because of the Lord's affectionate glance and because of hearing the nectar of the Lord's sweet words, which were like nectar from the moon, his body was not too emaciated. He appeared like a jewel covered with dirt, with a tall body, lotus eyes, matted hair, and tattered cloth.

He was engaged in intense *yoga* as an austerity, but he was not too thin, for two reasons--the Lord's glance and the Lord's words which were completely (*ā*) filled with nectar from the moon (*amṛta-kala*). This indicates the Lord's mouth was a moon. *Prāṁśum* indicates that his body was eight *vitastis* in height or six feet tall. Manu approached (*upasaṁsṛtya*) and saw him. The verb is in verse 45. The sage's soiled condition was like a valuable jewel (*arhaṇa*) left unclean.

|| 3.21.48||

athoṭajam upāyātaṁ

nṛdevaṁ praṇataṁ puraḥ

saparyayā paryagṛhṇāt

pratinandyānurūpayā

When Manu arrived at the thatched hut, he offered respects at the feet of the sage. The sage, after responding to the king's words welcomed him with suitable treatment.

Uṭajam means a leaf hut. Manu offered respects at his feet (*puraḥ*). The sage received Manu who was touching his feet with suitable worship. That means he raised him up and embraced him, after giving him blessings. The King said "Today I have been successful because I meet in person the form of powerful austerity." The sage responded by praising him. "O King! Today I am seeing you, endowed with the power to protect the universe by the Lord."

|| 3.21.49||

gṛhītārhaṇam āsīnaṁ

saṁyataṁ prīṇayan muniḥ

smaran bhagavad-ādeśam

ity āha ślakṣṇayā girā

After worship, when Manu was seated silently, Kardama, remembering the words of the Lord, began to speak sweet words, to invoke his pleasure.

After washing his feet, he sat on a seat of *kuśa* grass and received flowers, sandalwood, *dūrva* grass and fruits. He remained silent (*saṁyatam*).

|| 3.21.50||

nūnaṁ caṅkramaṇaṁ deva

satāṁ saṁrakṣaṇāya te

vadhāya cāsatāṁ yas tvaṁ

hareḥ śaktir hi pālinī

O Lord! You, who travel about to protect the righteous and destroy the sinful, are the energy of protection of the Lord.

You, who travel about for protecting the righteous, are the energy of protection of the Lord.

|| 3.21.51||

yo ’rkendv-agnīndra-vāyūnāṁ

yama-dharma-pracetasām

rūpāṇi sthāna ādhatse

tasmai śuklāya te namaḥ

I offer respects to you, a pure being, who suitably take the form of the sun, moon, fire, Indra, Vāyu, Yama, Dharma and Varuṇa.

You completely *(ā)* accept the forms of the sun and others in a suitable way (*sthane*). You are the sun because of your majesty. You are the moon because of your fame. You are fire because of your invincibility. You are Indra because of your lordship. You are Vāyu because you enter everywhere. You are Yama because you punish the sinful. You are Dharma because you protect the righteous. You are Varuṇa because you are deep and have hidden treasure. Therefore I offer respects to you, the Lord in another form, who have come to my cottage

|| 3.21.52-54||

na yadā ratham āsthāya

jaitraṁ maṇi-gaṇārpitam

visphūrjac-caṇḍa-kodaṇḍo

rathena trāsayann aghān

sva-sainya-caraṇa-kṣuṇṇaṁ

vepayan maṇḍalaṁ bhuvaḥ

vikarṣan bṛhatīṁ senāṁ

paryaṭasy aṁśumān iva

tadaiva setavaḥ sarve

varṇāśrama-nibandhanāḥ

bhagavad-racitā rājan

bhidyeran bata dasyubhiḥ

O King! If you, with bow of fearful vibration, did not tour the earth like the sun after mounting your victorious, jewel studded chariot, instilling fear in the sinful just by its presences, and shaking the earth with the footsteps of your huge army, the society established according *varṇa* and *āśrama* made by the Lord would be destroyed by the evil.

O King! Why have you come? But why should I ask that question, since I already know the answer. To state this, he makes a negative statement. If you did not travel the earth then the rules would be broken. Three verses are connected. The chariot was studded with jewels and gave victory. Just by the presence of the chariot, the evil become fearful.

|| 3.21.55||

adharmaś ca samedheta

lolupair vyaṅkuśair nṛbhiḥ

śayāne tvayi loko ’yaṁ

dasyu-grasto vinaṅkṣyati

O King! If you sleep without worry, irreligion will increase through uncontrolled people craving material pleasure. Tormented by the sinful, the population will be destroyed.

|| 3.21.56||

athāpi pṛcche tvāṁ vīra

yad-arthaṁ tvam ihāgataḥ

tad vayaṁ nirvyalīkena

pratipadyāmahe hṛdā

O courageous warrior! I ask you why you have come to my hermitage. I accept the reason sincerely in my heart.

Though I know in general why you come, I still ask why you come to my leaf hut. You will not become successful in quelling the sinful by coming here. I accept the reason in my heart, sincerely or joyfully (*nirvyalīkena*).

Thus ends the commentary on Twenty-first Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Twenty-two

Kardama Marries Devahūti

|| 3.22.1||

maitreya uvāca

evam āviṣkṛtāśeṣa-

guṇa-karmodayo munim

savrīḍa iva taṁ samrāḍ

upāratam uvāca ha

Maitreya said: The King, whose unlimited excellent actions and qualities had been described, became embarrassed, and then spoke to the silent sage.

The Twenty-second Chapter describes how the King, after speaking in a pleasing manner and giving his daughter to Kardama, knower of truth, returns to his kingdom. The excellence of King's unlimited qualities and activities had been described. He spoke to the sage who became silent, or who was detached from everything *(upāratam*). He was embarrassed because of hearing his own glories and because of the descriptions of his occupation, when he himself was completely dedicated to the Lord.

|| 3.22.2||

manur uvāca

brahmāsṛjat sva-mukhato

yuṣmān ātma-parīpsayā

chandomayas tapo-vidyā-

yoga-yuktān alampaṭān

Manu said: Desiring to propagate the Vedas Brahmā, the form of the Vedas, created you, the *brāhmaṇas*, endowed with austerity, knowledge and *yoga*, from his face

Fearing the sage would refuse his daughter in marriage, Manu first explained with reasoning the relationship between the *brāhmaṇas* and *kṣatriyas* in two and a half verses. Brahmā created the *brāhmaṇas* with a desire to preserve the Vedas by propagating them (*ātma-parīpsayā*).

.

|| 3.22.3||

tat-trāṇāyāsṛjac cāsmān

doḥ-sahasrāt sahasra-pāt

hṛdayaṁ tasya hi brahma

kṣatram aṅgaṁ pracakṣate

The thousand-footed Lord has created us, the *kṣatriyas* from his thousand arm for protection of the *brāhmaṇas.* The *bṛahmaṇas* are called the heart and the *kṣatriyas* are the arms.

Who will protect the *brāhmaṇas*? From his thousand arms he created the *kṣatriyas.* Thus they are one with the Lord. Who will protect the *kṣatriyas*? The *brāhmaṇas (brahma)* will do this. When someone comes to attack the heart, the heart is seen to be protected by the arms. When the arms are attacked, one contracts the body and the arms are protected within the heart. Thus the protector of the heart is the arm and the protector of the arm is the heart.

|| 3.22.4||

ato hy anyonyam ātmānaṁ

brahma kṣatraṁ ca rakṣataḥ

rakṣati smāvyayo devaḥ

sa yaḥ sad-asad-ātmakaḥ

Thus, the *brāhmaṇas* and *kṣatriyas* protect each other. But the unchanging Supreme Lord, who is cause and effect, protects them both.

The *brāhmaṇa* protects the *kṣatriya* by the strength of his austerity. The *kṣatriya* protects the *brāhmaṇa* by the strength of his body. Actually, however, the Supreme Lord, who is cause and effect, who is without change *(avyayaḥ*), protects both.

|| 3.22.5||

tava sandarśanād eva

cchinnā me sarva-saṁśayāḥ

yat svayaṁ bhagavān prītyā

dharmam āha rirakṣiṣoḥ

From meeting you, all my doubts have been destroyed. You have affectionately explained the duties of the *kṣatriya.*

I have come to you, my protector. Just by meeting you I have been protected. *Rirakṣiṣoḥ* means “of the kṣatriya.”

|| 3.22.6||

diṣṭyā me bhagavān dṛṣṭo

durdarśo yo 'kṛtātmanām

diṣṭyā pāda-rajaḥ spṛṣṭaṁ

śīrṣṇā me bhavataḥ śivam

By good fortune I have seen you, who cannot be seen by a person with no pious acts. By good fortune I have touched your auspicious foot dust to my head.

Akṛtātmanām means “of those with no pious acts.”

|| 3.22.7||

diṣṭyā tvayānuśiṣṭo 'haṁ

kṛtaś cānugraho mahān

apāvṛtaiḥ karṇa-randhrair

juṣṭā diṣṭyośatīr giraḥ

By good fortune you have instructed me and given my great mercy. By good fortune, I have heard you pleasant words with open ears.

Uśatīḥ stands for *uśatyaḥ* (pleasant).

|| 3.22.8||

sa bhavān duhitṛ-sneha-

parikliṣṭātmano mama

śrotum arhasi dīnasya

śrāvitaṁ kṛpayā mune

O sage! You, well known as merciful, must mercifully hear a topic from lowly me, suffering from affection to my daughter.

By seeing you all my suffering has been destroyed. But one suffering, hard to remove, remains in my heart. Having been given relief by you mercy, I will remove that suffering also along with the others which have gone. You are an ocean of mercy (saḥ). I have one suffering that does not go away even by power of discrimination (*parikliṣṭa*).

|| 3.22.9||

priyavratottānapadoḥ

svaseyaṁ duhitā mama

anvicchati patiṁ yuktaṁ

vayaḥ-śīla-guṇādibhiḥ

The sister of Priyavrata and Uttānapāda, my daughter, is seeking a husband suitable in age, conduct and qualities.

Unnecessary worries are removed by mentioning that she has two brothers. By mentioned that it is his daughter, he indicates that a *kṣatriya's* daughter is suitable for the sage.

|| 3.22.10||

yadā tu bhavataḥ śīla-

śruta-rūpa-vayo-guṇān

aśṛṇon nāradād eṣā

tvayy āsīt kṛta-niścayā

When she heard of your age, qualities, form, learning and conduct from Nārada, she decided on you as her husband.

|| 3.22.11||

tat pratīccha dvijāgryemāṁ

śraddhayopahṛtāṁ mayā

sarvātmanānurūpāṁ te

gṛhamedhiṣu karmasu

Best of *brāhmaṇas*! Therefore accept her, suitable in every way for duties of houshold life, offered by me with faith.

|| 3.22.12||

udyatasya hi kāmasya

prativādo na śasyate

api nirmukta-saṅgasya

kāma-raktasya kiṁ punaḥ

Denial of sense objects which come of their own accord is not recommended even for a person who is detached, what to speak of a person with desire for the object.

You should not say that you cannot accept my daughter because you are a detached ascetic. Sense objects which come of their own accord (*udyatasya*) should not be denied. Knowing your inner desire I have come here. You should not conceal your desire from me. He identifies Kardama as *kāma-raktasya.*

|| 3.22.13||

ya udyatam anādṛtya

kīnāśam abhiyācate

kṣīyate tad-yaśaḥ sphītaṁ

mānaś cāvajñayā hataḥ

One who rejects what comes of its own accord but begs from a miser has his glorious fame destroyed. His honor is destroyed by becoming neglected by others.

This verse speaks of conduct in this world. One who rejects something out of shyness and because of concern for position, and then begs that object from one who will not give it, loses fame. Shyness and concern for position are soon destroyed by the strength of the desire. One’s honor also is destroyed. Even the wise man of mature vision should accept those objects not forbidden which come without asking by good fortunate, after surmising that, even having detachment, it will be destroyed by the desire in ones mind.

.

|| 3.22.14||

ahead tvāśṛṇavaṁ vidvan

vivāhārthaṁ samudyatam

atas tvam upakurvāṇaḥ

prattāṁ pratigṛhāṇa me

O learned one! I have heard that you are prepared to get married. Being celibate up till this point, please accept the daughter I offer.

“How did you know the desire in my mind?” Do not ask about knowing. I have even heard this. I have heard this from the mouth of the Supreme Lord who appeared before me. *Upakurvāṇaḥ* is a person who has been celibate up till this point, but can get married. *Prattām me* means “given by me.”

|| 3.22.15||

ṛṣir uvāca

bāḍham udvoḍhu-kāmo 'ham

aprattā ca tavātmajā

āvayor anurūpo 'sāv

ādyo vaivāhiko vidhiḥ

The sage said: Yes, I desire to get married and your daughter has not been given to anyone else. This is a suitable marriage for us since there has been no previous marriage.

Aprattā means “not promised to anyone else.” *Ādyaḥ* means not previously married.

|| 3.22.16||

kāmaḥ sa bhūyān naradeva te 'syāḥ

putryāḥ samāmnāya-vidhau pratītaḥ

ka eva te tanayāṁ nādriyeta

svayaiva kāntyā kṣipatīm iva śriyam

O King! Let the desire of your daughter, recognized by the scripture, be fulfilled. Who would not respect your daughter whose beauty decries all other beauty.

She is situated such that her beauty decries all other beauty.

|| 3.22.17||

yāṁ harmya-pṛṣṭhe kvaṇad-aṅghri-śobhāṁ

vikrīḍatīṁ kanduka-vihvalākṣīm

viśvāvasur nyapatat svād vimānād

vilokya sammoha-vimūḍha-cetāḥ

Viśvāvasu, seeing her with beautiful feet jingling as she played on the roof of the palace, with eyes fixed on a ball, fell from his airplane, because his mind was completely bewildered.

Having described her unequalled beauty and good qualities, he describes her natural power by the ornament of *vyatirekha.* She had feet made beautiful by the sound of her bells. Seeing her, Viśvāvasu became bewildered, and fell from his airplane to the earth (*ni*). He became like a corpse on seeing her. Because of his great offence in looking at her with attachment, he received immediate results of that offence by falling. “But he simply looked at her.” The offence is indicated by the word *vilokya,* which can indicate “she, being seen by him.”

|| 3.22.18||

tāṁ prārthayantīṁ lalanā-lalāmam

asevita-śrī-caraṇair adṛṣṭām

vatsāṁ manor uccapadaḥ svasāraṁ

ko nānumanyeta budho 'bhiyātām

What wise man would not honor this ornament among women, daughter of Manu and sister of Uttānapāda, unseen by those who do not worship Lakṣmī, and who has come of her own accord seeking me?

No one would not accept her. She cannot be seen by those who do not worship Lakṣmī. I have worshipped the feet of Lakṣmī, the consort of my deity Nārāyaṇa, and thus I can see here. But no one else can. Viśvāvasu, moving in the sky, saw only the effulgence of her beauty, but not her personally. The excellence of her noble family is described. She is the object of affection (*vatsām*) of you, Manu. She is the sister of Uttānapāda. Because Priyavrata had gone away, he is not mentioned. *Abhiyātam* means “attained without endeavour.”

|| 3.22.19||

ato bhajiṣye samayena sādhvīṁ

yāvat tejo bibhṛyād ātmano me

ato dharmān pāramahaṁsya-mukhyān

śukla-proktān bahu manye 'vihiṁsrān

As a verbal agreement, I will accept this chaste woman until I produce offspring. Then I will consider practicing the path of *bhakti,* which is greater than renunciation, as explained by the Supreme Lord, and which is endowed with non-violence.

I will be a householder until I produce children. Then I will renounce. *Samaya* is a verbal agreement. Or “I will accept the girl when the power from my body will become fruitful. I will accept her when there is opportunity after completing my austerities.” *Ātmanaḥ me tejaḥ* also refers to the Kapila, who is the power of my worshipable lord. I will accept the chief *dharma* of the *paramahaṁsas* or the path of renounced *bhakti* which is superior to that of *paramahaṁsas,* which has been explained directly (*pra*) by Viṣṇu *(śukla*), and is without violence (*avihimṣrān*). I will give respect to that as worthy of performing.

|| 3.22.20||

yato 'bhavad viśvam idaṁ vicitraṁ

saṁsthāsyate yatra ca vāvatiṣṭhate

prajāpatīnāṁ patir eṣa mahyaṁ

paraṁ pramāṇaṁ bhagavān anantaḥ

The infinite Lord, the father of my father and others, from whom the variegated universe arises, in whom it abides, and within whom it merges at destruction, is my final authority.

The authority for this is the Lord alone, who arises in the memory of you and me. Or this is response to the objection, “You father’s order was procreation, not renunciation.” S*aṁsthāsyate* means “is destroyed.” *Vāva* means certainly. The father of my father and others, the Lord, is the final authority. I will follow his order alone, and not my father’s order.

|| 3.22.21||

maitreya uvāca

sa ugra-dhanvann iyad evābabhāṣe

āsīc ca tūṣṇīm aravinda-nābham

dhiyopagṛhṇan smita-śobhitena

mukhena ceto lulubhe devahūtyāḥ

Maitreya said: O fierce warrior Vidura! Having said only that much, Kardama became silent. When he fixed his mind on the Lord with lotus navel, his heart became attracted to the smiling face of Devahūti.

O fierce warrior Vidura! Just as a warrior like you does not turn from battle, Kardama does not turn from the *dharma* recommended by the Lord. The mind of Kardama became attracted by the smiling face of Devahūti. From this it is understood the Manu and his wife did not feel regret, lamenting that they had given their daughter to a renounced person.

|| 3.22.22||

so 'nu jñātvā vyavasitaṁ

mahiṣyā duhituḥ sphuṭam

tasmai guṇa-gaṇāḍhyāya

dadau tulyāṁ praharṣitaḥ

After that, Manu, clearly understanding the desire of his queen and his daughter, gladly gave to Kardama, a reservoir of good qualities, his daughter of equal qualities.

After that *(anu)* understanding the desires *(vyavasitam*) of his daughter Devahūti and the queen, her mother, Manu gave her to Kardama.

|| 3.22.23||

śatarūpā mahā-rājñī

pāribarhān mahā-dhanān

dampatyoḥ paryadāt prītyā

bhūṣā-vāsaḥ paricchadān

The queen Śatarūpā affectionately gave the couple great wealth, and gifts suitable for a wedding, as well as ornaments, clothing and furniture.

Pāribarhān means gifts of great value, suitable for a wedding.

|| 3.22.24||

prattāṁ duhitaraṁ samrāṭ

sadṛkṣāya gata-vyathaḥ

upaguhya ca bāhubhyām

autkaṇṭhyonmathitāśayaḥ

The King, relieved of his worries, but whose heart was filled with feelings of separation, embraced with his two arms his daughter who had been given to a groom of equal qualities.

Prattām means given.

|| 3.22.25||

aśaknuvaṁs tad-viraham

muñcan bāṣpa-kalāṁ muhuḥ

āsiñcad amba vatseti

netrodair duhituḥ śikhāḥ

Unable to bear separation from his daughter, continuously shedding tears, he moistened the hair of his daughter with his tears. “O mother! O daughter!” he cried.

He cried out, “O dear daughter (*vatsa*).”

|| 3.22.26 ||

āmantrya taṁ muni-varam

anujñātaḥ sahānugaḥ

pratasthe ratham āruhya

sabhāryaḥ sva-puraṁ nṛpa

Taking permission from the great sage, the King and with his wife mounted his chariot and arrived at his city along with his retinue.

|| 3.22.27 ||

ubhayor ṛṣi-kulyāyāḥ

sarasvatyāḥ surodhasoḥ

ṛṣīṇām upaśāntānāṁ

paśyann āśrama-sampadaḥ

He saw a wealth of hermitages of peaceful sages on the two beautiful banks of the Sarasvatī River, river of the sages.

Ṛṣi-kulyāyāḥ means “of the river of the sages” or “beneficial to the group of sages.” *Surodhasoḥ* means “on the beautiful banks.”

|| 3.22.28||

tam āyāntam abhipretya

brahmāvartāt prajāḥ patim

gīta-saṁstuti-vāditraiḥ

pratyudīyuḥ praharṣitāḥ

Knowing of his arrival, the joyful citizens came from Brahmāvarta to meet him with music, praises and songs.

Pratyudīyuḥ means “came to greet.”

|| 3.22.29-30||

barhiṣmatī nāma purī

sarva-sampat-samanvitā

nyapatan yatra romāṇi

yajñasyāṅgaṁ vidhunvataḥ

kuśāḥ kāśās ta evāsan

śaśvad-dharita-varcasaḥ

ṛṣayo yaiḥ parābhāvya

yajña-ghnān yajñam ījire

The city of Barhiṣmatī, filled with all wealth, was where the hairs of the boar *avatāra* fell when he shook his wet body. The hairs which fell became *kuśa* and *kāśa* grass which are always green. With that grass the sages worship the Lord after defeating the demons who oppose sacrifice.

What was Brahmāvarta like? In that place there was the city of Barhiṣmatī, where the hairs of Varāha fell. This verse explains the meaning of the city Barhiṣmati (filled with *kuśa* grass). The hairs remained as *kuśa* and *kāśa* grass.

|| 3.22.31||

kuśa-kāśamayaṁ barhir

āstīrya bhagavān manuḥ

ayajad yajña-puruṣaṁ

labdhā sthānaṁ yato bhuvam

In this place, spreading *kuśa* and *kāśa* grass, the great Manu worshipped the Supreme Lord, after attaining the earth to rule.

Barhis refers to both *kuśa* and *kāśa*. He attained (*labdhā*) the earth to rule.

|| 3.22.32||

barhiṣmatīṁ nāma vibhur

yāṁ nirviśya samāvasat

tasyāṁ praviṣṭo bhavanaṁ

tāpa-traya-vināśanam

Entering the city of Bariṣmatī in which he had previously lived, Manu the entered his palace which destroys the three miseries.

This verse returns to the main topic. First entering the city in which he had previously lived (*samāvasat*), he then entered the palace.

|| 3.22.33||

sabhāryaḥ saprajaḥ kāmān

bubhuje 'nyāvirodhataḥ

saṅgīyamāna-sat-kīrtiḥ

sastrībhiḥ sura-gāyakaiḥ

praty-ūṣeṣv anubaddhena

hṛdā śṛṇvan hareḥ kathāḥ

He enjoyed with his wife and citizens, without contradicting the *dharma* of others. While his glories were sung by the Gandharvas with their wives, starting in the morning, he would listen with attention to stories of the Lord.

He did not contradict others duties. Starting at every dawn (*pratyuṣeṣu*), he listened with heart controlled (*anubaddhena*) by the sweetness of the stories of the Lord.

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|| 3.22.34||

niṣṇātaṁ yogamāyāsu

muniṁ svāyambhuvaṁ manum

yad ābhraṁśayituṁ bhogā

na śekur bhagavat-param

Material enjoyment could not cause deviation in saintly Svāyambhuva Manu, who was surrendered to the Lord, because he was experienced in all types of material enjoyment by *yoga* practice.

By practice of *aṣṭāṅga-yoga* he was master of all types of knowledge of *māyā* (*yogamāyāsu niṣṇātam*). Since he had experience of enjoying material objects, even the enjoyment of those objects could not produce attachment for them in him.

|| 3.22.35||

ayāta-yāmās tasyāsan

yāmāḥ svāntara-yāpanāḥ

śṛṇvato dhyāyato viṣṇoḥ

kurvato bruvataḥ kathāḥ

Since he heard about the Lord, meditated on him, spoke about him and made compositions with his words about him, his passing of time, extending for a Manvantara, was not in vain.

His hours, extending over a whole Manavantara period, were not in vain (*ayātayāmā*). *Amara-koṣa* says *yātayāman* means worn out or decayed. *Kurvataḥ* means he made compositions in his own words about what he had seen, heard and spoken.

|| 3.22.36||

sa evaṁ svāntaraṁ ninye

yugānām eka-saptatim

vāsudeva-prasaṅgena

paribhūta-gati-trayaḥ

Having conquered the three miseries, he spent the Manvantara of seventy-one *yuga* cycles in hearing topics related to the Lord.

Gati-trayam can refer to the states of waking sleeping and dreaming, to the three *guṇas* or to the three miseries.

|| 3.22.37||

śārīrā mānasā divyā

vaiyāse ye ca mānuṣāḥ

bhautikāś ca kathaṁ kleśā

bādhante hari-saṁśrayam

O Vidura! How can miseries arising from the body, mind, ghosts, other humans, or natural conditions bind up a person who has taken shelter of the Lord?

Bhakti is the cause of overcoming miseries. *Divyā* here means “coming from the intermediate sky, the place of ghosts.” *Manuṣāḥ* means those who take the role of enemies. *Bhautikāḥ* means influence of cold, heat etc*. Vaiyāse* means “O Vidura!”

|| 3.22.38||

yaḥ pṛṣṭo munibhiḥ prāha

dharmān nānā-vidhāñ chubhān

nṛṇāṁ varṇāśramāṇāṁ ca

sarva-bhūta-hitaḥ sadā

Asked by sages, he, thinking of the welfare of all beings, spoke on various types of auspicious *dharma* for humans and on *varṇāśrama.*

|| 3.22.39||

etat ta ādi-rājasya

manoś caritam adbhutam

varṇitaṁ varṇanīyasya

tad-apatyodayaṁ śṛṇu

I have described to you the amazing character of Svāyambhuva Manu, the first among kings, who is worthy of describing. Now hear about the power of his daughter.

Udayam means power.

Thus ends the commentary on Twenty-second Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-three

Request of Devahūti

|| 3.23.1||

maitreya uvāca

pitṛbhyāṁ prasthite sādhvī

patim iṅgita-kovidā

nityaṁ paryacarat prītyā

bhavānīva bhavaṁ prabhum

Maitreya said: After her parents departed, Devahūti, understanding the suggestions of her husband, served him constantly with affection, just as Parvatī served Śiva.

The Twenty-third Chapter describes the request of Devahūti and the enjoyment of Kardama after creating heavenly wealth desired by her.

|| 3.23.2||

viśrambheṇātma-śaucena

gauraveṇa damena ca

śuśrūṣayā sauhṛdena

vācā madhurayā ca bhoḥ

O Vidura! She served with trust, purity, respect, sense control, menial duties, friendship and sweet words.

|| 3.23.3||

visṛjya kāmaṁ dambhaṁ ca

dveṣaṁ lobham aghaṁ madam

apramattodyatā nityaṁ

tejīyāṁsam atoṣayat

Devoid of lust, cheating, hatred, greed, sin and pride, always working with attention and diligence, she pleased her powerful husband.

|| 3.23.4-5||

sa vai devarṣi-varyas tāṁ

mānavīṁ samanuvratām

daivād garīyasaḥ patyur

āśāsānāṁ mahāśiṣaḥ

kālena bhūyasā kṣāmāṁ

karśitāṁ vrata-caryayā

prema-gadgadayā vācā

pīḍitaḥ kṛpayābravīt

Kardama, the best of sages, overcome with compassion, pained on seeing the condition of his wife who had become thin and weak over a long time from

following vows and who desired a son from her husband who could change destiny, spoke to her in a choked voice.

Kardama was stronger than destiny (*daivat garīyasaḥ*). He could change destiny. There is another meaning. She had given up all desire, but after some time, by the impetus of the Lord *(daivāt*) she desired some objects of pleasure. Pained on seeing her thin body, with compassion he spoke to her.

|| 3.23.6||

kardama uvāca

tuṣṭo 'ham adya tava mānavi mānadāyāḥ

śuśrūṣayā paramayā parayā ca bhaktyā

yo dehinām ayam atīva suhṛt sa deho

nāvekṣitaḥ samucitaḥ kṣapituṁ mad-arthe

Kardama said: Daughter of Manu! I am pleased today with you, who give respect to me, for your excellent service and utmost devotion. You have neglected your body, which is dear to those possessing bodies, preferring to make it thin in order to serve me.

You do not care for your body (*na avekṣitaḥ*). You do not care whether it remains or is destroyed. It is suitable (*samucitaḥ*) for you, to make your body thin in service to me, since you are highly devoted to your husband’s vows.

|| 3.23.7||

ye me sva-dharma-niratasya tapaḥ-samādhi-

vidyātma-yoga-vijitā bhagavat-prasādāḥ

tān eva te mad-anusevanayāvaruddhān

dṛṣṭiṁ prapaśya vitarāmy abhayān aśokān

Behold the objects of enjoyment, not subject to fear and lamentation, given by the Lord, attained rightfully by your service to me, which have been attained through concentration of advanced meditation and worship. I will give you the vision.

There is nothing suitable to give you to repay the debt of your selfless service to me. That service is very rare. See those things attained by concentration of advanced meditation and worship (*samādhi-vidyā*), which are rightly attained by you. I give you divine vision by which you will directly see them now. Or another meaning is "By my mercy see directly this sight, without shyness." Let there be no obstacle to both enjoyment and liberation by those things given by the Lord through meditation on the Lord mixed with *svadharma* or austerities! Thus Kardama promises fearlessness and no lamentation.

|| 3.23.8||

anye punar bhagavato bhruva udvijṛmbha-

vibhraṁśitārtha-racanāḥ kim urukramasya

siddhāsi bhuṅkṣva vibhavān nija-dharma-dohān

divyān narair duradhigān nṛpa-vikriyābhiḥ

What is the use of attaining other enjoyments, which are destroyed by the movement of the Lord's brow? You have become successful. Enjoy these extraordinary objects, attained by your service to me--unattainable by men who identify themselves as kings.

The objects of Svarga enjoyed by Indra's wife are filled with fear and lamentation. Are they all not insignificant? These have been attained by your loyalty to your husband (*nija-dharma-dohān*). They are hard to obtain for those who disfigure themselves with identity as king or queen.

|| 3.23.9||

evaṁ bruvāṇam abalākhila-yogamāyā-

vidyā-vicakṣaṇam avekṣya gatādhir āsīt

sampraśraya-praṇaya-vihvalayā gireṣad-

vrīḍāvaloka-vilasad-dhasitānanāha

Hearing the words of her husband, who was expert in all worship and yogic powers, Devahūti became relieved. With shining a smile and a slightly bashful glance on her face, she spoke words choked with humility and love.

He was expert in all worship and powers arising from *yoga.* She considered in her mind, "My husband is giving me a wealth of enjoyment and liberation beyond my

experience of the present world. This is not ordinary pleasure.” Thus she was agitated with humility (*saṁpraśraya*) and love. In this state she approached her husband. She spoke by means of her slightly bashful glance and a face shining with a smile. She found it impossible to speak with her mouth in the next two verses because of the contrary taste in praying for material enjoyment from her husband, and because she was the crest jewel among all women. Therefore to speak, she used a glance infused with an embarrassing smile as her mouth. Her humility and love made her voice choke up. Thus she clearly stated her intentions in the two following verses, but without using her mouth. She remained silent.

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|| 3.23.10||

devahūtir uvāca

rāddhaṁ bata dvija-vṛṣaitad amogha-yoga-

māyādhipe tvayi vibho tad avaimi bhartaḥ

yas te 'bhyadhāyi samayaḥ sakṛd aṅga-saṅgo

bhūyād garīyasi guṇaḥ prasavaḥ satīnām

Devahūti said: O best of *brāhmaṇas*! O great one! O husband! I know that all this has been achieved by you since you are the master of infallible powers of yoga. Let us unite once, according to the verbal contact made. Bearing progeny through a great husband is a praiseworthy quality for a woman.

Devahūti speaks, but actually through her glances. O best of *brāhmaṇas*! You have achieved this power. I know that. But the contract spoke by you should be fulfilled once. We should associate until one child is born, since the quality of chaste women is producing progeny through an excellent husband (*garīyasi*). Women are criticized as barren if they do not have children. Another version has *guṇa-prasavaḥ:* the qualities of the father will be born in the offspring through chaste women. Let there be good offspring from you!

|| 3.23.11||

tatreti-kṛtyam upaśikṣa yathopadeśaṁ

yenaiṣa me karśito 'tiriraṁsayātmā

siddhyeta te kṛta-manobhava-dharṣitāyā

dīnas tad īśa bhavanaṁ sadṛśaṁ vicakṣva

O master! Do what is necessary according to the scriptures for our union, by which my body, agitated by the desire for pleasure, will capable of enjoyment,

since I am pained by desire stimulated by your presence. Please consider also a house suitable for that pleasure.

“Enter the leaf hut, and do what you desire!” No. This cannot be accomplished by a thin, soiled body like this, in such a leaf hut, with such clothing. Please make arrangements without violating the methods mentioned in scriptures written by Vātsyayana.[252] The understanding should come from yourself, since you alone know the methods of love making. Expertly prepare unguents, foods, and drinks which stimulate desire, made from suitable materials, by which my body agitated by the desire for union will be capable of giving enjoyment. I am pained by lust arising from seeing you. Now I am poor. Therefore, O master, it is possible to create all of this by your powers of *yoga*. Consider a house suitable for such pleasure.

|| 3.23.12||

maitreya uvāca

priyāyāḥ priyam anvicchan

kardamo yogam āsthitaḥ

vimānaṁ kāma-gaṁ kṣattas

tarhy evāviracīkarat

O Vidura! Fulfilling the desire of his dear wife, Kardama situated himself in *yoga* and created at that moment an airplane which moved freely in the air.

Whatever Devahūti had indicated silently by her eyes, Kardama supplied while he also remained silent. He did not give an answer. The place was not imperfect in pleasure like the creations of *devatās* or humans.

|| 3.23.13||

sarva-kāma-dughaṁ divyaṁ

sarva-ratna-samanvitam

sarvarddhy-upacayodarkaṁ

maṇi-stambhair upaskṛtam

That heavenly vehicle, fulfilling all desires, increasing in wealth at all times, was covered with jewels, and ornamented with jeweled pillars.

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[252] He is the author of *Kāma-sūtra.*

It did not decay with time like ordinary airplanes. Rather it increased in its qualities.

|| 3.23.14-15||

divyopakaraṇopetaṁ

sarva-kāla-sukhāvaham

paṭṭikābhiḥ patākābhir

vicitrābhir alaṅkṛtam

sragbhir vicitra-mālyābhir

mañju-śiñjat-ṣaḍ-aṅghribhiḥ

dukūla-kṣauma-kauśeyair

nānā-vastrair virājitam

It was equipped with attractive paraphernalia which gave constant pleasure and was decorated with colorful small and large flags. It was radiant with various cloths made of silk, linen and *dukūla* and garlands interwoven with other garland of various colors which attracted sweetly humming bees.

It was not subject to occasional discomforts of heat or cold. Its pleasure was constant. *Pattikas* are small flags and *patākas* are bigger flags. There were long garlands of flowers attached to the wood framework, threaded with other garlands of various colors such as red and yellow. *Dukūla* is silk cloth made from small cocoons. *Kṣauma* is linen. *Kauśeya* is silk made from big cocoons.

|| 3.23.16||

upary upari vinyasta-

nilayeṣu pṛthak pṛthak

kṣiptaiḥ kaśipubhiḥ kāntaṁ

paryaṅka-vyajanāsanaiḥ

It appeared charming with separately arranged beds, couches, fans and seats in rooms arranged one above the other.

There were rectangular beds with cotton covers.

|| 3.23.17||

tatra tatra vinikṣipta-

nānā-śilpopaśobhitam

mahā-marakata-sthalyā

juṣṭaṁ vidruma-vedibhiḥ

It was made beautiful with various sculptures placed here and there and with emerald floors and coral platforms.

|| 3.23.18||

dvāḥsu vidruma-dehalyā

bhātaṁ vajra-kapāṭavat

śikhareṣv indranīleṣu

hema-kumbhair adhiśritam

The doorframes were coral and the bolts were made of diamonds. On sapphire towers there were situated gold *kalaśas.*

The door bolts were made of diamond and the door frames were made of coral. On the tops of the towers of the palace were gold *kalaśas.*

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|| 3.23.19||

cakṣuṣmat padmarāgāgryair

vajra-bhittiṣu nirmitaiḥ

juṣṭaṁ vicitra-vaitānair

mahārhair hema-toraṇaiḥ

It was equipped with gold festoons, with various valuable canopies made of choicest rubies which were like eyes, set in surfaces of diamonds.

There were gold festoons and canopies studded with rubies set against diamonds**.**

|| 3.23.20||

haṁsa-pārāvata-vrātais

tatra tatra nikūjitam

kṛtrimān manyamānaiḥ svān

adhiruhyādhiruhya ca

The airplane reverberated with the sounds of flocks of swans and doves which flew towards flocks of artificial birds situated there, thinking the artificial birds were real.

Swans and doves flew to meet artificial birds, thinking them to be real, while making ardent cries.

|| 3.23.21||

vihāra-sthāna-viśrāma-

saṁveśa-prāṅgaṇājiraiḥ

yathopajoṣaṁ racitair

vismāpanam ivātmanaḥ

Designed pleasurably with amusement areas, bed rooms, yards, and courtyards, it seemed to cause astonishment even to Kardama.

There were areas for recreation, resting rooms, bedrooms, yards around the house, and courtyards beyond the walls. *Yathopajoṣam* means “pleasurably.” Because Kardama built the place, he has not actually astonished. Thus the word *iva* is used.

|| 3.23.22||

īdṛg gṛhaṁ tat paśyantīṁ

nātiprītena cetasā

sarva-bhūtāśayābhijñaḥ

prāvocat kardamaḥ svayam

Devahūti was not too pleased on seeing that abode. Kardama, knowing the hearts of all beings, then spoke to her.

She was not too pleased because her body was dirty and she did not have servants.

|| 3.23.23||

nimajjyāsmin hrade bhīru

vimānam idam āruha

idaṁ śukla-kṛtaṁ tīrtham

āśiṣāṁ yāpakaṁ nṛṇām

O fearful wife! After bathing in this lake created by Viṣṇu, which grants all desires to men, ascend this airplane.

The lake was Bindu Sarovara. *Yāpakam* means “gives.”

|| 3.23.24-25||

sā tad bhartuḥ samādāya

vacaḥ kuvalayekṣaṇā

sarajaṁ bibhratī vāso

veṇī-bhūtāṁś ca mūrdhajān

aṅgaṁ ca mala-paṅkena

sañchannaṁ śabala-stanam

āviveśa sarasvatyāḥ

saraḥ śiva-jalāśayam

Following the words of her husband, the lotus eyed Devahūti, with matted locks of hair and wearing dirty clothing, whose breasts were discolored, being covered with dirt, entered the lake of auspicious water filled by the Sarasvatī River.

Samādāya means “respecting.”

|| 3.23.26||

sāntaḥ sarasi veśma-sthāḥ

śatāni daśa kanyakāḥ

sarvāḥ kiśora-vayaso

dadarśotpala-gandhayaḥ

In the lake she saw a thousand young girls, all youthful and fragrant as lotuses, residing in a house.

|| 3.23.27||

tāṁ dṛṣṭvā sahasotthāya

procuḥ prāñjalayaḥ striyaḥ

vayaṁ karma-karīs tubhyaṁ

śādhi naḥ karavāma kim

Seeing her, the women quickly stood up, and with folded hands said, “We are your maidservants. Please tell us what we can do for you.”

We are your servants, for you (*tubhyam*). Or “please tell us what service we can do for you (*tubhyam*).”

|| 3.23.28-29 ||

snānena tāṁ mahārheṇa

snāpayitvā manasvinīm

dukūle nirmale nūtne

dadur asyai ca mānadāḥ

bhūṣaṇāni parārdhyāni

varīyāṁsi dyumanti ca

annaṁ sarva-guṇopetaṁ

pānaṁ caivāmṛtāsavam

After bathing the cheerful Devahūti using valuable, fragrant oils, the respectful girls gave her fine, new clothing, valuable, praiseworthy, sparkling ornaments, food with all good qualities and sweet drinks.

With the bath there were suitable oils. They gave her clothing to wear. They gave her food and drinks.

|| 3.23.30-31||

athādarśe svam ātmānaṁ

sragviṇaṁ virajāmbaram

virajaṁ kṛta-svastyayanaṁ

kanyābhir bahu-mānitam

snātaṁ kṛta-śiraḥ-snānaṁ

sarvābharaṇa-bhūṣitam

niṣka-grīvaṁ valayinaṁ

kūjat-kāñcana-nūpuram

In a mirror, she saw that her body was made auspicious and clean, tended carefully by the girls, adorned with a garland and clean cloth, bathed fully including the head, and decorated with all ornaments, with a *niṣka* around her neck, armlets, and jingling, gold anklets.

She saw herself in a mirror. The verb “saw” should be supplied. Some women of the western provinces do not bath the head. To defeat that idea, here it is stated that her head was bathed.

|| 3.23.32||

śroṇyor adhyastayā kāñcyā

kāñcanyā bahu-ratnayā

hāreṇa ca mahārheṇa

rucakena ca bhūṣitam

She was decorated with a gold belt with many jewels on her waist, by a precious necklace and by auspicious substances.

She had a belt on her hips. Her body was also decorated with auspicious substances (*rucakena*). *Viśva-kośa* says that *rucaka* means auspicious substance, an ornament for the neck, or a tooth.

|| 3.23.33||

sudatā subhruvā ślakṣṇa-

snigdhāpāṅgena cakṣuṣā

padma-kośa-spṛdhā nīlair

alakaiś ca lasan-mukham

Her face shone with beautiful teeth, beautiful brows, charming eyes with tender glances, defeating lotus buds, and black locks of hair.

Teeth and eyebrows are in the singular to represent a type. *Ślakṣṇa* means attractive. Her eyes which had affectionate glances defeated lotus buds in beauty.

|| 3.23.34||

yadā sasmāra ṛṣabham

ṛṣīṇāṁ dayitaṁ patim

tatra cāste saha strībhir

yatrāste sa prajāpatiḥ

When she thought of her husband, best among the sages, she immediately arrived at the spot where her husband was standing along with her servant maids

Seeing herself in this condition, and judging herself fit for enjoyment with her husband, she then thought of him. Immediately she appeared where he was, seated with him on one seat.

|| 3.23.35||

bhartuḥ purastād ātmānaṁ

strī-sahasra-vṛtaṁ tadā

niśāmya tad-yoga-gatiṁ

saṁśayaṁ pratyapadyata

Seeing herself surrounded by thousands of maids in the presence of her husband, she was surprised at his powers of *yoga.*

His power of *yoga* was that without even using her feet, she came from the water. Seeing the power of his *yoga,* she was surprised, thinking “How amazing this is!”

|| 3.23.36-37||

sa tāṁ kṛta-mala-snānāṁ

vibhrājantīm apūrvavat

ātmano bibhratīṁ rūpaṁ

saṁvīta-rucira-stanīm

vidyādharī-sahasreṇa

sevyamānāṁ suvāsasam

jāta-bhāvo vimānaṁ tad

ārohayad amitra-han

O conqueror of lust! Kardama, struck with love for his wife, who was now cleansed, shining, beautiful as she was previously, with covered, charming breasts, fine robes, served by thousands of young girls, placed her in the airplane.

She was as radiant as she was previously before her marriage. *Saṁvīta* means covered. If *sthanam* is in the neuter then it modifies *rūpam.*

|| 3.23.38||

tasminn alupta-mahimā priyayānurakto

vidyādharībhir upacīrṇa-vapur vimāne

babhrāja utkaca-kumud-gaṇavān apīcyas

tārābhir āvṛta ivoḍu-patir nabhaḥ-sthaḥ

The sage of undiminished glory, whose body was served by the girls and who was attached to his wife, shone in the airplane like the moon in the sky surrounded by charming stars while possessing many blossoming lotuses in the form of their eyes.

The sage, his body served (*upacīrṇa*) by the girls, shone in that airplane. He possessed many blossoming lotuses. *Apīvyaḥ* means very beautiful. The sage was like the full moon. The airplane was the sky. The women were like the stars. Their eyes were like lotuses.

|| 3.23.39||

tenāṣṭa-lokapa-vihāra-kulācalendra-

droṇīṣv anaṅga-sakha-māruta-saubhagāsu

siddhair nuto dyudhuni-pāta-śiva-svanāsu

reme ciraṁ dhanadaval-lalanā-varūthī

Using that airplane, praised by the Siddhas, Kardama, surrounded by damsels like Kuvera, enjoyed for a long time in the valleys of Meru Mountain, the pleasure ground of the deities of the eight directions, with its pleasant breezes, the companions of Cupid, and which reverberated with the sound of auspicious water walls of the Gaṅgā.

He enjoyed with the airplane. *Kulacalendra* is Mount Meru. *Dyudhuni* is Gaṅgā. The valleys had auspicious sound as the Gaṅgā water fell from high above. He was surrounded by many women like Kuvera.

|| 3.23.40||

vaiśrambhake surasane

nandane puṣpabhadrake

mānase caitrarathye ca

sa reme rāmayā rataḥ

Pleased with his wife, he enjoyed in Vaiśrambhaka, Surasana, Nandana, Puṣpabhadraka, Mānasa Sarovara and Caitrarathya.

These are gardens of the *devatās. Mānasa* means Mānasa-sarovara.

|| 3.23.41||

bhrājiṣṇunā vimānena

kāma-gena mahīyasā

vaimānikān atyaśeta

caraû lokān yathānilaḥ

He surpassed the *devatās* with their airplanes as he traveled like the air to other planets on his giant, glowing vehicle propelled by his desire.

Atyaśeta means “he surpassed.”

|| 3.23.42||

kiṁ durāpādanaṁ teṣāṁ

puṁsām uddāma-cetasām

yair āśritas tīrtha-padaś

caraṇo vyasanātyayaḥ

What is difficult to achieve for those with full absorbed minds, who take shelter of the feet of the Supreme Lord, which destroy all misfortune?

Their minds are not attached to anything except the Lord's lotus feet (*uddama-cetasam*).

|| 3.23.43||

prekṣayitvā bhuvo golaṁ

patnyai yāvān sva-saṁsthayā

bahv-āścaryaṁ mahā-yogī

svāśramāya nyavartata

After showing his wife the greatly amazing territory of the earth with its structure, the great *yogī* returned to his hermitage.

Golam here means territory *(maṇḍala*). *Sva-saṁsthayā* means "with its composition of islands and continents."

|| 3.23.44||

vibhajya navadhātmānaṁ

mānavīṁ suratotsukām

rāmāṁ niramayan reme

varṣa-pūgān muhūrtavat

Dividing himself in nine parts and delighting his wife, daughter of Manu, whose desired amorous pleasure, he enjoyed for many years, which passed like a moment.

Kardama divided himself up into nine forms.

|| 3.23.45||

tasmin vimāna utkṛṣṭāṁ

śayyāṁ rati-karīṁ śritā

na cābudhyata taṁ kālaṁ

patyāpīcyena saṅgatā

Situated on an excellent bed which stimulated desire in that airplane, she did not notice that time had passed.

|| 3.23.46||

evaṁ yogānubhāvena

dam-patyo ramamāṇayoḥ

śataṁ vyatīyuḥ śaradaḥ

kāma-lālasayor manāk

As the couple enjoyed, eager with desire, by the power of *yoga,* a hundred autumns passed in a few moments.

Manak means “as if in a short time.”

|| 3.23.47||

tasyām ādhatta retas tāṁ

bhāvayann ātmanātma-vit

nodhā vidhāya rūpaṁ svaṁ

sarva-saṅkalpa-vid vibhuḥ

The powerful Kardama, knower of all desires, knower of the soul by his intelligence, thinking of his wife, divided his form into nine, and deposited his semen in her.

By thinking of a woman at the time of impregnation, a female child will be produced. Kardama knew that his wife desired daughters. He was a knower of the soul by his intelligence. Thus he was detached. Because his desire was less, his semen was less, and thus female children were produced. *Pumān puṁso 'dhike śukre strī bhaved adhike striyā:* a male is born when the man is stronger, and a female is born when the female is stronger. *Nodhā* means nine times. He was the knower of all desires. He knew that his wife had a desire for many children. He was powerful (*vibhuḥ*), capable of fulfilling her desires.

|| 3.23.48||

ataḥ sā suṣuve sadyo

devahūtiḥ striyaḥ prajāḥ

sarvās tāś cāru-sarvāṅgyo

lohitotpala-gandhayaḥ

At one time, she gave birth to female children, all with beautiful limbs and with the fragrance of red lotuses.

Sadyaḥ means "all in one day."

|| 3.23.49-50||

patiṁ sā pravrajiṣyantaṁ

tadālakṣyośatī bahiḥ

smayamānā viklavena

hṛdayena vidūyatā

likhanty adho-mukhī bhūmiṁ

padā nakha-maṇi-śriyā

uvāca lalitāṁ vācaṁ

nirudhyāśru-kalāṁ śanaiḥ

Seeing her husband leaving the home, the beautiful Devahuti smiled outwardly, but with a heart disturbed and pained, she looked down, writing on the earth with her jewel-like toe nails, and, suppressing her tears, slowly spoke charming words.

She smiled since that was natural on seeing her husband, but actually her heart was filled with worry and agitation.

|| 3.23.51||

devahūtir uvāca

sarvaṁ tad bhagavān mahyam

upovāha pratiśrutam

athāpi me prapannāyā

abhayaṁ dātum arhasi

Devahūti said: O master! You have accomplished what you promised to me. But you should also give fearlessness to me, who am surrendered to you.

Upovāha means “accomplished.”

|| 3.23.52||

brahman duhitṛbhis tubhyaṁ

vimṛgyāḥ patayaḥ samāḥ

kaścit syān me viśokāya

tvayi pravrajite vanam

O *brāhmaṇa*! Your daughters will find qualified husbands for themselves. But who will solace me when you depart to the forest?

Tubhyam here means “your.” I am not worried about their marriage. I should have a qualified son from you for removing my lamentation. Be merciful and stay a few more days with me.

|| 3.23.53||

etāvatālaṁ kālena

vyatikrāntena me prabho

indriyārtha-prasaṅgena

parityakta-parātmanaḥ

O master! So much time has passed uselessly in sense pleasure, without thoughts of the Supreme Lord.

“By your clever words, do you want more material pleasure from me?” In shyness she replies. I have wasted so much time in sense pleasure, since I have rejected the Supreme Lord. This means that time has been wasted.

|| 3.23.54||

indriyārtheṣu sajjantyā

prasaṅgas tvayi me kṛtaḥ

ajānantyā paraṁ bhāvaṁ

tathāpy astv abhayāya me

I have associated with you, while being attached to enjoyment and not knowing your superior condition as a devotee with great detachment. Still, you should give me fearlessness.

People are delivered by even a moment’s association with you, a great devotee. There are two reasons why I did not get deliverance even after many years of association with you. I was attached to sense pleasure and I did not know your supreme position--you have great detachment and are a great devotee of the Lord. Since you are inclined to give up all possessiveness in an instant, give mercy to me, an offender.

|| 3.23.55||

saṅgo yaḥ saṁsṛter hetur

asatsu vihito 'dhiyā

sa eva sādhuṣu kṛto

niḥsaṅgatvāya kalpate

Association with materialists done in ignorance is a cause of bondage and association with devotees done in ignorance leads to liberation.

Association with devotees such as you should not at all be in vain. “In ignorance” should be applied to both phrases.

.

|| 3.23.56||

neha yat karma dharmāya

na virāgāya kalpate

na tīrtha-pada-sevāyai

jīvann api mṛto hi saḥ

A person whose actions do not lead to *dharma,* to detachment and to service of the Lord’s feet, though living, is actually dead.

“What are you requesting? You have such wealth. Enjoy those objects!” He whose actions are not for the purpose of *dharma,* detachment and service, concerned only with body and senses, is already dead.

|| 3.23.57||

sāhaṁ bhagavato nūnaṁ

vañcitā māyayā dṛḍham

yat tvāṁ vimuktidaṁ prāpya

na mumukṣeya bandhanāt

I have been cheated by the illusory energy of the Lord because, having attained you, who give liberation, I did not desire liberation from bondage.

I am an example of such a dead person. I am the living person who is dead (*sāham*). I did not desire liberation (*na mumukseya*). She speaks with tears in her eyes and choked voice.

Thus ends the commentary on Twenty-third Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-four

Birth of Kapila

|| 3.24.1||

maitreya uvāca

nirveda-vādinīm evaṁ

manor duhitaraṁ muniḥ

dayāluḥ śālinīm āha

śuklābhivyāhṛtaṁ smaran

Maitreya said: The merciful sage, remembering the words of Viṣṇu, then spoke to the praiseworthy daughter of Manu who had spoken of detachment from material life.

The Twenty-fourth Chapter describes the birth of Kapila, the words of Brahmā, the marriage of Kardama's daughters and Kardama leaving for the forest, after praising the Lord. *Śālinīm* means praiseworthy. Kardama remembers what Viṣṇu (*śukla*) had said.

sahāhaṁ svāṁśa-kalayā tvad-vīryeṇa mahā-mune

tava kṣetre devahūtyāṁ praṇeṣye tattva-saṁhitām

O great sage! Then I will take birth in your wife Devahūti as an expanded form and will write the *Tattva-saṁhitā.* . SB 3.21.32

|| 3.24.2||

mā khido rāja-putrītttham

ātmānaṁ praty anindite

bhagavāṁs te 'kṣaro garbham

adūrāt samprapatsyate

O princess! O faultless wife! Do not lament your misfortune. The Supreme Lord will enter your womb soon.

O women who cannot be criticized (*anindite*)! Do not lament.

|| 3.24.3||

dhṛta-vratāsi bhadraṁ te

damena niyamena ca

tapo-draviṇa-dānaiś ca

śraddhayā ceśvaraṁ bhaja

You are strong in vows. Auspiciousness to you! Worship with faith the Lord using sense control, regulations, austerity, and giving wealth.

Unlike other women, you are not without pious actions. You have strong vows. Because you performed vows in your previous life, in this life you have strong determination also. This will be auspicious for you.

|| 3.24.4||

sa tvayārādhitaḥ śuklo

vitanvan māmakaṁ yaśaḥ

chettā te hṛdaya-granthim

audaryo brahma-bhāvanaḥ

Being worshipped by you, Viṣṇu, spreading my glories and becoming your son, will teach about Brahman and cut the knot of attachment in your heart.

He will cut material bondage, the knot of *ahaṅkara* in the heart. *Audaryaḥ* means a son, born in the womb. *Brahma-bhāvanah* means teacher of Brahman.

|| 3.24.5||

maitreya uvāca

devahūty api sandeśaṁ

gauraveṇa prajāpateḥ

samyak śraddhāya puruṣaṁ

kūṭa-stham abhajad gurum

Maitreya said: Having complete faith in the instructions of Kardama, Devahuti worshipped the changeless Supreme Lord, her future *guru,* with veneration.

Sandeśam means instruction. The Lord is called *guru* because as her son, he would become her *guru.*

|| 3.24.6||

tasyāṁ bahu-tithe kāle

bhagavān madhusūdanaḥ

kārdamaṁ vīryam āpanno

jajñe 'gnir iva dāruṇi

After a long time, the Supreme Lord, Madhusūdana, who is like fire in wood, controlled by the strength of *bhakti* of Kardama, made his appearance.

Bahu-tithe kale means “after a long time.” It formed by the rule *bahu yuga gaṇasajghasya tithug.* (Pānini 5.2.52) The Lord appeared, controlled by the strength of *bhakti* of Kardama. The Lord was already situated as the *antaryāmī* in Devahūti, like fire in wood. He then appeared externally as her son.

|| 3.24.7||

avādayaṁs tadā vyomni

vāditrāṇi ghanāghanāḥ

gāyanti taṁ sma gandharvā

nṛtyanty apsaraso mudā

At that time, in the sky, *devatās* in the clouds played instruments, the Gandarvas sang in praise of the Lord and the Apsaras danced in joy.

Ghanāghanāḥ means rumbling clouds, indicating the *devatās. Amara-koṣa* says that *ghanāghana* means rain cloud.

|| 3.24.8||

petuḥ sumanaso divyāḥ

khe-carair apavarjitāḥ

praseduś ca diśaḥ sarvā

ambhāṁsi ca manāṁsi ca

Flowers, dropped by flying *devatās*, fell from the sky. All the directions, waters and minds became satisfied.

Apavarjitā means expelled.

|| 3.24.9||

tat kardamāśrama-padaṁ

sarasvatyā pariśritam

svayambhūḥ sākam ṛṣibhir

marīcy-ādibhir abhyayāt

Brahmā, along the sages headed by Marīci, came to the hermitage of Kardama, which was surrounded by the Sarasvatī River.

Pariśritam means surrounded.

|| 3.24.10-11||

bhagavantaṁ paraṁ brahma

sattvenāṁśena śatru-han

tattva-saṅkhyāna-vijñaptyai

jātaṁ vidvān ajaḥ svarāṭ

sabhājayan viśuddhena

cetasā tac-cikīrṣitam

prahṛṣyamāṇair asubhiḥ

kardamaṁ cedam abhyadhāt

Independent Brahmā, knowing that the Lord had appeared in a *śuddha-sattva* portion to teach enumeration of the elements, worshipped the Lord's future activities with pure heart and then spoke to Kardama and his wife with joyful senses.

This form of Kapila was not a full form, but a portion which was *śuddha-sattva* (*sattvena aṁśena*). Brahmā understood that the Lord had appeared to teach particularly (*vijyaptai*) the philosophy which enumerates elements (*tattva-saṅkhyāna*). He worshipped (*sabhājayan*) him. He spoke with joyful senses (*asubhiḥ). Asubhiḥ* actually means life airs, but that also includes the senses. The word *ca* indicates Devahūti.

|| 3.24.12||

brahmovāca

tvayā me 'pacitis tāta

kalpitā nirvyalīkataḥ

yan me sañjagṛhe vākyaṁ

bhavān mānada mānayan

Brahmā said: O son! O sage who gives respect! You have accomplished my sincere worship since you have accepted my instructions with respect for me.

Apacitiḥ means performance of service.

|| 3.24.13||

etāvaty eva śuśrūṣā

kāryā pitari putrakaiḥ

bāḍham ity anumanyeta

gauraveṇa guror vacaḥ

Service to the father should be rendered exactly in this manner by good sons. The son should accept the commands of his elder with respect, saying "I will do as you have instructed."

Good sons will perform such service. *Bāḍham* means "I will do as you have instructed."

|| 3.24.14||

imā duhitaraḥ satyas

tava vatsa sumadhyamāḥ

sargam etaṁ prabhāvaiḥ svair

bṛṁhayiṣyanty anekadhā

O son! These chaste daughters with thin waists will increase the creation with their powerful portions many times.

If sons were not born, then creation would not increase. The creation will increase by these daughters aslo. *Prabhāvaiḥ* means "by portions having great powers."

|| 3.24.15||

atas tvam ṛṣi-mukhyebhyo

yathā-śīlaṁ yathā-ruci

ātmajāḥ paridehy adya

vistṛṇīhi yaśo bhuvi

Therefore please give away your daughters to the foremost sages according to qualities and liking, and spread your fame throughout the universe.

|| 3.24.16||

vedāham ādyaṁ puruṣam

avatīrṇaṁ sva-māyayā

bhūtānāṁ śevadhiṁ dehaṁ

bibhrāṇaṁ kapilaṁ mune

O sage! I know that the original Lord, the treasure of the living beings, has appeared by his own energy, assuming the body of Kapila

By his energy alone, the Lord, treasure of the living entities-- who can bestow all desires and give pure knowledge-- has appeared. Accepting a body means that actually he has an eternal body, but that body now makes an appearance.

|| 3.24.17||

jñāna-vijñāna-yogena

karmaṇām uddharan jaṭāḥ

hiraṇya-keśaḥ padmākṣaḥ

padma-mudrā-padāmbujaḥ

eṣa mānavi te garbhaṁ

praviṣṭaḥ kaiṭabhārdanaḥ

avidyā-saṁśaya-granthiṁ

chittvā gāṁ vicariṣyati

O daughter of Manu! In order to uproot *karma* by the methods of *jñāna* and *vijñāna*, with golden hair, lotus eyes, lotus feet marked with the lotus, this Lord, killer of the demon Kaitabha, entering your womb, will travel over the world, cutting the knot of ignorance and false knowledge.

Brahmā speaks to Devahūti. *Jñanam* means knowledge of God without form, and *vijñānam* means knowledge of God with form. By these methods he will travel the earth to uproot (*uddharan*) the roots or *vāsanā* of *karma.* He will cut the knot in the heart made of ignorance concerning one's *svarūpa (avidyā*) and false knowledge (*samśaya*).

|| 3.24.19||

ayaṁ siddha-gaṇādhīśaḥ

sāṅkhyācāryaiḥ susammataḥ

loke kapila ity ākhyāṁ

gantā te kīrti-vardhanaḥ

The chief of perfected sages, approved by the *ācāryas* of Sāṅkhya philosophy, he will take the name Kapila in this world and will increase your fame.

This person is approved. There is another perfect sage called Kapila, founder of the Sāṅkhya philosophy who is not well approved. He will preach philosophy contrary to the theistic philosophy of the Vedas. It is said in the *Padma Purāṇa*:

kapilo vāsudevo'khyas tattvaṁ sāṅkhyaṁ jagāda ha

brahmādibhyaś ca devebhyo bhṛgvādibhyas tathaiva ca

tathaivāsuraye sarva-vedārthair upabṛṁhitam

sarva-vedaviruddhañ ca kapilo 'nyo jagāda ha

sāṅkhyam āsuraye anyasmai kutarka-paribṛṁhitam

Kapila or Vasudeva spoke the real Sāṅkhya, which is filled with the meaning of all the Vedas to Brahmā and others, the *devatās*, the sages such as Bhṛgu, and to a person called Āsuri. Another Kapila spoke Sāṅkhya which is contrary to the Vedas, filled with bad logic, to another person called Āsuri.

|| 3.24.20||

maitreya uvāca

tāv āśvāsya jagat-sraṣṭā

kumāraiḥ saha-nāradaḥ

haṁso haṁsena yānena

tri-dhāma-paramaṁ yayau

Maitreya said: Having reassured the couple, Brahma, along with the Kumaras and Nārada, departed for Satyaloka on his swan carrier.

He went with the Kumāras. *Saha* is omitted. Brahma came with the five persons who retained their semen, having ordered Marīci and others to get married. Brahmā (*haṁsah*) went to Satyaloka, which is far beyond the third abode (*tridhāma*), Svargaloka.

|| 3.24.21||

gate śata-dhṛtau kṣattaḥ

kardamas tena coditaḥ

yathoditaṁ sva-duhitṝḥ

prādād viśva-sṛjāṁ tataḥ

O Vidura! After Brahmā departed, Kardama, as ordered by him, according to scriptural rules, then gave his daughters to the creators of population.

Śata-dhṛtau means Brahmā. *Yathoditam* means according to scripture. He gave his daughters to the creators of the universal population (*viśva-sṛjām*).

|| 3.24.22-23||

marīcaye kalāṁ prādād

anasūyām athātraye

śraddhām aṅgirase 'yacchat

pulastyāya havirbhuvam

pulahāya gatiṁ yuktāṁ

kratave ca kriyāṁ satīm

khyātiṁ ca bhṛgave 'yacchad

vasiṣṭhāyāpy arundhatīm

Kardama gave his daughter Kalā to Marīci, and Anasūyā, to Atri. He gave Śraddhā to Aṅgirā, and Havirbhū to Pulastya. He gave qualified Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgu, and Arundhatī to Vasiṣṭha.

Yuktām means qualified or suitable.

|| 3.24.24||

atharvaṇe 'dadāc chāntiṁ

yayā yajño vitanyate

viprarṣabhān kṛtodvāhān

sadārān samalālayat

He gave Śanti, by whom sacrifice becomes successful, to Atharvā. He took care of those best of *brāhmaṇas* who he had got married, along with their wives.

Because of Śānti, sacrifices of austerities and knowledge became successful.

|| 3.24.25||

tatas ta ṛṣayaḥ kṣattaḥ

kṛta-dārā nimantrya tam

prātiṣṭhan nandim āpannāḥ

svaṁ svam āśrama-maṇḍalam

O Vidura! Then those sages, married, taking leave of Kardama, returned their hermitages in joy.

Nimantrya means “asking if they could leave.” *Nandim* means joy.

|| 3.24.26||

sa cāvatīrṇaṁ tri-yugam

ājñāya vibudharṣabham

vivikta upasaṅgamya

praṇamya samabhāṣata

Understanding that the Lord, chief of the deities, had appeared, Kardama approached him in a solitary place and, offering respects, spoke to him.

Sa means Kardama.

|| 3.24.27||

aho pāpacyamānānāṁ

niraye svair amaṅgalaiḥ

kālena bhūyasā nūnaṁ

prasīdantīha devatāḥ

Oh! In this world, the *devatās* become pleased with persons burning in material existence from their sinful actions only after a long time.

Your appearance in my house without motive is because of your mercy only. I do not have any qualities that caused it. This is expressed in three verses. There are three types of persons seen in the world: worshippers of *devatās,* worshippers of Brahman and worshippers of the Supreme Lord, Bhagavān. Worship of *devatās* produces material results. They are pleased after a long time, within the worshipper’s lifetime, but not immediately, to the living beings burning in the hell of material existence. Then they give the desired results after a long time.

|| 3.24.28||

bahu-janma-vipakvena

samyag-yoga-samādhinā

draṣṭuṁ yatante yatayaḥ

śūnyāgāreṣu yat-padam

The *yogīs* attempt to see your impersonal feature in solitary places by complete *samādhi* through *yoga*, but this realization is achieved only after many births.

Among the second type of persons, they achieve their goal only after many births. by *samādhi* through *yoga*, they try to attain direct contact with your impersonal form (*padam*).

|| 3.24.29||

sa eva bhagavān adya

helanaṁ na gaṇayya naḥ

gṛheṣu jāto grāmyāṇāṁ

yaḥ svānāṁ pakṣa-poṣaṇaḥ

The Supreme Lord, who favors his devotees, not considering our neglect of him, has today appeared in the house of a materialist.

We, very lazy, are among the third type of persons. However, his mercy is unlimited. The Lord does not consider our negligence *(helanam*), treating him lightly. That is your very nature. You elevate even a shadow devotee to a high position. You support (*paksā-poṣaṇaḥ*) those who are devotees, considering them your relatives.

|| 3.24.30||

svīyaṁ vākyam ṛtaṁ kartum

avatīrṇo 'si me gṛhe

cikīrṣur bhagavān jñānaṁ

bhaktānāṁ māna-vardhanaḥ

You, the Supreme Lord, desiring to give a method of knowledge, and increasing the honor of the devotees, have descended in my house to make your words true.

Two verses expand on this point. You desire to teach Sāṅkhya, a method of knowledge, but you increase the respect for your devotees more than for the *jñānīs,* since the Lord has already established that knowledge is insignificant without *bhakti.*

|| 3.24.31||

tāny eva te 'bhirūpāṇi

rūpāṇi bhagavaṁs tava

yāni yāni ca rocante

sva-janānām arūpiṇaḥ

O Lord! These are suitable forms of you who have no material form, and which are pleasing to the devotees.

These are suitable forms--forms of eternity, knowledge and bliss--belonging to you who are eternity, knowledge and bliss, which are pleasing to your devotees. Other forms, not pleasing to the devotees, are actually are not your forms but are *māyā* forms, since you are without material form. This is Śrīdhara Svāmī's meaning of *arūpiṇaḥ.* Though the universal form is pleasing as an object of meditation in the preliminary stage for some devotees, it is not pleasing later. That form being material is not the Lord's personal form. That is the intended meaning.

|| 3.24.32||

tvāṁ sūribhis tattva-bubhutsayāddhā

sadābhivādārhaṇa-pāda-pīṭham

aiśvarya-vairāgya-yaśo-'vabodha-

vīrya-śriyā pūrtam ahaṁ prapadye

I surrender to you, full of the six qualities of control, detachment, good qualities, knowledge, influence and beauty, whose feet are constantly worthy of worship by devotees desiring direct knowledge of the truth.

Speaking of the qualities of the suitable forms of the Lord which please the devotees, Kardama now describes Kapila. He lists the six great qualities of the lord: *aiśvarya, varirāgya, yaśa, jñāna, vīrya* and *śrī,* which define Bhagavān. The Lord is a great reservoir (*pūrtam*) of these spiritual qualities, which becomes the object of address,

worship and service by the devotees. This indicates that this form is his real form, full of the six qualities, and fully spiritual.

|| 3.24.33||

paraṁ pradhānaṁ puruṣaṁ mahāntaṁ

kālaṁ kaviṁ tri-vṛtaṁ loka-pālam

ātmānubhūtyānugata-prapañcaṁ

svacchanda-śaktiṁ kapilaṁ prapadye

I surrender unto Kapila, whose other form is *prakṛti,* who is also the *jīva,* the *mahat-tattva*, time, *sūtra, ahaṅkāra*, the *devatās* of the directions, the universe inhabited by your internal energy, and the possessor of independent energies.

Having described the Lord's powers, he speaks of unsuitable material forms of the Lord. I surrender to you Kapila, who is the form of the external energy *pradhāna,* which is different (*param*) from you. That is a material form. You are also the *jīva* (*puruṣam*), the *mahat-tattva* (*mahāntam*), and time the agitator of *prakṛti* and the *jīva*. You are the *mahat-tattva* transformed into *sūtra (rajo-guṇa* condition), and the *ahaṅkāra* (*trivṛtam*). You are the protectors of the directions such as Indra. You are the material universe, since you are the *antaryāmī* of it: you have entered (*anugata*) matter though you are situated outside of matter, by your spiritual energy (*ātmānubhūtyā).* And because you are the cause of the material world you are identified as the world. You are the possessor of independent *śaktis* such as *māyā.* Because the whole universe is created by your *māya-śakti* under your will, and because you are not different from your *śakti,* and because you, the cause, are not different from the effect, this world of *māyā* is your form, though it is not the pleasing form.

|| 3.24.34||

ā smābhipṛcche 'dya patiṁ prajānāṁ

tvayāvatīrṇarṇa utāpta-kāmaḥ

parivrajat-padavīm āsthito 'haṁ

cariṣye tvāṁ hṛdi yuñjan viśokaḥ

Now I ask something from you, the master of the progeny. I have become free of debt because of you, and fulfilled all my desires. Taking the renounced order, I will wander about without lamentation, remembering you in my heart.

Now I ask for the order to renounce. *Sma* is without *sandhi* for metrical reasons. The debt, the order of my father to produce offspring, has been liquidated by your appearance. My desire is fulfilled. Accepting the path of renunciation, remembering you in my heart, I will wander about here and there. Kardama contemplated in his mind: I have been fixed in my Lord Nārāyaṇa since birth as a servant. Now, with the birth of a son, it will be hard to avoid having fatherly affection for the Lord. But the simultaneous mixture of *dāsya* and *vāsalya* is not suitable. However, the independent Lord, sinking me in the ocean of lamentation, will quickly have me renounce. Why should I not immediately renounce? I will not commit an offence to the Lord in giving him up when he appeared in my house, because the worshipable lord is dependent on worship, according to the Vaiṣṇavas. Thus one should have more eagerness for worshipping the Lord than for the Lord himself. I wish to worship him without interruption in a solitary forest, twenty-four hours a day.

|| 3.24.35||

śrī-bhagavān uvāca

mayā proktaṁ hi lokasya

pramāṇaṁ satya-laukike

athājani mayā tubhyaṁ

yad avocam ṛtaṁ mune

The Lord said: What is spoken by me is authoritative for the people, for ultimate and worldly affairs. Similarly, I have taken birth because of what I said to you-- that I would be your son. Thus my words are true.

O great sage! You want to act according to my wish since I have said that it is necessary to worship me, giving up everything. Certainly (*hi*), I have said “Give up everything” in the *Gīta* (18.66). That is proof for the people. This applies to worldly and ultimate affairs. The worldly principle of taking a wife stated by Manu and others is the authoritative statement concerning worldly affairs (*laukika*). The uncommon (*satya*) principle however is to attain me. This is also an authoritative statement for the people, uttered by me, concerning the highest principle, *bhāgavad-dharma.* It is said:

ye vai bhagavatā proktā upāyā hy ātma-labdhaye

añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord. The process recommended by the Lord is to be known as *bhāgavata-dharma*. SB 11.2.34

Therefore you have considered things properly in giving up everything and departing. He gives an example of his own words being authoritative. I took birth because I said to you that I would be your son. That is the truth.

|| 3.24.36||

etan me janma loke 'smin

mumukṣūṇāṁ durāśayāt

prasaṅkhyānāya tattvānāṁ

sammatāyātma-darśane

Please understand that I have appeared in this world to explain the principles suitable for realizing the self for those desiring liberation from the subtle body.

The Lord explains the reason for his appearance. Please understand my appearance is to explain principles suitable for realizing the self to those desiring liberation from the sinful subtle body (*durāśayāt)*. The verb is in the next verse.

|| 3.24.37||

eṣa ātma-patho 'vyakto

naṣṭaḥ kālena bhūyasā

taṁ pravartayituṁ deham

imaṁ viddhi mayā bhṛtam

Understand that this path, difficult to know, was lost in time. I have taken this form to introduce this knowledge again.

Avyaktaḥ means subtle. Though the Lord and his body are non-different, spiritual intelligence introduces difference even where there is non-difference. Thus the Lord says “I have taken this body.” This is a customary expression. It is like the following statement (which also cannot be taken literally.)

sattvaṁ rajas tama iti nirguṇasya guṇās trayaḥ

sthiti-sarga-nirodheṣu gṛhītā māyayā vibhoḥ

The three *guṇas* of *sattva, rajas* and *tamas,* belonging to the Lord without *guṇas*, are accepted by the *māyā* of the Lord for creation, maintenance and destruction. SB 2.5.18

|| 3.24.38||

gaccha kāmaṁ mayāpṛṣṭo

mayi sannyasta-karmaṇā

jitvā sudurjayaṁ mṛtyum

amṛtatvāya māṁ bhaja

You have requested me, so then depart when you please. Having conquered unconquerable death by offering your activities to me, you should worship me for immortality.

Just as you are asking to go, I am asking you to stay. It would be harsh for me to tell you to go, and even if you stay here your desire will be fulfilled. If you are determined to go, then go as you wish. Worship me for immortality. This recalls the *śruti* text *avidyayā mṛtum tīrtvā vidyayāmṛtam aśmute*: by *karma* cross over obstacles, and by knowledge attain eternal life. (*Iśopaniṣad*) Or, you will not have birth again because of my association, since you will have attained a position as my associate, having birth only in the sense that Rāma and Kṛṣṇa take birth, though they are without death.

|| 3.24.39||

mām ātmānaṁ svayaṁ-jyotiḥ

sarva-bhūta-guhāśayam

ātmany evātmanā vīkṣya

viśoko 'bhayam ṛcchasi

Seeing me, self-effulgent, dwelling in the hearts of all beings, as *antaryamī* in your heart by your intelligence, free from lamentation, you will achieve fearlessness.

This form has been mentioned:

kecit sva-dehāntar-hṛdayāvakāśe

prādeśa-mātraṁ puruṣaṁ vasantam

catur-bhujaṁ kañja-rathāṅga-śaṅkha-

gadā-dharaṁ dhāraṇayā smaranti

Others conceive of the Lord, residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively. SB 2.2.8

You will see the *antaryāmī,* Śukla, within yourself (*ātmani*), by your intelligence (*ātmanā*).

|| 3.24.40||

mātra ādhyātmikīṁ vidyāṁ

śamanīṁ sarva-karmaṇām

vitariṣye yayā cāsau

bhayaṁ cātitariṣyati

I will give to my mother spiritual knowledge which ends all *karmas*, by which she will also attain fearlessness.

Because I am the Lord acting as her son, you do not have to worry about what will happen to Devahūti, your wife.

|| 3.24.41||

maitreya uvāca

evaṁ samuditas tena

kapilena prajāpatiḥ

dakṣiṇī-kṛtya taṁ prīto

vanam eva jagāma ha

After Kapila had spoken to him in this way, Kardama, pleased, circumambulated him and left for the forest.

Samuditaḥ means "being spoken to fully." After circumambulating *(dakṣiṇī-kṛtya*) the Lord, he left.

|| 3.24.42||

vrataṁ sa āsthito maunam

ātmaika-śaraṇo muniḥ

niḥsaṅgo vyacarat kṣoṇīm

anagnir aniketanaḥ

Accepting the vow of silence, taking exclusive shelter of the Lord, he wandered the earth alone, without fire and without shelter.

|| 3.24.43||

mano brahmaṇi yuñjāno

yat tat sad-asataḥ param

guṇāvabhāse viguṇa

eka-bhaktyānubhāvite

He fixed his mind on the Brahman which is beyond auspicious and inauspicious, which has spiritual qualities and is devoid of material qualities, and which is realized by pure *bhakti.*

He fixed his mind, which was beyond auspicious and inauspicious objects (*sad-asataḥ param*). What was the Brahman like? It had a manifestation (*avabhāse*) of spiritual qualities such as beauty, sweetness and power, and was devoid of material *guṇas* (*viguṇe*). It was realized by his senses through pure *bhakti.*

|| 3.24.44||

nirahaṅkṛtir nirmamaś ca

nirdvandvaḥ sama-dṛk sva-dṛk

pratyak-praśānta-dhīr dhīraḥ

praśāntormir ivodadhiḥ

He was devoid of false ego and possessiveness, and did not see with duality. He regarded everything equally, and perceived the state of *bhakti* within himself. His intelligence was peaceful, not functioning externally. He was sober, like an ocean without waves.

He was detached from material objects: he was devoid of *ahaṅkāra* and possessiveness. He could see within himself how much *bhakti* had arisen and how much it would arise in the future (*sva-dṛk*). He was devoid of external functioning (*pratyak*). His intelligence was peaceful.

|| 3.24.45||

vāsudeve bhagavati

sarva-jñe pratyag-ātmani

pareṇa bhakti-bhāvena

labdhātmā mukta-bandhanaḥ

Attaining spiritual mind and intelligence, he absorbed those elements in the Supreme Lord, omniscient Vāsudeva, the soul of the *jīva,* by *prema-bhakti,* and achieved liberation from all bondage.

How did this remarkable state suddenly appear in him? After destroying material mind, intelligence and consciousness, with destruction of the subtle body, he regained them in spiritual form (*labdhātmā*). With those he absorbed himself in Vāsudeva by the supreme *(param) bhāva* produced through worship *(bhakti)--prema. Pratyag-ātmā* means the soul or the *jīva.* The mind and intelligence were previously causes of bondage. Now they were causes of liberation (*mukta-bandhanaḥ*). It is said *anāvṛttiḥ śabdāt*: according to the scriptures, ones does not return to bondage. (*Brahma-sūtra* 4.423)

|| 3.24.46||

ātmānaṁ sarva-bhūteṣu

bhagavantam avasthitam

apaśyat sarva-bhūtāni

bhagavaty api cātmani

Kardama saw the *antaryāmī* situated within all living beings, and saw all living beings situated within Mahāviṣṇu.

He saw the Lord directly. This state is described. He saw the *antaryāmī* of all, Kṣīrodakaśāyī, the third *puruṣāvatāra* (*ātmānam*) situated in all beings. This was Bhagavān, the four armed lord, Śukla, the deity of his worship. He saw all beings, situated in universes emerging from Mahāviṣṇu's hair pores, within the *antaryāmī* of *prakṛti,* Kāraṇodakaśāyī, the first *puruṣa*, by eyes produced through *yoga.* Kardama is described to be more advanced than the *yogīs* who get gradual liberation described in the Second Canto. The *yogī*, giving up his gross body, desiring to see everything within the universe, goes and sees everything within the universe. Kardama, however, without desire to see anything, while situated in this world, saw all beings in the hair holes of the Lord outside of the universe, in the Kāraṇa Ocean. The form he saw was the four armed Viṣṇu, Śukla, the object of his worship. Yaśodā saw all beings within Kṛṣṇa. It should be understood however that seeing the powerful form of Viṣṇu was suitable to Kardama who worshipped that powerful form.

|| 3.24.47||

icchā-dveṣa-vihīnena

sarvatra sama-cetasā

bhagavad-bhakti-yuktena

prāptā bhāgavatī gatiḥ

Free from desire and hatred towards everything in the material world, with mind seeing everything as equal, by pure *bhakti* for the Lord, Kardama attained the position of an associate of the Lord in the spiritual world.

He was free of desire and hatred because everything in the material world is inferior. Because of that, he saw everything equally. He then attained the goal of becoming an associate of the Lord (*bhagavatī gatiḥ*). Another version has *bhāgavatīm gatiṁ prāptaḥ*: Kardama, with an equal mind, attained that spiritual goal.

Thus ends the commentary on Twenty-fourth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-five

Kapila Teaches Bhakti

|| 3.25.1||

śaunaka uvāca

kapilas tattva-saṅkhyātā

bhagavān ātma-māyayā

jātaḥ svayam ajaḥ sākṣād

ātma-prajñaptaye nṛṇām

Śaunaka said: The Supreme Lord Kapila, unborn, who enumerated the elements, appeared by his own energy to give spiritual knowledge to mankind.

In the Twenty-fifth Chapter, on inquiry from his mother, Kapila speaks about *bhakti*, its qualities, its power and its excellence. Kapila is the founder of enumeration of elements (*tattva)*, the Sāṅkhya philosophy. Though he is by nature unborn, by his own energy, he appears to be born. He appeared by his inconceivable potency and performed the pastime of birth, since it is not possible to say that the Lord has a material birth*. Gītā* say:

janma karma ca me divyam evaṁ yo vetti tattvataḥ |

tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna ||

He who understands in truth my spiritual birth and activities, attains me on giving up his body, and does not take birth again *janma karma ca me divyam evam yo vetti tattvataḥ.* (BG 4.9)

|| 3.25.2 ||

na hy asya varṣmaṇaḥ puṁsāṁ

varimṇaḥ sarva-yoginām

viśrutau śruta-devasya

bhūri tṛpyanti me 'savaḥ

Because I delight in hearing, my senses can never be fully satisfied with topics about the form Kapila, greatest among the great persons such as *puruṣāvatāras*, and the great *yogīs* such as Dattātreya.

My life air and senses can not be fully satisfied with the topics of the Supreme Lord, Kapila, greatest among the *puruṣas* such as Kṣīrodakaśāyī and greatest among the *yogīs* such as Dāttatreya. I delight in hearing (*śruta-devasya*). Or *śruta-devasya* along with *bhūri* can refer to the topics of "the Lord who is heard about, plentifully."

|| 3.25.3 ||

yad yad vidhatte bhagavān

svacchandātmātma-māyayā

tāni me śraddadhānasya

kīrtanyāny anukīrtaya

Please describe to me, full of faith, all of the activities of the Lord, worthy of glorification, which the independent Lord performs by his internal energy.

The Lord has a body (*ātmā*) which is independent (*svacchandaḥ*), not like the *jīva*, whose body is dependent on *karma*. Or, he is the Lord whose bodily appearance takes place by his own will independently. He performs actions by his *yoga-māyā (ātma-māyayā),* not by his external energy, since it is said *janma karma ca me divyam:* my birth and activities are spiritual. (*Gītā* 4.9) *Kīṛtanyāni* means "worthy of being glorified." *Yad yad* (whatever action), indicating a great number, is correlated with *tāni* (plural form).

|| 3.25.4 ||

sūta uvāca

dvaipāyana-sakhas tv evaṁ

maitreyo bhagavāṁs tathā

prāhedaṁ viduraṁ prīta

ānvīkṣikyāṁ pracoditaḥ

Sūta said: Maitreya, the friend of Vyāsa, pleased on being asked about knowledge of *ātmā*, just as you ask me, then spoke as follows to Vidura.

Evam means “just as you sages ask me.” *Ānvīkṣikyām* means “knowledge about *ātmā*.”

|| 3.25.5 ||

maitreya uvāca

pitari prasthite 'raṇyaṁ

mātuḥ priya-cikīrṣayā

tasmin bindusare 'vātsīd

bhagavān kapilaḥ kila

Maitreya said: When his father departed for the forest, Lord Kapila stayed at Bindusarovara to please his mother.

This indicated that he performed pastimes of taking his mother’s milk etc.

|| 3.25.6 ||

tam āsīnam akarmāṇaṁ

tattva-mārgāgra-darśanam

sva-sutaṁ devahūty āha

dhātuḥ saṁsmaratī vacaḥ

Devahūti, remembering the words of Brahmā, spoke to her son who was seated beyond all actions, and who could show the conclusion of the path of knowledge.

Kapila could show the end of the path of truth. Brahmā had said “The Lord has entered your womb.” (SB 3.24.18)

|| 3.25.7 ||

devahūtir uvāca

nirviṇṇā nitarāṁ bhūmann

asad-indriya-tarṣaṇāt

yena sambhāvyamānena

prapannāndhaṁ tamaḥ prabho

Devahūti said: I am disgusted with the desire for material objects by which, continuing till this time, I have attained this dark material existence.

I am disgusted (*nirviṇṇā*) with the desire for sense objects (*tarṣaṇat*), by which, acting upon me till this time (*sambhāvyamānena*), I have attained *saṁsāra (andha tamaḥ).*

|| 3.25.8 ||

tasya tvaṁ tamaso 'ndhasya

duṣpārasyādya pāragam

sac-cakṣur janmanām ante

labdhaṁ me tvad-anugrahāt

Today by your mercy, after many births, I have attained you, a spiritual eye, to let me cross over that darkness, so difficult to cross.

Pāragam means “one who makes one cross over.’ *Saccakṣuḥ* means an excellent eye.

|| 3.25.9 ||

ya ādyo bhagavān puṁsām

īśvaro vai bhavān kila

lokasya tamasāndhasya

cakṣuḥ sūrya ivoditaḥ

You, who are the original Supreme Lord, controller of all beings, the eye for persons blinded by darkness, have risen like the sun.

You are not only my eye but the eye for all people. You re like the sun, destroyer of all darkness.

|| 3.25.10 ||

atha me deva sammoham

apākraṣṭuṁ tvam arhasi

yo 'vagraho 'haṁ mametīty

etasmin yojitas tvayā

O Lord! You should dispel this illusion, which is an obstacle to *bhakti,* having misconceptions such as I and mine for body and house, produced by your energy.

First you should remove this illusion, an obstacle to the shower of nectar of *bhakti* (*avagrah).* Your *māyā (tvayā)* has produced conceptions of I and mine for body and house (*etasmin*). Because *māyā* belongs to you, I have said that you have produced this misconception. The first *iti* indicates the conclusion of the phrase “I and mine” and the second *iti* indicates “things of this type.”

|| 3.25.11||

taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ

sva-bhṛtya-saṁsāra-taroḥ kuṭhāram

jijñāsayāhaṁ prakṛteḥ pūruṣasya

namāmi sad-dharma-vidāṁ variṣṭham

Surrendering unto you, the axe to cut the tree of material existence for your devotees, I offer respects to you, the best among the knowers of *bhakti*, with a desire to know about the *jīva* in the material world and *prakṛti.*

I should ask you and no one else, with a desire to know about the *puruṣa,* the *jīva* in the material world, and about *prakṛti*, from which material existence arises. You are the best among the *knowers* of the process to destroy *saṁṣāra,* the process of *bhakti-yoga (sad-dharma).*

|| 3.25.12 ||

maitreya uvāca

iti sva-mātur niravadyam īpsitaṁ

niśamya puṁsām apavarga-vardhanam

dhiyābhinandyātmavatāṁ satāṁ gatir

babhāṣa īṣat-smita-śobhitānanaḥ

Maitreya said: Hearing his mother's faultless desire for increasing liberation of humanity, Kapila, thanking her by his intelligence, with a slight smile on his shining face, spoke about the path of the devotees who accept Kapila as the Lord.

Apavarga-vardhanam means "increasing liberation" or "cutting out material life." *Ātma-vatām* means "of those take Lord Kapila as the object of service." *Satām* means "of the devotees." Kapila smiled, "You are the mother of me, the Supreme Lord. How can you be in *māyā*? Anyway, I will teach something to deliver the common people, through teaching you."

|| 3.25.13 ||

śrī-bhagavān uvāca

yoga ādhyātmikaḥ puṁsāṁ

mato niḥśreyasāya me

atyantoparatir yatra

duḥkhasya ca sukhasya ca

The Supreme Lord said: I approve of *yoga* concerning the *ātmā* for giving one personal benefit. By that, there is complete uprooting of material happiness and distress.

Yoga concerning the *jīvātmā* (*ādhyātmikaḥ*) is approved as the most beneficial method for oneself (*niḥśreyasāya*). It has three types: *bhakti, jñana* and *aṣṭāṅga-yoga*. For *bhakti,* benefit for oneself is a secondary effect. Being situated in this *yoga,* one uproots material happiness and distress.

|| 3.25.14 ||

tam imaṁ te pravakṣyāmi

yam avocaṁ purānaghe

ṛṣīṇāṁ śrotu-kāmānāṁ

yogaṁ sarvāṅga-naipuṇam

I will explain to you that *yoga,* whose many parts are easy to perform, which I previously explained to the sages eager to hear.

He explained this to sages such as Nārada. The many *aṅgas* of this *yoga* are easy to perform.

|| 3.25.15 ||

cetaḥ khalv asya bandhāya

muktaye cātmano matam

guṇeṣu saktaṁ bandhāya

rataṁ vā puṁsi muktaye

The mind is the cause of bondage and liberation for the *jīva.* Attachment to the *guṇas* causes bondage but attraction for the Lord causes liberation.

The mind of the *jīvas* binds him up by bad association, and liberates him by good association. That is explained here. The method of bondage is mentioned. Attachment to the *guṇas*, which create bondage, produces bondage for the *jīva.* Attachment or *rati (ratam)* to the Lord (*pumsi*) who is without material *guṇas,* the destroyer of the bondage of *guṇas*, produces liberation. *Vā* means “but” in the sentence. The cause of *rati* for the Supreme Lord is *bhakti* alone, not *jñāna* or *yoga.* Pure *bhakti* alone is recommended for liberation.

|| 3.25.16-18 ||

ahaṁ mamābhimānotthaiḥ

kāma-lobhādibhir malaiḥ

vītaṁ yadā manaḥ śuddham

aduḥkham asukhaṁ samam

tadā puruṣa ātmānaṁ

kevalaṁ prakṛteḥ param

nirantaraṁ svayaṁ-jyotir

aṇimānam akhaṇḍitam

jñāna-vairāgya-yuktena

bhakti-yuktena cātmanā

paripaśyaty udāsīnaṁ

prakṛtiṁ ca hataujasam

When the mind is free of the contamination of lust and greed arising from the false identity of I and mine, and becomes pure, without grief, without joy and peaceful, the *jīva* sees himself different from ignorance, full of knowledge, devoid of coverings, subtle, undivided, and unattached, as well as sees ignorance devoid of power to affect him, by a mind endowed with *jñana* and *vairāgya,* and principally with *bhakti.*

Jñāna and *yoga* only assist *bhakti* in giving liberation. This is expressed in three verses. The mind becomes free (*vītam*) of the contaminations by *śama* and *dama* (process of *jñana*) and by *yama* and *niyama* (process of *yoga*). These are the *aṅgas* of *jñāna* and *yoga.* The effects of purification are described: being without sorrow, without happiness, peaceful. At that time the *jīva (puruṣaḥ)* sees himself separate from ignorance (*prakṛteḥ param*). He is devoid of the obstacles of gross and subtle bodies (*nirantaram*). He has uncovered knowledge (*svayaṁjyotiḥ*). He is subtle *(aṇimānam*). The Lord himself says *sūkṣāṇām apy ahaṁ jīvaḥ*: of subtle objects I am the *jīva*. (SB 11.16.11) This means by nature the *jīva* is a very small particle. He is undivided by material desires (*akhaṇḍitam*).

By the mind endowed with *jñana* and *vairāgya*, and by *bhakti* to which *jñāna* and *vairāgya* are mere assistants (indicated by the word *ca*), and with out which they can

bear no results, the *jīva* sees himself unattached. He sees his own ignorance (*prakṛtim*) which is unable to do anything to him (*hataujasam*).

|| 3.25.19 ||

na yujyamānayā bhaktyā

bhagavaty akhilātmani

sadṛśo 'sti śivaḥ panthā

yogināṁ brahma-siddhaye

There is no auspicious path for attaining perfection of relationship with the Lord for practitioners except a type of *bhakti* which is most suitable for realizing the Supreme Lord, the soul of all beings.

Among the three processes, *bhakti* is the best, being full of joy and most auspicious in results. *Bhakti* alone is suitable (*yujyamānay*ā) for realizing the Supreme Lord, for later it is said:

kācit tvayy ucitā bhaktiḥ kīdṛśī mama gocarā

yayā padaṁ te nirvāṇam añjasānvāśnavā aham

What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of your lotus feet? SB 3.2.28

This is the auspicious path for attain perfection (*siddhaye*) in *dāsya, sakha* or other relationships in relation to the Supreme Lord (*brahma*) for those who have accepted a process (*yogīnām).*

|| 3.25.20 ||

prasaṅgam ajaraṁ pāśam

ātmanaḥ kavayo viduḥ

sa eva sādhuṣu kṛto

mokṣa-dvāram apāvṛtam

The wise know that bad association is strong bondage for the soul. Association with devotees however opens the door to liberation.

The cause of *bhakti* is association with devotees. The door for liberation in the form of the same planet etc. is open. However, such liberation is only an unsought result for the pure devotee.

|| 3.25.21 ||

titikṣavaḥ kāruṇikāḥ

suhṛdaḥ sarva-dehinām

ajāta-śatravaḥ śāntāḥ

sādhavaḥ sādhu-bhūṣaṇāḥ

Such devotees are tolerant, merciful, friendly to all beings, without enemies, gentle, straightforward and respectful to other devotees.

Four verses describe the characteristics of the devotee. The secondary qualities are described starting with tolerance. They are not fierce (*śāntāḥ*). They are straightforward (*sadhavaḥ*). They respect the devotees (*sādhu-bhusanāḥ).* Or they think of the devotees dearly like ornaments.

|| 3.25.22 ||

mayy ananyena bhāvena

bhaktiṁ kurvanti ye dṛḍhām

mat-kṛte tyakta-karmāṇas

tyakta-svajana-bāndhavāḥ

They perform steady *bhakti* to me with exclusive devotion, giving up all actions to attain me, giving up friends and relatives.

The principal quality (*svarupa-lakṣaṇa*) is described. *Ananya* indicates that no other object of worship such as Brahmā or Śiva is comparable. They worship with moods such as *dāsya* or *sakhya* with firmness (*ḍṛḍhām*)—with only the Lord as the object, in order to achieve me (*mat-kṛte*). They give up other actions as the *Gītā* says. *Sarvadharmān parityajya*: give up all other *dharmas* (BG 18.66)

They give up relatives and friends.

ye dārāgāra-putrāpta-prāṇān vittam imaṁ param

hitvā māṁ śaraṇaṁ yātāḥ kathaṁ tāṁs tyaktum utsahe

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? SB 9.4.65

|| 3.25.23 ||

mad-āśrayāḥ kathā mṛṣṭāḥ

śṛṇvanti kathayanti ca

tapanti vividhās tāpā

naitān mad-gata-cetasaḥ

Taking shelter of me, they recite and listen to pure stories. They are not afflicted by material miseries, and thus fully absorb their minds in me.

They listen to pure (*mṛṣṭāḥ*) stories, not about *māyā.* The three material miseries do not afflict those devotees. Not afflicted by miseries, they are firmly fixed in me (*mad-gata-cetasaḥ*).

|| 3.25.24 ||

ta ete sādhavaḥ sādhvi

sarva-saṅga-vivarjitāḥ

saṅgas teṣv atha te prārthyaḥ

saṅga-doṣa-harā hi te

Those devotees are devoid of attachment to *artha, dharma, kāma* and *mokṣa.* You should desire their association. They destroy the faults of material association.

Sarva-saṅga-vivarjitāḥ means devoid of the four goals of *artha, dharma, kāma* and *mokṣa.*

|| 3.25.25 ||

satāṁ prasaṅgān mama vīrya-saṁvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees, topics of my glorious pastimes become directly realized, bringing the devotee to *niṣṭhā*. Then the topics become an elixir for the heart and ears at the stage of *ruci*. By taste for these topics, *āsakti, bhāva* and then *prema* for the Lord who is the destroyer of material life, quickly develop in sequence.

Only by association with devotees does the mind develop attraction to the Lord. The stages are described here. The previous verse mentioned that association should be desired. Then, faith first arises. From excellent (*pra)* association of the devotees, stories of my pastimes become nectar for the ears. From inferior association there is only *bhajana-kriya*, but the stories do not become nectar. Thus from excellent association the stories cause *anartha-nivṛtti.* Then those stories cause *niṣṭhā.* Those stories become directly realization (*samvidaḥ*) of my great qualities (*vīrya*). Those topics then produce *ruci*: they are pleasing to the ear and heart. From the taste (*joṣaṇāt*) of those topics, *āsakti (śraddhā*) and then *bhāva (ratiḥ)* for the Lord, who destroys material existence, appears. Then *prema (bhaktiḥ)* follows in this order (*anu*). The *bhakti* explained by me now will be preached in the world following this sequence.

|| 3.25.26 ||

bhaktyā pumāñ jāta-virāga aindriyād

dṛṣṭa-śrutān mad-racanānucintayā

cittasya yatto grahaṇe yoga-yukto

yatiṣyate ṛjubhir yoga-mārgaiḥ

The human being, being disgusted with sense happiness in this life and the next, contemplating my pastimes with devotion, and making effort to control his mind as he engages in *yoga*, in the future will endeavour on the correct path of *yoga* as taught by me.

Having described pure *bhakti*, Kapila describes *yoga.* The *yogī* develops distaste for happiness visible in this life or heard about for next life. Being engaged in *yoga* by thinking of my pastimes (*mad-racana*), endeavouring for control of the mind, he will endeavour by the correct path of *yoga*, made easy because of mixing it with *bhakti.* In the future men will endeavour on this path which I will establish.

|| 3.25.27 ||

asevayāyaṁ prakṛter guṇānāṁ

jñānena vairāgya-vijṛmbhitena

yogena mayy arpitayā ca bhaktyā

māṁ pratyag-ātmānam ihāvarundhe

By *jñāna* manifested with detachment, without serving the objects of material *guṇas*, accompanied by secondary *yoga* and by *bhakti* offered to me, a person attains the impersonal *brahman* in this life.

Having explained *yoga,* Kapila explains *jñāna.* By *jñāna* which does not serve the objects made of *prakṛti's guṇas*, achieved through *niṣkāma-karma*, a person attains me, in the form of *tat* or impersonal *brahman* (*pratyag ātmā). Yoga* is included as an *aṅga* of *jñāna. Bhakti* is included, since *jñāna* cannot give results without *bhakti.*

|| 3.25.28 ||

devahūtir uvāca

kācit tvayy ucitā bhaktiḥ

kīdṛśī mama gocarā

yayā padaṁ te nirvāṇam

añjasānvāśnavā aham

Devahūti said: What type of *bhakti* is suitable to you, and what is possible for a person like me, by which I can attain your feet, full of bliss?

Kācid stands for *kāsvid* (what kind). *Tvayi ucitā* means "suitable for offering to you." In verse 19 Kapila mentioned *bhakti* suitable for the Lord. Because of hearing the excellence of such *bhakti* she mentions this. What is possible to know and do for a woman like me, by which I can attain your feet, the form of bliss (*nirvāṇam*)? Medinī says that *nirvāṇa* means extinction, bliss, bathing of an elephant, joining, and

liberation. Or *nirvāṇa* can mean “without obstacles.” I will attain your feet without obstacles immediately. Another version has *aṇjasā tv āśnavai.*

|| 3.25.29 ||

yo yogo bhagavad-bāṇo

nirvāṇātmaṁs tvayoditaḥ

kīdṛśaḥ kati cāṅgāni

yatas tattvāvabodhanam

What is the *yoga* mentioned by you which is aimed at the Lord for liberation? And what is the *jñāna* by which one understands *tattvas*? How many limbs does it have?

I should known and perform *bhakti* approved by you. However, it is said that the inquisitive person knows his own idea, and intelligent people know others’ ideas as well. Thus I should also inquire about *yoga* and *jñāna. Bhagavat-bāṇaḥ* means the process of *yoga* aimed like an arrow at the Lord. It is for producing liberation. And what is the knowledge from that one understands the elements.

|| 3.25.30 ||

tad etan me vijānīhi

yathāhaṁ manda-dhīr hare

sukhaṁ buddhyeya durbodhaṁ

yoṣā bhavad-anugrahāt

O Lord! Therefore tell this to me, so that I, an unintelligent woman, can easily understand what is difficult to understand, by your mercy.

Therefore (*tat*), tell this to me.

|| 3.25.31 ||

maitreya uvāca

viditvārthaṁ kapilo mātur itthaṁ

jāta-sneho yatra tanvābhijātaḥ

tattvāmnāyaṁ yat pravadanti sāṅkhyaṁ

provāca vai bhakti-vitāna-yogam

Maitreya said: Kapila, knowing the purpose of his mother, affectionate because he was born from her, described what they call Sāṅkhya, containing enumeration of *tattvas,* and described as well *yoga* filled with *bhakti.*

Artham means purpose. He had affection because he appeared from her body. He spoke what they call Sāṅkhya, in which is enumeration *(āmnayam*) of the *tattvas,* and also *yoga* filled with *bhakti.*

|| 3.25.32 ||

śrī-bhagavān uvāca

devānāṁ guṇa-liṅgānām

ānuśravika-karmaṇām

sattva evaika-manaso

vṛttiḥ svābhāvikī tu yā

animittā bhāgavatī

bhaktiḥ siddher garīyasī

The Lord said: *Bhakti* to the Supreme Lord without material desires, composed of actions of the senses to reveal senses objects related to the Lord, which conforms to *guru's* instructions, with mind dedicated exclusively to the Lord, and which includes actions on the spontaneous level, is superior to liberation.

In order to speak about *yoga* filled with *bhakti*, Kapila describes *bhakti* beyond the *guṇas,* the process suitable to the Lord, preferred by the Lord, about which Devahūti asked in verse 28. The *bhakti* is directed to the Supreme Lord. *Sattve* means "unto the form of *śuddha-sattva*, the Supreme Lord," not the *devatās*. The devotee's mind should desire to accept the Lord's form and name with the thought that the Lord alone is most worthy of service (*eka-manasaḥ*). His mind does not reject the form as is the case with *yogīs* and others. And the person's mind is concentrated on one process, worship of the Lord, not on *jñāna* or *karma* (*eka-manasaḥ*). That is *niṣkāma* (*animittā*) devotion to the Lord in which actions (receiving sense objects) of the sense *devatā*s who reveal the objects of the senses such as sound (*guṇa-liṅgānāṁ devānām)* are directed to the Lord (*sattve*); or in which actions of the senses which are engaged

spiritually (*div*) because the object of their functions is the Lord are directed to the Lord. *Sattve* functions in relation to *eka-manasaḥ* (with mind exclusively devoted to the Lord) and in relation to the actions of the senses (*bhakti* is actions of the senses directed to the Lord) in the manner of the one-eyed crow.[253] The word *sattve* cannot mean the *devatās* like Brahmā or Śiva since the verse speaks of *bhāgavatī bhakti,* devotion exclusively to Bhagavān. *Sattve* can also refer to the devotees who are called *sat.* Thus *sattvam* means "being a Vaiṣṇava." One should be thinking only (*eka-manasaḥ*), "I should be a devotee (*sattve*)." Thus *bhakti* is actions of the senses with the exclusive mentality of being a Vaiṣṇava. *Bhakti* is not action of the senses which act on their own, but action of the senses according the *mantra* given by *guru.* The senses should have daily actions in accordance with the *mantra* concerning the Lord given by *guru* (*anuśravika-karmānām*).

utsargān mala-mūtrādeś citta-svāsthyaṁ yato bhavet

ataḥ pāyur upasthaś ca tad-ārādhana-sādhanam

Because the mind maintains a healthy state by excretion of urine and stool, the anus and urinary organ should be considered as senses engaged in the Lord's service. *Viṣṇu-rahasya*

Thus even these organs, by functioning in relation to *bhakti,* are to be considered part of *vaidhi-sādhana-bhakti.*

The word *tu,* causing differentiation, indirectly indicates *sādhya-bhakti* in the form of *bhāva-bhakti*, of *rāgānuga* type. The *bhakti* with natural functioning (*svābhāvikī vṛttiḥ*) of the senses is better then liberation (*siddheḥ*). Spontaneous action of the senses directed to the Lord is superior to liberation. Spontaneous or natural action is of two types. One can develop natural action of the senses towards the Lord by ascending through the stages of *niṣṭhā, ruci and* finally *āsakti* by constant practice of engagement in pure *bhakti* as directed by *guru*, following the dictates of scripture. Similar to the spontaneous attraction of the senses in the material world to husband or sons, one may also develop spontaneous action of the senses without awareness of the dictates of scripture, in which the senses act according to the *bhakti* scriptures, previous to or after taking instructions from *guru,* caused by outstanding impressions arising from mercy of great devotees in this or previous lives.

The spontaneity (*bhāva* stage) developed from *vaidhi-bhakti* has excellence of quantity. Examples are given in many verses (SB 3.25.34-37). The second type of spontaneity, generated from *rāgānuga,* has excellence of type (at the stage of *sādhana*). An example is given in SB 3.25.38. Compared to the two spontaneous types

[253] *Kākākṣi-golaka-nyāya.* The crow has one eye ball which moves from one eye to the other as required. So a word can possess to functions in a sentence simultaneously.

of *bhakti,* unspontaneous *bhakti* (*vaidhi-sādhana*) is inferior in quantity and type. An example is given in SB 3.25.39-40.

|| 3.25.33 ||

jarayaty āśu yā kośaṁ

nigīrṇam analo yathā

This *bhakti* quickly destroys the subtle body, just as the digestive fire consumes food.

Bhakti alone is the result sought in these two types of *bhakti* since they have no material desire. Liberation is the unsought result. That *bhakti* destroys the subtle body (*kośam*). However the distinction of this liberation from the liberation caused by *jñāna* is shown with an example. It is like the fire of digestion devouring edible items like food (*nigriṇam*). Having no alternative for nourishing the body, the fire of digestion destroys only the useless portions of the eaten food, but nourishes the life airs, senses and *dhātus* by the good portions of the food. By this the body gains strength of muscle, senses and mind. Similarly *bhakti* destroys only the bad portions—the material aspects of sound and other sense objects, the material senses and material sense *devatās.* It does not destroy the good portions of sound or other sense objects and natural senses, which are related to the Lord. *Cakṣuṣaś cakṣur uta śrotrasya śrotram*: the Lord is the eye of the eye and the ear of ear. (*Bṛhad-āraṇyaka Upaniṣad* 4.4.18) By these sense objects and senses, the spiritual body of the devotee appears. Therefore when the scriptures talk about destruction of the body and senses, they refer to the material aspects of the subtle body.

dehendriyāsu-hīnānāṁ vaikuṇṭha-pura-vāsinām

The bodies of the inhabitants of Vaikuṇṭha are completely spiritual, having nothing to do with the material body, senses or life air. SB 7.1.35

With a person’s endeavour, the fire of digestion digests the food. The person does not know how the food gets digested. Similarly, *bhakti* liberates the devotee who daily performs hearing and chanting and experiences as sweet taste, without striving for liberation at all. The devotee does not even ask how or when he will get liberation.

tvayy ambujākṣākhila-sattva-dhāmni

samādhināveśita-cetasaike

tvat-pāda-potena mahat-kṛtena

kurvanti govatsa-padaṁ bhavābdhim

O lotus-eyed Lord, by concentrating one's meditation on your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of great saints. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf. SB 10.2.30

Just as a person walking on the path steps over a hoof print of a cow without seeking it out, so he attains liberation. The devotees lack knowledge of the three stages of Brahman, but by the mercy of the Lord by *bhakti*, by knowledge in the form of experiencing the Lords' form, qualities, pastimes, powers and sweetness, he attains liberation.

nāyamātmā pravacanena labhyo na medhayā na bahudhā śrutena

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām

The Lord is not attained by contemplation, by meditation or by abundant hearing. He is attained by the Lord's choice. The Lord reveals his form to that person. *Mundaka Upaniṣad* 3.2.3

tam eva viditvā atimṛtyum eti

Knowing the Lord one attains immortality. *Ṣvetāśvatara Upanisād* 3.8

The word *eva* here indicates that only by knowing the Lord one attains liberation. However the following statements of *śruti* and *smṛti* show that it is not possible to know the form of the Lord completely.

yato vāco nivarttante aprāpya manasā saha

From the Lord, words along with mind return, without reaching him. *Taittirīya Upanisad* 2.41.

yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ

He who says he does not know the Lord knows him and he who says he knows the Lord does not know him. *Kena Upaniṣad* 2.3

dyu-pataya eva te na yayur antam anantatayā

tvam api yad-antarāṇḍa-nicayā nanu sāvaraṇāḥ

kha iva rajāṁsi vānti vayasā saha yac chrutayas

tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ

Because you are unlimited, neither the lords of heaven nor even you yourself can ever reach the end of your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within you, like particles of dust blowing about in the sky. The *śrutis,* following their method of eliminating everything separate from the Supreme, become successful by revealing you as their final conclusion. SB 10.87.41

The liberation in which the *jīva* and Brahman become one is rejected by the devotees. This will be explained later.

Just as the fire of digestion from the moment the food is eaten, begins digesting it, but completes the process after nine or twelve hours, so, from the being of devotional practice, *bhakti* begins to destroy material life in the form of lamentation and illusion, but completes the process of destruction only after some time. Thus even at the stage of practice, when lamentation and illusion have not been destroyed, one should not consider the devotee to be in *saṁsāra.* Action of the senses for the Lord, devoid of *jṇāna* and *karma*, devoid of other desires, following the rules mentioned in the devotional scriptures, using the *mantra* given by *guru,* but which is small in quantity, is *sādhana-bhakti,* without spontaneity. When it becomes full in quantity, as *sādhya-bhakti,* the result of *sādhana,* it becomes spontaneous *bhāva-bhakti.* When the *bhakti* is small in quantity, but has more spontaneity in it, it is called *rāgānuga-sādhana-bhakti.* When the type and quantity become full, it becomes *bhāva-bhakti* of *rāgānuga* type. These distinctions are found in *Bhakti-rasāmṛta-sindhu.*

|| 3.25.34 ||

naikātmatāṁ me spṛhayanti kecin

mat-pāda-sevābhiratā mad-īhāḥ

ye 'nyonyato bhāgavatāḥ prasajya

sabhājayante mama pauruṣāṇi

These devotees, who are engaged in service to my feet following scriptural rules, who desire only the taste of my beauty, who, gathering together, relish my pastimes amongst themselves, never desire to become one with Brahman.

Having described the qualities of this *bhakti,* now examples are given. First, four examples of spontaneous *bhāva-bhakti* are given. The meaning of the word *animitta (*with no material desires) is made clear with reasons. These devotees do not desire oneness with Brahman. Thus, it was said that this *bhakti* is superior to liberation. But since these devotees are full with all happiness, why do they not enjoy the happiness of Brahman? They are very attached to service of my feet with all the senses, and not engaged at all in *karma* or *jñāna,* in the presence of (*abhi*) scripture. This is spontaneous *bhakti* following scripture, devoid of *karma* and *jñāna,* engaging all the senses, directed only towards the Lord. They have the desire (*īhāḥ*) to taste the sweetness of my beauty. This indicates that they have no other desire *(anyābhilaṣa-ṣūnya).* Being attached, they relish the nectar of the pastimes such as lifting Govardhana (*pauruṣāṇi*) while offering praise. Three reasons are given why the devotees do not want liberation. They do not enjoy the happiness of Brahman because there is not service to the Lord's feet, because there is no realization of the Lord's beauty, fragrance etc. and because there is no relishing of sweet pastimes.

|| 3.25.35 ||

paśyanti te me rucirāṇy amba santaḥ

prasanna-vaktrāruṇa-locanāni

rūpāṇi divyāni vara-pradāni

sākaṁ vācaṁ spṛhaṇīyāṁ vadanti

O mother! The devotees see my attractive, red eyes in my smiling face and my spiritual forms which bestow blessings. They speak pleasing words with me.

Because the devotees do not desire even merging in Brahman they attain the following from me. This is explained in two verses. The word "see" is representative of activities such as hearing, chanting and tasting. Similarly, seeing forms is representative of hearing sounds, smelling fragrance, and touching the Lord's skin etc. The forms give benedictions (*vara-pradhāni*) in the form of spiritual service. Or, the forms say "Devotees! Please accept this gift!" They speak with me (*sākam*) as follows:

na kāmaye 'nyaṁ tava pāda-sevanād

akiñcana-prārthyatamād varaṁ vibho

ārādhya kas tvāṁ hy apavarga-daṁ hare

vṛṇīta āryo varam ātma-bandhanam

O all-powerful one, I desire no boon other than service to your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships you, the giver of liberation, would choose a boon that causes his own bondage? SB 10.51.55

na pārameṣṭhyaṁ na mahendra-dhiṣṇyaṁ

na sārvabhaumaṁ na rasādhipatyam

na yoga-siddhīr apunar-bhavaṁ vā

mayy arpitātmecchati mad vinānyat

One who has fixed his consciousness on me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation. Such a person desires me alone. SB 11.14.14

Their words express some desire (service). Desiring to hear those words, I say “Please accept this boon.” I do not desire to give them anything else. Śrīdhara Svāmī says “There is superior, eternal happiness in *bhakti* through realization of the Supreme Lord.”

|| 3.25.36 ||

tair darśanīyāvayavair udāra-

vilāsa-hāsekṣita-vāma-sūktaiḥ

hṛtātmano hṛta-prāṇāṁś ca bhaktir

anicchato me gatim aṇvīṁ prayuṅkte

To the devotees whose minds and senses have been stolen by the attractive limbs of the Lord, which contain pleasing words, glances, smiles and pastimes, and which fulfil their desires, *bhakti* offers them liberation, though they do not desire it.

Distaste for merging in Brahman arises from the amazing experiencing of sweetness from seeing me. The limbs of Kṛṣṇa, Rāma and other forms are very attractive

(*darśanīyā)*, and possess attractive words, glances, smiles and pastimes which fulfil the desires of the devotees (*udāra*). Because their minds and senses are attracted by these things, they do not desire liberation. However *bhakti* bestows liberation (*anvīṁ gatim*). “O devotees! Please accept liberation in the Brahman!” This is uttered, but there is no opportunity to give it, because their minds have been stolen by the sweet words, glances, smiles and pastimes of the Lord. “If that is so, then why does omniscient *bhakti* offer it to them?” The person who can give *cintamaṇi* or touch stone made of valuable diamonds and rubies sometimes makes a show of giving gold. Otherwise the foolish who desire only gold would cause disturbance by saying that the donor has no gold. *Bhakti*, in order to destroy foolishness of purported *jñānīs* who desire only liberation, offers liberation to the devotees but does not really desire to give it to them.

Another meaning is “*Bhakti* makes them have no desire for liberation.” The verb has a causative meaning. Another meaning is that the devotees out of humility do not desire that which is most subtle, beyond *prakṛti* (*anvīm*), most difficult to understand. They do not desire even being an associate of the Lord. Devotees often pray, “Let me stay in the material world birth after birth, but with devotion to you.” However, *bhakti* makes the devotees take that position of an associate. This is the meaning that Jīva Gosvāmī gives in the *Sandarbha*. Śrī Rūpa Gosvāmī says it means “*Bhakti* makes the minds of the devotees who do not desire liberation attracted to the pastimes of the Lord.” Śrīdhara Svāmī says “Bhakti makes them take liberation, thought they are without desire for it.” Even this explanation is not too unsuitable. It is said:

yathendriyaiḥ pṛthag-dvārair artho bahu-guṇāśrayaḥ

eko nāneyate tadvad bhagavān śāstra-vartmabhiḥ

A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Lord is one, but according to different scriptural injunctions he appears to be different. SB 3.32.33

Thus *bhakti* could offer liberation, before those persons realize full happiness with the Lord. *Bhakti* forcibly makes them take liberation to experience the happiness of Brahman , though they do not want it. But then the Lord pulls them out of that realization (in the manner that Kṛṣṇa pulled the inhabitants of Vraja out of the Brahma-hrāda and put them in the spiritual world SB 10.28.16), makes them his associates in the spiritual world, and drowns them eternally in the bliss of service. This can be understood from bathing in the meaning of the next verse. This is the opinion of some.

|| 3.25.37 ||

atho vibhūtiṁ mama māyāvinas tām

aiśvaryam aṣṭāṅgam anupravṛttam

śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ

parasya me te 'śnuvate tu loke

The devotees certainly do not desire attainment of the happiness of the material universe piled up by *māyā*, the powers of *yoga-siddhis* following *bhakti,* the auspicious rewards of residing in Vaikuṇṭha, or the bliss of Brahman. But the devotees attain the planet of me, the Supreme Lord.

It is said that *bhakti* gives the results of *karma, jñāna* and *yoga,* performed with the absence of those practices, since those practice cannot give results without some *bhakti.*

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by *karma,* penance, *jñāna, vairāgya,* mystic *yoga,* charity, *dharma* and all other auspicious means of perfecting life is easily achieved by my devotee through *bhakti.* If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32-33

Thus, in reality, Svarga and other results are the results of *bhakti* alone. This verse describes that the pure devotees living on the planet of the Lord experience all happiness, which arises from the bliss of worshipping the Lord. All the happiness within the universes consolidated by *māyā*, after destruction of ignorance, and the happiness derived from powers of *yoga,* are attained following *bhakti* (*anu*). The devotees certainly *(nu)* do not desire the wealth in Vaikuṇṭha such as *sārṣṭi* (*bhāgavatīm śriyam*) and the bliss of Brahman (indicated by the word *ca*), since their minds and senses are absorbed in the Lord’s smile and glance. Though they do not desire these things, they attain Vaikuṇṭha, the planet of the Supreme Lord. This shows the Lord’s particular affection for his devotees.

|| 3.25.38 ||

na karhicin mat-parāḥ śānta-rūpe

naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ

yeṣām ahaṁ priya ātmā sutaś ca

sakhā guruḥ suhṛdo daivam iṣṭam

The devotees in the spiritual world are never deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the *ātmā,* son, friend, elder, companion or worshipable deity.

“But since the devotee attains a planet, there will be destruction of the enjoyer and the enjoyed as on Svarga.” My devotees dwelling on my planet which is without transformation (*śānta-rūpe*) are never without enjoyment. My wheel of time does not affect them. *Śruti* says *na sa punar āvartate*: he does not return. (*Chāndogya Upanisād* 8.15.1)

ābrahma-bhuvanāl lokāḥ punar āvarttino ’rjuna

māmupetya tu kaunteya punar janma na vidyate

Up to Brahmaloka all people return to this world, O Arjuna. Attaining me, one does not take birth again. BG 8.

In the commentary of the *Viṣṇu-saharsa-nāma* as well, it is explained that Vaikuṇṭha is the most exalted place devoid of fear of return.

Some devotees act as lovers (*yeṣam aham priyaḥ*), others act as *śānta-bhaktas*, seeing the Lord as (*ātmā*), others act as parents seeing the Lord as a son, and others see the Lord as a friend. Others, in a particular dāsya relationship, see him as superior. *Suhṛdaḥ* in the plural is poetic license. This is a species of *sakhya-bhāva.* Seeing the Lord as worshipable deity is *dāsya-bhāva.* It is said in the *Nārāyaṇa-vyūha -stava*:

pati-putra-suhṛd-bhātṛ-pitṛvan-mitravad dharim

ye dhyāyanti sadodyuktās tebhyo ’pīha namo namaḥ

I offer repeated respects to those who, with constant endeavor, meditate on the Lord as a husband, son, relative, brother, parent or friend.

Sruti says *yamevaiṣa vṛṇute tena labhyaḥ*: I am attained by those whom I choose. *Kaṭha Upaniṣad* 1.2.23 The meaning of the *śruti* statement is that the Lord is attained by the person whom the Lord accepts as lover, parent, brother, friend son or servant. The present verse should be understood to be an example of spontaneous *bhakti* of *rāgānuga* type (but not *sādhana*, since it is in the spiritual world).

|| 3.25.39-40 ||

imaṁ lokaṁ tathaivāmum

ātmānam ubhayāyinam

ātmānam anu ye ceha

ye rāyaḥ paśavo gṛhāḥ

visṛjya sarvān anyāṁś ca

mām evaṁ viśvato-mukham

bhajanty ananyayā bhaktyā

tān mṛtyor atipāraye

Giving up attachment to bodily identification which produces the enjoyments in this life and the next, and giving up as well related persons such as wife and sons, and items such as wealth, animals and house, the devotees with exclusive *bhakti* worship me, who stand before them wherever they are. I take them beyond the ocean of birth and death.

Two verses now describe non-spontaneous *sādhana-bhakti.* These devotees give up attachment to being the enjoyer, (*ātmānam*) which leads to attachment to visible enjoyment of this world (*idam*) and attachment to invisible enjoyments of next life *(amum*). Just as one who is attached to material enjoyment praises enjoyment, one who has rejected that enjoyment criticizes it.

juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

Even though he is sometimes engaged in sense enjoyment, my devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. SB 11.20.28

He also rejects other things related to that: sons, wife and other things, and material objects such as wealth (*rayaḥ*). I, the Lord, stand in front of the devotees, wherever they go (*viśvato mukham*). They have *bhakti* which is devoid of *karma, jñāna*, and *bhakti* to *devatās*. I make them cross beyond the ocean of *saṁsāra*, even thought they do not want to cross *saṁśara,* since they desire only *bhakti*. I do not inform them of this. It has already been said in verse 33 that *bhakti* destroys the subtle body.

|| 3.25.41||

nānyatra mad bhagavataḥ

pradhāna-puruṣeśvarāt

ātmanaḥ sarva-bhūtānāṁ

bhayaṁ tīvraṁ nivartate

Except by devotion to me as Kṛṣṇa Bhagavān, Rāma, the Lord of Vaikuṇtha or by devotion to the *puruṣāvatāras,* intense fear in the material world cannot be stopped.

Without devotion to me, there is no deliverance. “Other than me” means “other than devotion to me.” Though having unlimited forms as the object of *bhakti*, the Lord has three specific forms which should be served, starting from the highest form. First is the form of Bhagavān, fully manifest as Kṛṣṇa alone (*bhagavataḥ*). Next is Śrī Rāma, the lord of the spiritual world (*pradhāna-puruṣeśvarāt*). The third takes three forms as the *antaryāmī* of j*īva*, and *antaryāmī* of the universe, and the *antaryāmī* of the total of *prakṛti.* The *puruṣāvataras* also include the forms like Matysa and Kūrma.

|| 3.25.42 ||

mad-bhayād vāti vāto 'yaṁ

sūryas tapati mad-bhayāt

varṣatīndro dahaty agnir

mṛtyuś carati mad-bhayāt

Out of fear of me, the wind blows. Out of fear of me, the sun shines. Out of fear of me, Indra pours rain and fire burns. Out of fear of me, death flees.

“You have just said that devotees worship you without worshipping others (*ananyayā bhaktyā*). Will the *devatās*, not being worshipped, become angry, and give suffering to

your devotees sometimes?" The Lord answers with pride. The *śruti* also says *bhīṣāsmād vātaḥ pavate bhīṣodeti sūryyaḥ bhīṣāsmād agniś cendraś ca mṛtyur dhāvati pañcama:* the wind blows out of fear of the Lord, the sun rises in fear, and Agni and Indra move, and death flees out of fear of the Lord. If they sometimes harass my devotees, I do not delay in removing them from their positions.

|| 3.25.43 ||

jñāna-vairāgya-yuktena

bhakti-yogena yoginaḥ

kṣemāya pāda-mūlaṁ me

praviśanty akuto-bhayam

The *yogīs* take shelter of my feet, abode of fearlessness by *bhakti* mixed with *jñāṇa* and *vairāgya,* for attaining the highest benefit.

Having described pure *bhakti*, Kapila describes *bhakti* mixed with *jñāna.*

|| 3.25.44 ||

etāvān eva loke 'smin

puṁsāṁ niḥśreyasodayaḥ

tīvreṇa bhakti-yogena

mano mayy arpitaṁ sthiram

The mind offered to me with *pure bhakti* with steadifness alone creates the highest benefit for men in this world.

Thus, pure *bhakti* offered to me is the best of all. There is nothing higher than this. Everything else is inferior. This *bhakti* is firm (*tivreṇa*), without cheating, devoid of *karma* and *jñāna,* and pure.

Thus ends the commentary on Twenty-fifth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-six

Creation of the Elements

Fifth Description of Universal Form

|| 3.26.1 ||

śrī-bhagavān uvāca

atha te sampravakṣyāmi

tattvānāṁ lakṣaṇaṁ pṛthak

yad viditvā vimucyeta

puruṣaḥ prākṛtair guṇaiḥ

The Lord said: Now I will describe the features of the elements one by one, knowing which, a person can be freed from the *guṇas* of *prakṛti.*

In the Twenty-sixth Chapter, the manifestation and characteristics of the elements such as *mahat-tattva,* the universal form composed of those elements, and its being brought to life by the entrance of the Lord are described.

Being questioned by his mother about *bhakti, jñāna* and *yoga,* Kapila explained *bhakti.* His mother was fully satisfied with that. However, even persons engaged in *bhakti,* which reigns supreme everywhere with authority since without *bhakti, karma, jñāna* and *yoga* cannot give results of Svarga or liberation, should be inquisitive to know about *karma, jñāna* and *yoga.* Now *jñāna* will be discussed.

|| 3.26.2 ||

jñānaṁ niḥśreyasārthāya

puruṣasyātma-darśanam

yad āhur varṇaye tat te

hṛdaya-granthi-bhedanam

I will explain to you knowledge of the *ātmā,* the Supreme Lord, for attaining the highest goal, which they say cuts the knot of the heart.

What is the result of knowing the qualities of elements? This verse explains. From knowing the characteristics of elements, arises knowledge of the *ātmā,* separate from the body.

|| 3.26.3 ||

anādir ātmā puruṣo

nirguṇaḥ prakṛteḥ paraḥ

pratyag-dhāmā svayaṁ-jyotir

viśvaṁ yena samanvitam

This *ātmā* is the *puruṣa,* who is eternal, without material qualities, since he is beyond *prakṛti;* who is beyond the senses; who has a spiritual abode; who is self-manifesting, and from whom this universe, owned by him, appears.

This verse describes the *ātmā*, the Supreme Lord. The Supreme person (*ātmā*) is eternal (*anādiḥ*), without material qualities *(nirguṇaḥ*), because he is beyond *prakṛti.* He is beyond all the material senses *(praytak*). He has an abode in the Causal Ocean. He is self manifesting, from whom the universe, which is owned by him, appears.

|| 3.26.4 ||

sa eṣa prakṛtiṁ sūkṣmāṁ

daivīṁ guṇamayīṁ vibhuḥ

yadṛcchayaivopagatām

abhyapadyata līlayā

As a pastime, Paramātmā, the powerful Lord, accepted, *prakṛti*, composed of the *guṇas,* subtle in state, and belonging to the Lord, whom he contacted by his will.

Paramātmā, contacting *prakṛti* by his own will, since it is his energy, accepted *prakṛti* as a pastime, when he desired to create the universe for *jīvas* bound by *karma.* This means he glanced, impregnating *prakṛti* with *the jīvas.*

|| 3.26.5 ||

guṇair vicitrāḥ sṛjatīṁ

sa-rūpāḥ prakṛtiṁ prajāḥ

vilokya mumuhe sadyaḥ

sa iha jñāna-gūhayā

Seeing *prakṛti,* which creates the bodies of the living beings, similar to itself but with great variety through the *guṇas,* the *jīva* becomes immediately bewildered by *avidyā.*

The bewilderment of the *jīvas* is described. Seeing *prakṛti*, the *jīva* situated in *prakṛti (iha),* immediately—at the time of contacting *prakṛti*--becomes bewildered—forgetting his *svarūpa*—since he is connected to the function of *avidyā* belonging to *prakṛti (jñāna-gūhayā*). Though the *jīva* is eternally connected with *avidyā*, *jīva* was in some realization of his *svarūpa* at the time of destruction before the creation, just as the *jīva* when sleeping realizes his *svarūpa* a little*.* At the beginning of creation, however, he forgets that. What is this *prakṛti*? It creates the living beings of great variety by the three *guṇas. Śruti* says:

ajām ekāṁ lohita-śukla-kṛṣṇāṁ vahvīḥ prajā janayantīṁ sarūpāḥ ajo hy eko juṣamāṇo ’nuśete jahāty enāṁ bhukta-bhogām ajo ’nyaḥ

The *jīva* is situated by the side of *prakṛti*, red, white and black, which creates the living beings similar to itself, which he enjoys and follows. The Lord however rejects what has been enjoyed. *Śvetāśvatara Upanisad* 4.6

|| 3.26.6 ||

evaṁ parābhidhyānena

kartṛtvaṁ prakṛteḥ pumān

karmasu kriyamāṇeṣu

guṇair ātmani manyate

The *jīva* thinks himself the doer of activities which are done by the *guṇas*, by false identification with *prakṛti.*

Just as one imitates people who dance and sing, one identifies *prakṛti* as the body and the body as the self. By such identification (*para abhidhyānena*) one thinks oneself the doer of activities such as seeing which are done by the *guṇas.*

Because of the impossibility of identifying oneself without having a sense of "I," identity as an *śakty-aveś*ā*vatāra* of the Lord arises from a covering as well. However this is a special type of identity of "I." Because that particular *jīva* is fixed in his pure *svarūpa,* it is not a cause of bondage. That should be understood in cases such as the Kumāras who identify themselves as "I" as *āveśāvatāras.*

|| 3.26.7 ||

tad asya saṁsṛtir bandhaḥ

pāra-tantryaṁ ca tat-kṛtam

bhavaty akartur īśasya

sākṣiṇo nirvṛtātmanaḥ

That misconception leads to bondage for the *jīva,* who is actually not the doer, but only the witness. It leads to self-created dependence on material enjoyment, though he is an energy of the Lord, and it leads to birth and death, though he has a form of bliss.

The conception of being the doer by the *jīva (asya),* who actually is not the doer, since he is only a witness, becomes his bondage. Just as the king's associate is addressed as a king, so the *jīva*, belonging to the Lord, is called *īśa.* That *jīva,* though he is a *śakti* of the Lord, creates his bondage by actions, and becomes dependent on material enjoyment. Though he has a *svarūpa* of happiness *(nirvṛtāmanaḥ*) he is subject to birth and death (*saṁsṛtiḥ*).

|| 3.26.8 ||

kārya-kāraṇa-kartṛtve

kāraṇaṁ prakṛtiṁ viduḥ

bhoktṛtve sukha-duḥkhānāṁ

puruṣaṁ prakṛteḥ param

They say that *prakṛti* is the cause of the *jīva's* actions, being the cause of the body, senses and sense *devatā*s. They say that the Supreme Lord, superior to *prakṛti*, is the cause of enjoyment and suffering of the *jīva.*

Bondage is created by the *jīvas* actions. The cause of the actions and their results is *prakṛti* and the Supreme Lord. Because action is accomplished by the body, sense and presiding deities of the senses, *prakṛti* is said to be the cause since it is the cause of the body, senses and *devatās.* Because they come into existence through *prakṛti* alone, they are called the cause of the *jīva's* actions. They are dependent on *māyā.* The bestower of results of actions is the Supreme Lord alone. Thus it is said that the *jīvas* enjoyment of results of action is dependent on the Lord alone. The wise know that the Lord is the cause of the enjoyment of results of actions for the *jīva* (*bhoktṛtve*).

|| 3.26.9 ||

devahūtir uvāca

prakṛteḥ puruṣasyāpi

lakṣaṇaṁ puruṣottama

brūhi kāraṇayor asya

sad-asac ca yad-ātmakam

Devahūti said: O Supreme Lord! Please tell me the characteristics of *prakṛti* and the Supreme Lord as the causes of the universe which is composed of gross and subtle effects.

Devahūti inquires for more detail about *prakṛti* and the Supreme Lord. They are cause of the universe which is composed of gross and subtle effects (*sad-asad*).

|| 3.26.10 ||

śrī-bhagavān uvāca

yat tat tri-guṇam avyaktaṁ

nityaṁ sad-asad-ātmakam

pradhānaṁ prakṛtiṁ prāhur

aviśeṣaṁ viśeṣavat

The Lord said: *Prakṛti* is called *avyakta* because, though having variety, it has a state of invisibility when the three *guṇas* are in balance. It is called *pradhāna* because, manifesting variety, it is the best, being the shelter of all the visible elements. It is called *prakṛti* because it is the very cause of all causes and effects. It is eternal.

This verse gives the characteristics of *prakṛti.* The aggregate of the three *guṇas* is called *avyaktam, pradhānam* and *prakṛti.* It is called *avyakta* (the invisible) because it has an invisible state, though it still possesses particularity, due to the balance of the three *guṇas.* It is called *pradhāna* (the chief) because, manifesting variety, it is the best among all partial forms which are its effects, being the shelter of particular elements like *mahat-tattva.* It is called *prakṛti* (original form) because it is the cause of the other causes and effects (*sad-asat*) such as *mahat-tattva*, being the very *svarūpa (ātmā)* of what follows. It is eternal since it remains as the final cause, even after universal destruction.

Or, there is another meaning. What is indescribable, called *pradhāna*, because it is superior, is also called *prakṛti.* Its indescribable nature is given. Though consisting of three *guṇas,* it is invisible. It becomes visible with *guṇas.* Though it is composed of cause (*asat*) and effect (*sat*), it is eternal. Though it is seen as temporary things such as earth, and has variety such as *mahat-tattva*, it is also without variety when in the condition of balanced *guṇas.* What possesses variety as substance becomes invisible, without variety in another form.

|| 3.26.11 ||

pañcabhiḥ pañcabhir brahma

caturbhir daśabhis tathā

etac catur-viṁśatikaṁ

gaṇaṁ prādhānikaṁ viduḥ

The wise know the products of *pradhāna*, enumerated as five, five, four and ten, to be Brahman.

The other elements are first enumerated in order to speak of their characteristics. The wise know what is produced from *pradhāna* (*prādhānikam)* which are enumerated as five, five, and fourteen to be worshipped as Brahman. The products are enumerated.

|| 3.26.12 ||

mahā-bhūtāni pañcaiva

bhūr āpo 'gnir marun nabhaḥ

tan-mātrāṇi ca tāvanti

gandhādīni matāni me

The five great elements are earth, water, fire, air and ether. The sense objects are also considered to be five, starting with smell.

Three verses describe these elements. *Tāvanti* (as much) indicates five.

|| 3.26.13 ||

indriyāṇi daśa śrotraṁ

tvag dṛg rasana-nāsikāḥ

vāk karau caraṇau meḍhraṁ

pāyur daśama ucyate

The senses are ten: the ear, skin, eye, tongue, nose, voice, hands, feet, penis and the tenth, the anus.

|| 3.26.14 ||

mano buddhir ahaṅkāraś

cittam ity antar-ātmakam

caturdhā lakṣyate bhedo

vṛttyā lakṣaṇa-rūpayā

The internal sense organ is divided into four-- the mind, intelligence, ego and *citta*—because of distinctive functions.[254]

Antar-ātmākam means the *antaḥ-karaṇa,* the internal sense organ. They are distinguished by separate functions (*lakṣana-rūpayā vṛttyā*).

|| 3.26.15 ||

[254] In this analysis *mahat-tattva* has not been mentioned separated, but can be considered equivalent to citta as explained in verse 21.

etāvān eva saṅkhyāto

brahmaṇaḥ sa-guṇasya ha

sanniveśo mayā prokto

yaḥ kālaḥ pañca-viṁśakaḥ

What I have described as the situation of the Brahman as the material world, of which time is the twenty-fifth element, has thus been enumerated.

Sa-guṇasya means "of the material world starting with *mahat-tattva."* Time is described in two ways. It is the twenty-fifth element, a particular condition of *prakṛti.*

|| 3.26.16 ||

prabhāvaṁ pauruṣaṁ prāhuḥ

kālam eke yato bhayam

ahaṅkāra-vimūḍhasya

kartuḥ prakṛtim īyuṣaḥ

Time is said to be the Lord's power, by which fear arises in the *jīva*, having contacted *prakṛti* and being bewildered by ego.

The first description of time is given. Time is called the power of the Supreme Lord (*pauraṣam*) from which the *jīva's (kartuḥ)* fears arise. Time is described as the instigator of the *jīva.*

|| 3.26.17 ||

prakṛter guṇa-sāmyasya

nirviśeṣasya mānavi

ceṣṭā yataḥ sa bhagavān

kāla ity upalakṣitaḥ

O Devahūti! Powerful time is described as that which produces agitation in *prakṛti*, which was previously in a state of equilibrium of the *guṇas,* without distinctions.

In this verse, time is described as the instigator of *prakṛti.*

|| 3.26.18 ||

antaḥ puruṣa-rūpeṇa

kāla-rūpeṇa yo bahiḥ

samanvety eṣa sattvānāṁ

bhagavān ātma-māyayā

He who, by his own energy, exists internally as *antaryāmī* and externally as time for all beings, is the Supreme Lord.

Internally the Lord exists without change, continuously (*samanveti*) as the controller, in the form of *antaryāmī.* Externally, he exists as the controller in the form of time. *Sattvānām* means "of the living beings." In this way there are twenty-four products of *prakṛti.* Adding time, the *jīva, prakṛti* and the Lord to this, there are twenty-eight items.

|| 3.26.19 ||

daivāt kṣubhita-dharmiṇyāṁ

svasyāṁ yonau paraḥ pumān

ādhatta vīryaṁ sāsūta

mahat-tattvaṁ hiraṇmayam

The Supreme Lord placed the *jīvas* into the womb of *prakṛti,* whose *guṇas* were agitated by time. *Prakṛti* gave birth to the brilliant *mahat-tattva.*

Now, in describing the characteristics of the elements, first the primordial quality, previous to the appearance of *citta,* is described. The Lord delivered the *jīva* into the manifest abode of the *guṇas* agitated by time. *Prakṛti* gave birth to the *mahat-tattva. Hiraṇmayam* means that it had great brilliance.

|| 3.26.20 ||

viśvam ātma-gataṁ vyañjan

kūṭa-stho jagad-aṅkuraḥ

sva-tejasāpibat tīvram

ātma-prasvāpanaṁ tamaḥ

***Mahat-tattva*, the seed of the universe, without disturbance, manifesting the universe held within itself, swallowed up by its radiance the intense darkness which had covered it since the time of destruction.**

The *mahat-tattva* manifests the material elements starting with *ahaṅkāra (viśvam)* which was situated within it in a subtle form. The words are in the masculine gender modifying the word *mahān*, rather than *mahat-tattvam* (neuter.) The *mahat-tattva* is fixed (*kūṭasthaḥ*) without agitation or inertness (unlike the mind). It was covered (*prasvāpanam*) by darkness, which, at the time of destruction, merged *the mahat-tattva* into *prakṛti.*

|| 3.26.21 ||

yat tat sattva-guṇaṁ svacchaṁ

śāntaṁ bhagavataḥ padam

yad āhur vāsudevākhyaṁ

cittaṁ tan mahad-ātmakam

***Mahat-tattva*, which is represented by *citta* in the body, which is predominated by *sattva*, which is pure, peaceful, and the place to worship the Lord, is also called Vāsudeva.**

What is well known as *citta* is composed of *mahat-tattva.* This means that *mahat-tattva* is present in the individual body in the form of *citta.* It is pure *(svaccham*) and devoid of passion or other symptoms (*śāntam*). It is the place for worshipping the Supreme Lord and is known as Vāsudeva. *Citta, ahaṅkāra,* intelligence and mind have the deities of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha respectively, who are worshipped for purifying these elements. Their presiding deities are Viṣṇu, Rudra, Brahmā and Candra.

|| 3.26.22 ||

svacchatvam avikāritvaṁ

śāntatvam iti cetasaḥ

vṛttibhir lakṣaṇaṁ proktaṁ

yathāpāṁ prakṛtiḥ parā

***Citta* is known to have purity, changelessness and peacefulness as its qualities by nature, just like the nature of pure water.**

The qualities like purity are found everywhere in the *citta* of the body. Qualities of purity, since it is a reflection of the Lord, devoid of changes such as inaction or agitation, and devoid of passion and other emotions, are known as the natural modes of the *citta.* It is just like the original nature of water, which has an excellent quality. Pure water, without foam or waves, is sweet to the taste and peaceful. Just as water from contact with earth and other elements because impure, full of foam and waves, so *citta* attached to inferior objects becomes polluted from contact with lower consciousness (*cetanā*).

|| 3.26.23-24 ||

mahat-tattvād vikurvāṇād

bhagavad-vīrya-sambhavāt

kriyā-śaktir ahaṅkāras

tri-vidhaḥ samapadyata

vaikārikas taijasaś ca

tāmasaś ca yato bhavaḥ

manasaś cendriyāṇāṁ ca

bhūtānāṁ mahatām api

From the transformation of *mahat-tattva*, induced by the power of the Lord, *ahaṅkāra* endowed with *jñāna, kriya,* and *dravya śaktis* appeared in three forms, *vaikārika (sattva), taijasa (rajas)* and *tāmas,* from which the mind, senses and the five gross elements appeared.

This verse describes the characteristics before the appearance of *ahaṅkāra. Kriya-śakti* represents also *jñāna-śakti and dravya-śakti,* since *ahaṅkāra* possesses of these *śaktis.* From *vaikārika, taijasa* and *tāmasa ahaṅkāra* arise the mind, senses and elements respectively.

|| 3.26.25 ||

sahasra-śirasaṁ sākṣād

yam anantaṁ pracakṣate

saṅkarṣaṇākhyaṁ puruṣaṁ

bhūtendriya-manomayam

Situated in *ahaṅkara* is the Lord with a thousand heads known as Saṅkārṣaṇa and also called Ananta, the cause of the mind, senses and gross elements.

The deity to be worshiped is described. *Yam* means literally means “which is Ananta” but actually means “in which Ananta is situated.” The object and the person in the object are equated in the same manner that we say “The stadium shouted” when we mean “the people in the stadium shouted.”

|| 3.26.26 ||

kartṛtvaṁ karaṇatvaṁ ca

kāryatvaṁ ceti lakṣaṇam

śānta-ghora-vimūḍhatvam

iti vā syād ahaṅkṛteḥ

The characteristics of *ahaṅkāra* are its capacity to serve as the presiding deities of the sense, the senses, and the gross senses made of gross elements, and to produce peace, passion and bewilderment.

Kartṛtvam or doership indicates the *devatās* of the senses. *Karaṇatvam* indicates the senses (subtle). *Kāryatvam* indicates the gross elements. *Sānta-ghora- vimūḍhatvam* represent the three *guṇas.*

|| 3.26.27 ||

vaikārikād vikurvāṇān

manas-tattvam ajāyata

yat-saṅkalpa-vikalpābhyāṁ

vartate kāma-sambhavaḥ

From the transformation of *ahaṅkāra* in *sattva*, appeared the mind. By the mind's general desire for objects the desire for a particular object and notions concerning it appears.

From the mind's (*yat*) general desire to possess objects (*saṅkalpa*), desire appears in the form of fantasies about and desire to possess a particular object

|| 3.26.28 ||

yad vidur hy aniruddhākhyaṁ

hṛṣīkāṇām adhīśvaram

śāradendīvara-śyāmaṁ

saṁrādhyaṁ yogibhiḥ śanaiḥ

In the mind is situated the Lord known as Aniruddha, master of the senses, having the complexion of a blue lotus, worshipped quietly by the *yogīs.*

Yat means "within which is situated."

|| 3.26.29 ||

taijasāt tu vikurvāṇād

buddhi-tattvam abhūt sati

dravya-sphuraṇa-vijñānam

indriyāṇām anugrahaḥ

O Devahūti! From the transformation of *ahaṅkāra* in *rajas, buddhi,* consciousness directed to manifestation of objects, appeared. It assists the senses.

To make a distinction from *citta, buddhi* is described as *vijñāna,* that which manifests an object. But because it is also awareness it is said to be a quality of *citta. Buddhi* shows favour to the senses: without *buddhi,* the five senses cannot operate. Even though *citta, ahaṅkāra* and mind also assist the senses, *buddhi* gives special

assistance. When I hear a sound, first, it is registered by *citta* as simply awareness (*cetanā*). By *buddhi* I realize “This is a sound.” By the mind, I develop desire for the sound. By *ahaṅkāra,* it is related to one’s identity. This is how the object becomes manifest to a person.

|| 3.26.30 ||

saṁśayo 'tha viparyāso

niścayaḥ smṛtir eva ca

svāpa ity ucyate buddher

lakṣaṇaṁ vṛttitaḥ pṛthak

The characteristics of *buddhi* by its various functions are doubt, false knowledge, ascertaining correct knowledge, remembrance and sleep.

Viparyāsaḥ is incorrect knowledge. *Niścayaḥ* is correct knowledge. *Svāpah* is sleep.

Patañjali says *pramāṇa viparyyaya vikalpa nidrā smṛtayaḥ*: the functions of *buddhi* are correct knowledge, false knowledge, doubt, sleep and memory.

|| 3.26.31 ||

taijasānīndriyāṇy eva

kriyā-jñāna-vibhāgaśaḥ

prāṇasya hi kriyā-śaktir

buddher vijñāna-śaktitā

All the senses, both action and knowledge senses, arise from *taijasa ahaṅkāra* since the *prāṇa* impelling the action senses possesses *taijasa kriya-śakti* and *buddhi* impelling the knowledge senses possesses *taijasa vijñāna-śakti.*

The senses are produced from *ahaṅkāra* in *rajas* (*taijasāni indriyāni*). To remove the doubt that knowledge senses should arise from *vaikārika (ahaṅkāra* in *sattva),* the word *eva* is used. *Ahaṅkāra* in *rajas* gives rise to both knowledge and action senses. This is because the *prāṇa* has *kriya-śakti*, which is *taijasa.* Thus the action senses, which also have *kriya-śakti,* possess *taijasa.* Because of the predominance of *rajas* in *buddhi* when acting with knowledge of distinctions, it also is considered *taijasa.* Thus the knowledge senses are also considered *taijasa.*

|| 3.26.32 ||

tāmasāc ca vikurvāṇād

bhagavad-vīrya-coditāt

śabda-mātram abhūt tasmān

nabhaḥ śrotraṁ tu śabdagam

From transformation of *ahaṅkāra* in *tāmas*, inspired by the Lord's power as time, sound appeared, and from that, ether appeared. The ear is the receptacle of sound.

Inspired by the power of the Lord in the form of time (*bhagavad-vīrya*), sound appeared. What is it perceived by? The ear, arising from *taijasa ahaṅkāra*, attains sound.

|| 3.26.33 ||

arthāśrayatvaṁ śabdasya

draṣṭur liṅgatvam eva ca

tan-mātratvaṁ ca nabhaso

lakṣaṇaṁ kavayo viduḥ

The wise know the characteristics of sound as follows: expression of meaning, revelation of a seer of events, and the subtle form of ether.

The wise describe the qualities of sound. Sound expresses meaning and reveals the seer, such as Vyāsa or Sukadeva, who sees the pastimes or Rāma and Kṛṣṇa. Or it reveals the speaker who may be behind a wall. It is the subtle form (*tan-mātratvam*) of ether.

|| 3.26.34 ||

bhūtānāṁ chidra-dātṛtvaṁ

bahir antaram eva ca

prāṇendriyātma-dhiṣṇyatvaṁ

nabhaso vṛtti-lakṣaṇam

The characteristics of ether according to its actions are to provide space for the living entities internally and externally, and to act as a base for the *prāṇa,* senses and mind.

This verse describes the characteristics of ether. It gives space to the living entities, a place for internal and external actions. It is the shelter of the *prāṇa,* senses and mind, in the form of space for *nāḍis* etc. These are the characteristics according to its conduct.

|| 3.26.35 ||

nabhasaḥ śabda-tanmātrāt

kāla-gatyā vikurvataḥ

sparśo 'bhavat tato vāyus

tvak sparśasya ca saṅgrahaḥ

From transformation of ether, whose *tan-mātrā* is sound, by the influence of time, touch appeared, and then air. Skin is the sense organ to receive touch.

From the ether, whose *tanmātrā* is sound, arose touch. Skin receives (*saṅgrahaḥ*) the sensation of touch. It means the skin sense organ is the cause of receiving touch.

|| 3.26.36 ||

mṛdutvaṁ kaṭhinatvaṁ ca

śaityam uṣṇatvam eva ca

etat sparśasya sparśatvaṁ

tan-mātratvaṁ nabhasvataḥ

The main characteristics of touch are softness, hardness, cold and heat. It is the *tan-mātrā* of air.

The characteristics of touch are described. The main characteristics *(sparśatvam*) of touch are softness, hardness, cold and heat. It is the *tan-mātrā* of air *(nabhasvataḥ*).

|| 3.26.37 ||

cālanaṁ vyūhanaṁ prāptir

netṛtvaṁ dravya-śabdayoḥ

sarvendriyāṇām ātmatvaṁ

vāyoḥ karmābhilakṣaṇam

The distinctive qualities of air are its actions of moving, gathering, conjunction, leading sense objects to the sense organ and giving life to the senses.

The characteristics of air are described. It provides movement, as moving the branches of trees. It causes association, as in bringing grass together. It causes cohesion of an object as one unit. It brings the sense object such as sound, coldness or fragrance to the organ such as ear, skin or nose. It should be understood that movement, association and bringing the sense object to the sense are all particular types of conjunction (*prapti).* Air brings life to all the senses. These actions of air are its distinctive features (*abhi lakṣaṇam*).

|| 3.26.38 ||

vāyoś ca sparśa-tanmātrād

rūpaṁ daiveritād abhūt

samutthitaṁ tatas tejaś

cakṣū rūpopalambhanam

From air, whose *tan-mātrā* is touch, under the influence of time, arose form. From form arose fire. The eye perceives form.

|| 3.26.39 ||

dravyākṛtitvaṁ guṇatā

vyakti-saṁsthātvam eva ca

tejastvaṁ tejasaḥ sādhvi

rūpa-mātrasya vṛttayaḥ

O Devahūti! The qualities of form are providing shape, allowing perception through qualities, and allowing perception of size. It is the *tan-mātrā* of fire.

The qualities of form are described. It provided shape for objects (*ākṛtitvam*). It is perceived by secondary aspects (qualities) of the object (*guṇatā*). Sound is perceived independently. Perception of an invisible substance by touch also shows independence. Form however is not independent of qualities for its perception. It allows perception of an object's size (*vyakti-saṁsthātvam*). It is the *tan-mātrā* of fire (*tejastvam*). These are its qualities (*vṛttayaḥ*).

|| 3.26.40 ||

dyotanaṁ pacanaṁ pānam

adanaṁ hima-mardanam

tejaso vṛttayas tv etāḥ

śoṣaṇaṁ kṣut tṛḍ eva ca

Illumination, cooking, drinking, eating relief from cold, are the qualities of fire, as well as drying, hunger and thirst.

The qualities of fire are described. It provides illumination (*dyotanam*). It cooks things as in the case of rice. Hunger, thirst, eating and cooking take place by fire.

|| 3.26.41 ||

rūpa-mātrād vikurvāṇāt

tejaso daiva-coditāt

rasa-mātram abhūt tasmād

ambho jihvā rasa-grahaḥ

By transformation of fire whose *tan-mātrā* is form under the influence of time, taste appeared. From taste appeared water. The tongue perceives taste.

|| 3.26.42 ||

kaṣāyo madhuras tiktaḥ

kaṭv amla iti naikadhā

bhautikānāṁ vikāreṇa

rasa eko vibhidyate

One taste divides into many by transformation in combined substances and becomes astringent, sweet, bitter, hot and sour.

The qualities of taste are described. Salty taste should be added to the list. Taste, which is actually only one, known as sweetness, by combination of material objects (*bhautikānām*) is divided into many.

|| 3.26.43 ||

kledanaṁ piṇḍanaṁ tṛptiḥ

prāṇanāpyāyanondanam

tāpāpanodo bhūyastvam

ambhaso vṛttayas tv imāḥ

The qualities of water are moistening, making balls, causing satisfaction, giving life, relieving thirst, softening, extinguishing heat, and being plentiful.

The qualities of water are described. It is moistening, causes formation of a globe, and gives satisfaction. It gives life (*prāṇana*). *Śruti* says *āpomayaḥ prāṇāḥ*: life consists of water. It relieves thirst (*āpyāyana*). It makes things soft (*undanam* or *udanam*). It is plentiful. One can go again and again to a well to take water.

|| 3.26.44 ||

rasa-mātrād vikurvāṇād

ambhaso daiva-coditāt

gandha-mātram abhūt tasmāt

pṛthvī ghrāṇas tu gandhagaḥ

From transformation of water whose *tan-mātrā* is taste, by the influence of time, arose smell. From smell arose earth. The nose perceives smell.

|| 3.26.45 ||

karambha-pūti-saurabhya-

śāntogrāmlādibhiḥ pṛthak

dravyāvayava-vaiṣamyād

gandha eko vibhidyate

One smell is divided by combination of different substances it becomes distinguished as mixed, foul, fragrant, mild, strong, or acrid.

The qualities of smell are described. *Karambha* means mixed smell, as in cooking using *hing* and other spices. *Pūti* means foul odor.

|| 3.26.46 ||

bhāvanaṁ brahmaṇaḥ sthānaṁ

dhāraṇaṁ sad-viśeṣaṇam

sarva-sattva-guṇodbhedaḥ

pṛthivī-vṛtti-lakṣaṇam

The qualities of earth are its use in production of deity forms, its steadiness, its accommodating power, its ability to make other elements perceptible, and its power to manifest differences in all beings and their qualities.

The qualities of earth are described. It is used in creation of forms (*bhāvanam*) of the Lord. It remains in one condition, indifferent to the qualities of other objects such as water. It is the container for water. It is the cause of distinguishing other elements such as sky. We perceive ether because of contamination of earth or we perceive air because of contamination with dust. It causes manifestation with distinctions in all living beings and their qualities such as maleness etc.

|| 3.26.47||

nabho-guṇa-viśeṣo 'rtho

yasya tac chrotram ucyate

vāyor guṇa-viśeṣo 'rtho

yasya tat sparśanaṁ viduḥ

The unique quality of ether is the sense object sound, the object of perception for the ear. The unique quality of air is the sense object touch, the object of perception of the skin.

The senses have already been mentioned in relation to the sense objects. Their qualities are now described. The unique quality of ether is sound, which is the sense object for the ear.

|| 3.26.48 ||

tejo-guṇa-viśeṣo 'rtho

yasya tac cakṣur ucyate

ambho-guṇa-viśeṣo 'rtho

yasya tad rasanaṁ viduḥ

bhūmer guṇa-viśeṣo 'rtho

yasya sa ghrāṇa ucyate

The unique quality of fire, form, is the sense object of the eye. The unique quality of water, taste, is the sense object for the tongue. The unique quality of earth, smell, is the sense object of the nose.

|| 3.26.49 ||

parasya dṛśyate dharmo

hy aparasmin samanvayāt

ato viśeṣo bhāvānāṁ

bhūmāv evopalakṣyate

The previous quality is the cause of the succeeding element. Thus all qualities are perceived in earth alone.

This verse describes the additional qualities of the elements successively. The quality in higher cause, starting with sound, is seen in the succeeding effect, for instance the element air, since it is connected as a cause. In ether there is only one quality, sound, since there is no higher cause. In air there are two qualities, sound and touch. In fire there are three equalities, sound, touch and form. In water there are four qualities,

sound, touch, form and taste. In earth there are five qualities, sound, touch, form, taste and smell. All the qualities (*viśeṣaḥ)* of all the elements are seen in earth alone.

|| 3.26.50 ||

etāny asaṁhatya yadā

mahad-ādīni sapta vai

kāla-karma-guṇopeto

jagad-ādir upāviśat

When the seven elements starting with *mahat-tattva* did not combine, the Supreme Lord entered all the elements along with time, *karma* and *prakṛti.*

Having described the appearances of causes of creation (elements), Kapila now describes the appearance of the effects. When the elements remained in unmixed state, the Supreme Lord entered them. First, in order to combine all the elements by his compacting energy, he entered into the elements. This means that after a thousand years, he entered as *antaryāmī*, along with time (the agitator), *karma* (the fate of the j*īvas*) and *prakṛti* (*guṇa)*. Mentioning seven elements indicates only the main ones. He entered into all of them.

|| 3.26.51 ||

tatas tenānuviddhebhyo

yuktebhyo 'ṇḍam acetanam

utthitaṁ puruṣo yasmād

udatiṣṭhad asau virāṭ

By the Lord’s entrance into the elements, they combined together and formed an unconscious globe, from which the universal form composed of the mass of *jīvas* arose.

Being penetrated by his entrance, the elements became agitated and immediately combined to form an egg. From that, the universal form, composed of the mass of j*īvas (hiraṇyagarbha)* arose, as if waking up from sleep and coming to life.

|| 3.26.52 ||

etad aṇḍaṁ viśeṣākhyaṁ

krama-vṛddhair daśottaraiḥ

toyādibhiḥ parivṛtaṁ

pradhānenāvṛtair bahiḥ

yatra loka-vitāno 'yaṁ

rūpaṁ bhagavato hareḥ

The universal globe called *viśeṣa*, is surrounded by layers of elements such as water, each ten times thicker than the previous layer, covered by a layer of *prakṛti* on the outside. Within the universe are the variety of planets, which are a form of the Supreme Lord.

The globe is called *viśeṣa* (particular). It is surrounded by layers each ten times thicker than the next proceeding outwards to the final covering of *prakṛti.* This is a material form of the Lord.

|| 3.26.53 ||

hiraṇmayād aṇḍa-kośād

utthāya salile śayāt

tam āviśya mahā-devo

bahudhā nirbibheda kham

Rising from the golden globe lying on the water, the Supreme Lord situated himself there and differentiated the apertures of his body.

The divisions within the universe are described. Situated himself there (*āviśya*), the great Lord created many apertures.

|| 3.26.54 ||

nirabhidyatāsya prathamaṁ

mukhaṁ vāṇī tato 'bhavat

vāṇyā vahnir atho nāse

prāṇoto ghrāṇa etayoḥ

First his mouth became differentiated. Then the organ of speech (subtle organ) appeared. With the organ of speech, the fire *devatā* appeared, and entered the mouth. The two nostrils became differentiated. Penetrated by *prāṇa,* the sense organ called the nose (subtle) corresponding to the two nostrils (*etayoḥ*) appeared.

With the organ of speech, the fire *devatā* appeared and entered the organ. The two nostrils then appeared. The case is changed to the singular for all the senses.

|| 3.26.55 ||

ghrāṇād vāyur abhidyetām

akṣiṇī cakṣur etayoḥ

tasmāt sūryo nyabhidyetāṁ

karṇau śrotraṁ tato diśaḥ

After the appearance of the nose, the air *devatā* entered. Then the two eye balls and the subtle sense organ, the eyes, appeared. Then the sun *devatā* entered. The two ears appeared. Then the ear organ (subtle) and the direction *devatās* appeared.

After the appearance of the nose, air entered. In these verses the ablative case (eg. *ghrāṇāt*) is used to mean “after the appearance of.” *Anubhidyetām* is sometimes seen instead of *nyabhidyetām*

|| 3.26.56 ||

nirbibheda virājas tvag-

roma-śmaśrv-ādayas tataḥ

tata oṣadhayaś cāsan

śiśnaṁ nirbibhide tataḥ

The skin, and then the hairs, and moustache of the universal form, appeared.[255] Herbs, the *devatās* of the skin, appeared and then the genitals appeared.

[255] Skin and hair are considered sense organs for touch according to SB 3.6.18

|| 3.26.57 ||

retas tasmād āpa āsan

nirabhidyata vai gudam

gudād apāno 'pānāc ca

mṛtyur loka-bhayaṅkaraḥ

The sex organ producing semen[256] appeared and then the water *devatā* appeared. The anus appeared, and after that, the organ of excretion appeared. Then the *devatā* of the excretion organ, death, feared by all people, appeared.

|| 3.26.58 ||

hastau ca nirabhidyetāṁ

balaṁ tābhyāṁ tataḥ svarāṭ

pādau ca nirabhidyetāṁ

gatis tābhyāṁ tato hariḥ

The two hands appeared and from them the organ with grasping power appeared. Then the *devatā* of the hands, Indra appeared. The two feet appeared, and the organ of movement. Then the *devatā* of the feet, Hari, appeared.

Svarāṭ means Indra. Hari is a *devatā (*not Viṣṇu*),* in whom the Lord enters with his powers, according to Jīva Gosvāmī.

|| 3.26.59 ||

nāḍyo 'sya nirabhidyanta

tābhyo lohitam ābhṛtam

nadyas tataḥ samabhavann

udaraṁ nirabhidyata

[256] SB 3.6.19 commentary explains that semen means the organ that produces semen.

The veins of the universal form appeared and then sense organ which spreads blood and other substances. The *devatās* of the veins, rivers, appeared. Then the stomach appeared.

Lohitam means the sense organ which distributes blood and other substances. *Ābhṛtam* means “appeared.”

|| 3.26.60 ||

kṣut-pipāse tataḥ syātāṁ

samudras tv etayor abhūt

athāsya hṛdayaṁ bhinnaṁ

hṛdayān mana utthitam

The organ of hunger and thirst appeared and then the ocean, their *devatā*, appeared. The heart of the universal form appeared and from the heart the mind appeared.

|| 3.26.61 ||

manasaś candramā jāto

buddhir buddher girāṁ patiḥ

ahaṅkāras tato rudraś

cittaṁ caityas tato 'bhavat

From the mind arose the presiding deity Candra. From the intelligence arose its presiding deity Brahmā. From *ahaṅkāra* arose the presiding deity Rudra. From the *citta* arose the presiding deity Vāsudeva.

The heart is the location (*adhiṣṭhānam*) of the four aspects of the *antaḥkaraṇa*: mind, intelligence, ego and *citta*. *Girām patiḥ* is Brahmā. *Caityaḥ* refers to Vāsudeva, the deity presiding over *citta.* He is also the form of the Lord to be worshipped for purification of *citta.* As Pradyumna he is the *antaryāmī* of the Hiraṇyagarbha, the mass of all *jīvas.* As Aniruddha he is the *antaryāmī* of the individual *jīva.* This is understood from *Laghu-bhāgavatāmṛta.* One should not say that the individual *jīva* is the presiding deity of *citta*, since it is stated in many places that the *jīva* lacks independent ability to act and cannot supply the means of acting. *Caitya* refers to *antaryāmī* in the following statement. *ācārya-caittya-vapuṣā svagatiṁ vyanakti*: you appear in two features—

externally as the *ācārya* and internally as the Supersoul to deliver the *jīvas* to you. (SB 11.29.6) Sometimes the *jīva* is designated as *caitya* as well, since he identifies himself in that role, not because he is the deity presiding over *citta.*

|| 3.26.62 ||

ete hy abhyutthitā devā

naivāsyotthāpane 'śakan

punar āviviśuḥ khāni

tam utthāpayituṁ kramāt

The *devatās* who had appeared were not able to awaken the universal form. They again one after the other entered the apertures to wake him up.

This is described to show that the *antaryāmī* possess all powers by their emerging from and entering into the Lord. Again all the *devatās* entered into the body of the universal form.

|| 3.26.63 ||

vahnir vācā mukhaṁ bheje

nodatiṣṭhat tadā virāṭ

ghrāṇena nāsike vāyur

nodatiṣṭhat tadā virāṭ

The fire *devatā* along with the organ of speech entered the mouth of the universal form, but the universal form did not arise. The air *devatā* along with the nose entered the nostrils, but the universal form did not arise.

|| 3.26.64 ||

akṣiṇī cakṣuṣādityo

nodatiṣṭhat tadā virāṭ

śrotreṇa karṇau ca diśo

nodatiṣṭhat tadā virāṭ

The sun *devatā* long with the eyes entered into the eyeballs but the form did not arise. The direction *devatās* along with the ears entered the gross ears, but the universal form did not arise.

|| 3.26.65 ||

tvacaṁ romabhir oṣadhyo

nodatiṣṭhat tadā virāṭ

retasā śiśnam āpas tu

nodatiṣṭhat tadā virāṭ

The herb *devatās* along with the hair sense organs entered the skin, but the form did not arise. The water *devatā* along with organ for sex[257] entered the penis, but the form did not arise.

|| 3.26.66 ||

gudaṁ mṛtyur apānena

nodatiṣṭhat tadā virāṭ

hastāv indro balenaiva

nodatiṣṭhat tadā virāṭ

Death, the deity of the anus, along with evacuation organ, entered the anus, but the universal form did not awaken. Indra along with the organ for grasping entered the hands, but the universal form did not arise.

|| 3.26.67 ||

viṣṇur gatyaiva caraṇau

nodatiṣṭhat tadā virāṭ

nāḍīr nadyo lohitena

nodatiṣṭhat tadā virāṭ

[257] SB 3.6.19 commentary explains that semen means the organ that produces semen.

Viṣṇu along with the organ of locomotion entered the gross feet, but the form did not arise. The river *devatās* along with the circulation organ entered the veins, but the form did not arise.

|| 3.26.68 ||

kṣut-tṛḍbhyām udaraṁ sindhur

nodatiṣṭhat tadā virāṭ

hṛdayaṁ manasā candro

nodatiṣṭhat tadā virāṭ

The ocean *devatā* along with the hunger and thirst organ entered the stomach but the universal form did not arise. Candra along with the mind entered the heart, but the universal form did not arise.

|| 3.26.69 ||

buddhyā brahmāpi hṛdayaṁ

nodatiṣṭhat tadā virāṭ

rudro 'bhimatyā hṛdayaṁ

nodatiṣṭhat tadā virāṭ

Brahmā along with intelligence entered the heart, but the form did not arise. Rudra along with ego entered the heart, but the form did not arise.

|| 3.26.70 ||

cittena hṛdayaṁ caityaḥ

kṣetra-jñaḥ prāviśad yadā

virāṭ tadaiva puruṣaḥ

salilād udatiṣṭhata

When Vāsudeva, the *antaryāmī*, along with the *citta,* entered the heart, the universal form rose up from the water.

Caityaḥ is Vāsudeva, the *antaryāmī (kṣetrjñaḥ)*, for as the *Gītā* says *kṣetrajñañ cāpi māṁ viddhi sarva-kṣetreṣv asthitam*: know that I am the knower of the field situated in all bodies. (BG 13.13)

|| 3.26.71 ||

yathā prasuptaṁ puruṣaṁ

prāṇendriya-mano-dhiyaḥ

prabhavanti vinā yena

notthāpayitum ojasā

Similarly the *prāṇas,* senses, mind and intelligence by their own strength cannot awaken a sleeping individual without intervention of the Supreme Lord.

An example of the individual body is given illustrate the condition of the universal form. Just as the mind and intelligence cannot awaken a person sleeping without the Supreme Lord, the presiding deity of the *citta*, they cannot awaken the universal form without the Lord. The verse is connected with the previous verse.

|| 3.26.71 ||

tam asmin pratyag-ātmānaṁ

dhiyā yoga-pravṛttayā

bhaktyā viraktyā jñānena

vivicyātmani cintayet

One should ascertain and then contemplate the Supreme Lord within the body by unmotivated *bhakti* and knowledge, using the intelligence motivated by *bhakti.*

The goal of explaining the analysis of elements is given. One should contemplate the Supreme Lord*),* he who can be internally (*pratyag*) perceived, Paramātmā*,* in the body, which is a combination of cause and effect, or in the *jīvātmā.*

Thus ends the commentary on Twenty-sixth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-seven

Kapila Describes Liberation

|| 3.27.1 ||

śrī-bhagavān uvāca

prakṛti-stho 'pi puruṣo

nājyate prākṛtair guṇaiḥ

avikārād akartṛtvān

nirguṇatvāj jalārkavat

The Lord said: The *jīva,* though situated in *prakṛti,* is not affected by *prakṛti's guṇas,* since it is without *guṇas,* not the doer and is devoid of change, like the sun's rays on the surface of water.

In the Twenty-seventh Chapter, after discussing the method of *jñāna* mixed with *bhakti* and distinguishing *prakṛti* and *puruṣa,* the method for liberation is described. Kapila shows the difference of the *jīva* from *prakṛti* in order to present liberation by discriminating knowledge. Though the *jīva* is situated in *prakṛti,* it is not affected because it is not a doer and consequently unchanging, since it is without *guṇas* in deep sleep and during final devastation. It is like the rays of the sun on the water. The sun is not at all disturbed by the qualities of water. If the water quivers because of wind, the suns rays on the water also quiver. It is said:

jyotir yathaivodaka-pārthiveṣv adaḥ

samīra-vegānugataṁ vibhāvyate

evaṁ sva-māyā-raciteṣv asau pumān

guṇeṣu rāgānugato vimuhyati

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. SB 10.1.43

Thus, when there is purification of the mind, the concept of self also becomes pure. The scriptures say that the mind is the cause of bondage and liberation.

|| 3.27.2 ||

sa eṣa yarhi prakṛter

guṇeṣv abhiviṣajjate

ahaṅkriyā-vimūḍhātmā

kartāsmīty abhimanyate

When the *jīva,* in waking and dream state, becomes absorbed in the *guṇas* of *prakṛti,* bewildered by ego, he thinks that he is the doer.

Two verses describe *saṁsāra* due to false identity. This takes place during waking and dream states.

|| 3.27.3 ||

tena saṁsāra-padavīm

avaśo 'bhyety anirvṛtaḥ

prāsaṅgikaiḥ karma-doṣaiḥ

sad-asan-miśra-yoniṣu

Unwillingly, the joyless *jīva* treads the path of material birth and death by faulty action arising from association with *prakṛti*, receiving birth in bodies of mixed happiness and suffering.

He undergoes *saṁsāra* by faulty action arising from association with *prakṛti* (*prāsaṅikaiḥ*).

|| 3.27.4 ||

arthe hy avidyamāne 'pi

saṁsṛtir na nivartate

dhyāyato viṣayān asya

svapne 'narthāgamo yathā

Though actions do not actually exist for the *jīva*, material life does not cease because he meditates on sense objects think himself a doer. It is like the experience of unreal actions in a dream.

How does the *jīva* end up bound by *karma* created by his bodies, even though he actually performs no action, since the jīva is not the doer nor has means of doing anything? Even though action (*arthe*) does not really exist, the *jīva* meditates on sense objects by misconceiving himself as a doer. An example is given. It is just like a dream, in which unreal objects become experienced, because of intense thought of objects or actions a person identifies with.

|| 3.27.5 ||

ata eva śanaiś cittaṁ

prasaktam asatāṁ pathi

bhakti-yogena tīvreṇa

viraktyā ca nayed vaśam

Therefore, gradually one should bring under control the mind attached to the path of material objects by strong *bhakti* and *yoga*, accompanied by disgust for material life.

Since meditation on objects is the cause of action, the mind must be controlled. That is stated in this verse. *Bhakti-yoga* is a *dvandva* compound meaning *bhakti* and *yoga.* By strong *bhakti* and *yoga* one should bring the mind under control.

|| 3.27.6 ||

yamādibhir yoga-pathair

abhyasañ śraddhayānvitaḥ

mayi bhāvena satyena

mat-kathā-śravaṇena ca

With faith one should practice using the *yoga* process starting with *yama* and *niyama*, while hearing my glories with the understanding that I am real.

Elaborating on what has just been said, Kapila explains the method of attaining liberation by *jñāna.* The sentence actually continues till verse 11. Practicing the path of *yoga*, concentrating the mind, realizing *jīva* and Paramātmā, one will attain non-duality which contains everything. One should think of the Lord as real (*satyena*). The Lord is not something false. This misconception is based on the perception that Brahman becomes variegated with forms by illusion only, and the form of the Lord is included in that illusion. The *jñānī* cannot attain liberation by the offensive mentality of thinking that knowledge and bliss are different from the form of the Lord. This is understood from the following statements.

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the *brahmajyoti,* but because of their impure consciousness and for want of shelter in the Vaikuṇṭha-lokas, such so-called liberated persons again fall down into material existence. SB 10.2.32

naiṣkarmyam apy acyuta-bhāva-varjitaṁ

na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitaṁ karma yad apy akāraṇam

Even the stage of j*ñāna* without the bondage of *karma* is not glorious because it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord? SB 1.5.12

ya eṣāṁ puruṣaṁ sākṣād

ātma-prabhavam īśvaram

na bhajanty avajānanti

sthānād bhraṣṭāḥ patanty adhaḥ

If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Lord, who is the source of their own creation, they will fall down from their position into a hellish state of life. SB 11.5.3

avajānanti māṁ mūḍhā

mānuṣīṁ tanum āśritam

paraṁ bhāvam ajānanto

mama bhūta-maheśvaram

Fools deride me when I descend in the human form. They do not know my transcendental nature and my supreme dominion over all that be. BG 9.11

|| 3.27.7 ||

sarva-bhūta-samatvena

nirvaireṇāprasaṅgataḥ

brahmacaryeṇa maunena

sva-dharmeṇa mahiñasā (balīyasā)

One should see all living beings equally, without enmity, without attachment, and should observe celibacy and silence. One should perform occupational duties as an offering to the Lord.

Mahīyasā means “offered to the Lord.”

|| 3.27.8 ||

yadṛcchayopalabdhena

santuṣṭo mita-bhuṅ muniḥ

vivikta-śaraṇaḥ śānto

maitraḥ karuṇa ātmavān

One should be satisfied with what comes on its own, should eat with regulation, should contemplate, live in a secluded place, and should be peaceful, friendly, compassionate and determined.

Ātmavān means determined.

|| 3.27.9-10-11 ||

sānubandhe ca dehe 'sminn

akurvann asad-āgraham

jñānena dṛṣṭa-tattvena

prakṛteḥ puruṣasya ca

nivṛtta-buddhy-avasthāno

dūrī-bhūtānya-darśanaḥ

upalabhyātmanātmānaṁ

cakṣuṣevārkam ātma-dṛk

mukta-liṅgaṁ sad-ābhāsam

asati pratipadyate

sato bandhum asac-cakṣuḥ

sarvānusyūtam advayam

He should not have thoughts of I and mine for his body or relatives. By realized knowledge of *prakṛti* and *puruṣa,* he should transcend all states of consciousness such as waking and sleeping. He should see all material objects from far away. The *jñānī* should realize the Paramātmā by the pure *jīva* alone, and attain that Lord, seeing him like an ocean of light by the healthy eye. The object of realization for the liberated souls, Paramātmā constantly remains in the temporary material world as the *antaryāmī.* He is the cause of *prakṛti,* is the revealer of *prakṛti's* evolutes, the material elements, pervades both *prakṛti* and its evolutes, and is one alone.

Asad-āgraham means “conceptions of me and mine.” He should be free of attachments by knowledge consisting of seeing the truth about *prakṛti* and *puruṣa.*

He should be free of states (*avasthānaḥ*) of intelligence like waking and sleeping.

He sees all objects other than the Lord (*anya*) from far away. This *jñānī (ātma-dṛk)* realizes Paramātmā, an ocean full consciousness, by the pure *jīvātmā (ātmanā)*, a particle of consciousness, by *bhakti* alone, and attains him (*pratipadyate*). He realizes Paramātmā, like an ocean of light (*arkam*), by the undiseased eye, a particle of light *(cakṣuṣā).* The owl does not see the sun by his eyes though it is without disease, but other beings like men can see the sun. Similarly, the *jñānī* without *bhakti*, though being a purified *jīva,* cannot realize Paramātmā, but the person with *bhakti* can. *Bhaktyāham ekayā grāhyaḥ:* I am perceived only by devotion. (SB 11.14.21)

bhaktyā māmabhijānāti yāvān yaścāsmi tattvataḥ

tato māṁ tattvato jñātvā viśate tadanantaram

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.55

What is this Lord? He is known by the liberated person (*mukta-liṅgam*). He is the object of knowledge and realized by the liberated person. He remains shining in the temporary world (*asati*) as the *antaryāmī.* He is the lord (*bandhum*) of causes (*sataḥ*). He is the revealer (*cakṣuḥ*) of the effects (*asataḥ*) such as *mahat-tattva*. He is completely full in all effects and causes (*sarvānusyūtam*). He is one (*advayam*). These five descriptive terms describe the Lord as the object of knowledge coming from scripture in the state previous to realization.

|| 3.27.12-13 ||

yathā jala-stha ābhāsaḥ

sthala-sthenāvadṛśyate

svābhāsena tathā sūryo

jala-sthena divi sthitaḥ

evaṁ trivṛd-ahaṅkāro

bhūtendriya-manomayaiḥ

svābhāsair lakṣito 'nena

sad-ābhāsena satya-dṛk

A reflection in water reflected on a wall is inferred to come from the image reflected on water, and the sun situated in the sky is inferred by this reflection on water. Similarly, the *jīva,* existing with the imposition of three-fold *anaṅkāra,* is inferred by its reflection in the body, senses and mind, and from this, Paramātmā is inferred by the *jīva* purified by *bhakti.*

How the *jīva* can be understood and then how Paramātmā can be understood are explained with an example. When the reflection of the sun in water without disturbance appears on the clean wall of a house, people sitting in a corner of the house first sees the reflection on the wall. They think, “Where is this reflection coming from?” They then infer that it is the reflection of the bright sun on still water, reflected on the wall. Where does the reflection on the water come from? They then infer that the sun is shining in the sky and by is reflection in the water, creates the reflection on the wall. Intelligent people first see the manifestations of Paramātmā in the body, senses and mind since it possesses consciousness. Then they ask “Where does this manifestation of Paramātmā come from?” They infer that the *jīvāṭmā,* which exists by misidentification in the three fold *ahaṅkāra*, is a ray of the manifestation of Paramātmā by its reflection in the body, senses and mind. By the presence of *jīvātmā,* filled with *bhakti* (*sadābhāsena*), who is a manifestation of the Paramātmā, one then realizes Paramātmā, full of existence, knowledge and bliss (*satyadṛk*).

|| 3.27.14-16 ||

bhūta-sūkṣmendriya-mano-

buddhy-ādiṣv iha nidrayā

līneṣv asati yas tatra

vinidro nirahaṅkriyaḥ

manyamānas tadātmānam

anaṣṭo naṣṭavan mṛṣā

naṣṭe 'haṅkaraṇe draṣṭā

naṣṭa-vitta ivāturaḥ

evaṁ pratyavamṛśyāsāv

ātmānaṁ pratipadyate

sāhaṅkārasya dravyasya

yo 'vasthānam anugrahaḥ

The j*īva* who remains alert without ego when merging the sense objects, senses, mind and intelligence in *prakṛti* by sleeping, but who, though indestructible, with the destruction of *ahaṅkāra,* falsely thinks that he also has been destroyed, becomes distressed like a person who has lost his wealth. However, after careful reflection on these matters, he attains understanding of the existence of the *ātmā*, who is the shelter of the *ahaṅkāra* and the body, and is the Lord's object of favour.

"As the sun is perceived by the eye (which is a form of the sun), Paramātmā is realized by the *ātmā*, who is a *jñānī* endowed with some *bhakti.* That we know well. But show me the *jīva* separate from the three-fold *ahaṅkāra* directly, just as I can see the eye and ear." The answer is given in three verses. He who is without *ahaṅkāra* in the body, mind and senses when merged by sleep in *pradhāna* (*asati*), so called because it is unmanifested, realizes the *jīva."*

"Well! Though one achieves destruction the mind, intelligence and senses by *yoga* practice, it is amazing that sleep alone can bring about this result of realizing *ātmā*!"

When *ahaṅkāra* and the results of *ahaṅkāra*-- the sense objects, senses, mind and intelligence-- are destroyed by merging them into *prakṛti*, the *jīva (draṣṭā),* thinking that these things have been destroyed since he cannot see them, falsely thinks that he also has been destroyed. The ignorant sleeping *jīva* is then compared to a person who has lost his wealth. However, the person does not lose his attachment to lost wealth, (and therefore he grieves.)

The meaning is this. With absolute destruction of the elements which create covering on the *jīva* by *yoga* practice, the *jīva* becomes blissful in his own form. This is not like the temporary condition of deep sleep or universal devastation. When a treasure is lost, there can be no bliss in such poverty, but there can be happiness if the person loses his attraction for wealth. Similarly, even though one may destroy material coverings by deep sleep or universal destruction, without the *jīva's* detachment from enjoyment, one cannot attain one's *svarūpa,* and without *bhakti* and *jñāna,* one cannot attain detachment. Thus because of the presence of material impressions and ignorance even during deep sleep, the realization of *ātmā* is insignificant.

"But in deep sleep one is not aware of anything at all." That is not so. One may say "I slept happily. I was not aware of anything." However, without knowledge of particulars, without recollection of one's *ātmā*, that statement could not even be uttered. That is expressed in verse 16. Moreover, the *jīva* is the shelter (*avasthānam*) of the body, a combination elements and senses with *ahaṅkāra.* After taking shelter of the *jīva,* the *ahaṅkāra*, body, senses, mind and intelligence begin to enjoy the sense

objects. The *jīva* is favored (*anugrahaḥ*) by the Lord because he is given the quality of being an enjoyer like the Lord.

|| 3.27.17 ||

devahūtir uvāca

puruṣaṁ prakṛtir brahman

na vimuñcati karhicit

anyonyāpāśrayatvāc ca

nityatvād anayoḥ prabho

Devahūti said: O *brāhmaṇa*! O master! *Prakṛti* never gives up the Lord, because of eternal attraction between them.

"Liberation is rare by *jñāna, vairāgya* and even by *bhakti."* The reason is given here. The Lord, possessing *śakti,* entrusts to *prakṛti* his *śakti* for the purpose of the pastime of creating the material world. *Prakṛti* takes shelter of the Lord because he possesses the *śakti.* In this way they have a mutual relationship. "Of the two *prakṛti* is temporary, so they can separate." No, the relationship is eternal.

|| 3.27.18 ||

yathā gandhasya bhūmeś ca

na bhāvo vyatirekataḥ

apāṁ rasasya ca yathā

tathā buddheḥ parasya ca

Just as fragrance cannot exist separate from earth, and taste cannot exist separate from water, the Lord does not exist separate from *prakṛti.*

With separation from earth, there is no existence of fragrance. Because of seeing sometimes decay which leaves odor without earth, another example is given using water. Similarly the Lord cannot be separated from *prakṛti (buddheḥ).*

|| 3.27.19 ||

akartuḥ karma-bandho 'yaṁ

puruṣasya yad-āśrayaḥ

guṇeṣu satsu prakṛteḥ

kaivalyaṁ teṣv ataḥ katham

The *jīva,* though not a doer, becomes bound up by action. Since the *guṇas* of *prakṛti* remain with the *jīva* who takes shelter of the *guṇas,* how can he attain liberation?

If this is so for the Lord, what to speak of the *jīva*! How can there be liberation for the *jīva,* who takes shelter of the *guṇas (yat-āśrayaḥ),* since the *guṇas* of *prakṛti* remain with him?

|| 3.27.20 ||

kvacit tattvāvamarśena

nivṛttaṁ bhayam ulbaṇam

anivṛtta-nimittatvāt

punaḥ pratyavatiṣṭhate

Sometimes fear of *saṁsāra* is destroyed by considering the elements, but fear then returns because of not destroying *saṁsāra's* cause.

Sometimes though one almost completely destroys *saṁsāra,* it appears again.

|| 3.27.21-23 ||

śrī-bhagavān uvāca

animitta-nimittena

sva-dharmeṇāmalātmanā

tīvrayā mayi bhaktyā ca

śruta-sambhṛtayā ciram

jñānena dṛṣṭa-tattvena

vairāgyeṇa balīyasā

tapo-yuktena yogena

tīvreṇātma-samādhinā

prakṛtiḥ puruṣasyeha

dahyamānā tv ahar-niśam

tiro-bhavitrī śanakair

agner yonir ivāraṇiḥ

The Lord said; By energetic *bhakti* to me for a long time, without desire for results, which purifies the heart and is performed according to one's occupational duties, by knowledge with realization of the elements, by strong renunciation, by *yoga* accompanied by austerities, by intense concentration on the Lord, the subtle body of the j*īva* burns continually and gradually disappears, like the kindling stick is consumed by fire.

O mother! *Prakṛti* is not the cause of bondage for the *jīva.* Imposition of *prakṛti's guṇas* on the *jīva* is the cause. This is caused by ignorance. By destroying ignorance one attains liberation. Sometimes, by faults in practice, the fear of *saṁsāra* reappears. When Kapila speaks of intense practice, such a condition of fear is excluded. This *bhakti* should be performed without desire for results (*animitta*). It purifies the *antaḥkaraṇa (amala ātmanā).* It should be energetic because of spontaneity *(tīvrayā*). It should be nourished by hearing about me (*śruta-saṁbhṛtayā*).

The subtle body (*prakrṭiḥ*) of the *jīva* becomes burned up, conquered, destroyed. It is like a stick in relation to a fire. Fire is produced by the kindling stick (*araṇiḥ*) but destroys the stick. Knowledge is produced by the subtle body (mind) but destroys that subtle body.

|| 3.27.24 ||

bhukta-bhogā parityaktā

dṛṣṭa-doṣā ca nityaśaḥ

neśvarasyāśubhaṁ dhatte

sve mahimni sthitasya ca

Since the *jīva* sees the faults in *prakṛti* which has been given up after enjoyment, *prakṛti* can never harm that *jīva,* who is capable of discrimination and is situated on the correct path.

The subtle body, even if it remains after being burned like the kindling stick, can do no harm. Since the *jīva* sees with intelligence the fault in *prakṛti*, having rejecting all types of enjoyment, though it may sometimes affect him, *prakṛti* can do no harm to that *jīva.* He is capable (*iśvarasya*) by intelligence of seeing the fault in enjoyment and giving it up after enjoying, being situated on the correct path taught by *guru* (*sve mahimni).*

|| 3.27.25 ||

yathā hy apratibuddhasya

prasvāpo bahv-anartha-bhṛt

sa eva pratibuddhasya

na vai mohāya kalpate

The dream of a sleeping person causes many anxieties, but the same impressions cause no illusion for the person who is awake.

What is a cause of problems in the state of lack of discrimination does not exist for a person with discrimination. This is expressed in two verses. The dream (*prasvāpaḥ*) causes many anxieties such as being bitten by a tiger or snake. The same image, appearing as an impression in the mind, causes no anxiety for a person who is awake.

|| 3.27.26 ||

evaṁ vidita-tattvasya

prakṛtir mayi mānasam

yuñjato nāpakuruta

ātmārāmasya karhicit

***Prakṛti* cannot at any time harm the person who has fixed his mind on me, who knows about the elements, and who enjoys in the self.**

|| 3.27.27-29 ||

yadaivam adhyātma-rataḥ

kālena bahu-janmanā

sarvatra jāta-vairāgya

ābrahma-bhuvanān muniḥ

mad-bhaktaḥ pratibuddhārtho

mat-prasādena bhūyasā

niḥśreyasaṁ sva-saṁsthānaṁ

kaivalyākhyaṁ mad-āśrayam

prāpnotīhāñjasā dhīraḥ

sva-dṛśā cchinna-saṁśayaḥ

yad gatvā na nivarteta

yogī liṅgād vinirgame

When a sage engages for many lifetimes in meditation on *ātmā* with complete detachment from everything in all the worlds including Brahma-loka, and becomes my devotee, understanding the ultimate truth-- by my bountiful mercy, he easily attains the highest benefit, his *svarūpa*, called Brahman, which is under my shelter. Having attained that position, having cut all doubt by his knowledge of *ātmā,* having destroyed the subtle body, the steady *yogī* does not return.

Svasaṁsthānam means the *svarūpa* beyond the material body, called Brahman (*kaivalyākhyam*). I am the shelter of that Brahman, for it is said *brahmaṇo hi pratiṣṭhāham*: I am the basis of Brahman. (BG 14.27) When the subtle body is destroyed and doubts are cut by knowledge of the pure *ātmā,* the *yogī* does not return.

|| 3.27.30 ||

yadā na yogopacitāsu ceto

māyāsu siddhasya viṣajjate 'ṅga

ananya-hetuṣv atha me gatiḥ syād

ātyantikī yatra na mṛtyu-hāsaḥ

When the *yogī's* heart is no longer attracted to the abundant enjoyments available only through *yoga,* he can attain final liberation, where death can show no pride.

There are many secondary effects in the form of various enjoyments including the *siddhis.* The *yogī* should not be attracted to these. When the *yogī* does not fix his mind on various abundant (*upacitāsu*) enjoyments (*māyāsu*), which are only due to *yoga* (*ananya-hetuṣu*), final liberation will take place, in which death's pride does not exist. Death has pride in the fact that even the perfect *yogī* is under his control, if the *yogī* has material attachments.

Thus ends the commentary on Twenty-seventh Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-eight

Kapila Describes Aṣṭāṅga Yoga

|| 3.28.1 ||

śrī-bhagavān uvāca

yogasya lakṣaṇaṁ vakṣye

sabījasya nṛpātmaje

mano yenaiva vidhinā

prasannaṁ yāti sat-patham

The Lord said: I shall speak about the characteristics of *yoga,* dependent on *bhakti,* by following which the mind attains the joyful, spiritual path.

In the Twenty-eighth Chapter, meditation in the *asṭāṅga-yoga* system is described in detail, by which the *yogī* attains liberation without effort. Teaching devotion to himself

(Chapter 26), and speaking about Sāṅkhya mixed with *bhakti (*Chapter 27,28), the Lord now begins to speak about *aṣṭāṅga-yoga* mixed with *bhakti.*

Sabījasya means “taking support.”

|| 3.28.2 ||

sva-dharmācaraṇaṁ śaktyā

vidharmāc ca nivartanam

daivāl labdhena santoṣa

ātmavic-caraṇārcanam

One must follow one’s duties of *varṇāśrama* to the best of one’s ability and avoid sin. One should be satisfied with what comes of its own accord and worship the lotus feet of those who know the Lord.

Three verses and two syllables in verse 5 now explain the rules for controlling the mind. Non-violence, truthfulness, not stealing, not accepting more than necessary, celibacy and silence are a description of *yama*, the first stage of *aṣṭāṅga-yoga (*verse 4-5). The other items in verses 2, 3 and 4 are part of *niyama.*

|| 3.28.3 ||

grāmya-dharma-nivṛttiś ca

mokṣa-dharma-ratis tathā

mita-medhyādanaṁ śaśvad

vivikta-kṣema-sevanam

One should avoid duties that lead to material attachment and be absorbed in those which lead to liberation. One should eat pure food in moderated quantities and always live in a secluded, peaceful place.

Grāmya-dharma means *artha, dharma* and *kāma.* According to the *smṛti*, moderate quantity of food means the following:

dvau bhāgau pūrayed annais toyenaikaṁ prapūrayet.

mārutasya pracārārthaṁ caturtham avaśeṣayet

One should fill half the stomach with food, one quarter with water. One quarter should remain with air for freedom of movement.

One should select a place which is solitary and free from fear (*kṣemam*).

:

|| 3.28.4 ||

ahiṁsā satyam asteyaṁ

yāvad-artha-parigrahaḥ

brahmacaryaṁ tapaḥ śaucaṁ

svādhyāyaḥ puruṣārcanam

One should practice non-violence, truthfulness, and avoid theft. One should accept only what is necessary, and practice celibacy, austerity, and cleanliness. One should study the Vedas and worship the Supreme Lord.

One should accept what is necessary and not more than that for living.

|| 3.28.5 ||

maunaṁ sad-āsana-jayaḥ

sthairyaṁ prāṇa-jayaḥ śanaiḥ

pratyāhāraś cendriyāṇāṁ

viṣayān manasā hṛdi

One should observe silence. One should attain steadiness by mastering correct *āsanas,* and control the breath (*prāṇāyama*). Gradually one should withdraw the senses from material objects to the heart using the mind (*pratyāhāra*).

Three verses explain the other *aṅgas* of *yoga.* One should attain steadiness by mastering correct *āsanas.*

|| 3.28.6 ||

sva-dhiṣṇyānām eka-deśe

manasā prāṇa-dhāraṇam

vaikuṇṭha-līlābhidhyānaṁ

samādhānaṁ tathātmanaḥ

One should fix the *prāṇa* at one spot among the various *cakras* by the mind. One should meditate on the pastimes in the spiritual world. Then one should attain *samādhi* of the mind.

Among the places where *prāṇa* is situated, starting with the *mūlādhāra-cakra,* one should fix the *prāṇa* in one place. This is the stage of *dhāraṇā.* One should meditate on the limbs starting with the feet of the Lord along with his pastimes (*līlābhidhyānam*). *Ātmanaḥ* s*amādhānam* means concentration of the mind.

|| 3.28.7 ||

etair anyaiś ca pathibhir

mano duṣṭam asat-patham

buddhyā yuñjīta śanakair

jita-prāṇo hy atandritaḥ

Also engaging in other methods with the intelligence, having controlled the *prāṇas,* with attention one gradually engages the wicked mind which leads one to material life in meditation

Other processes are charity and vows. *Yuñjīta* means “engage in meditation.”

|| 3.28.8 ||

śucau deśe pratiṣṭhāpya

vijitāsana āsanam

tasmin svasti samāsīna

ṛju-kāyaḥ samabhyaset

Mastering the *āsanas,* he should establish his seat in a clean place and sitting in *svastikāsana,* keeping the body straight, he should practice controlling the breath.

The *āsana* and other features are described. The *āsana* should be *kuśa* and deer skin, covered with cloth. On that he should sit in *svasti* position: placing the foot of one leg on the thigh of the other. He should sit and practice controlling the breath.

|| 3.28.9 ||

prāṇasya śodhayen mārgaṁ

pūra-kumbhaka-recakaiḥ

pratikūlena vā cittaṁ

yathā sthiram acañcalam

One should purify the passage for *prāṇa* by inhaling, holding and exhaling the breath or reversing the process, so that the unsteady mind becomes steady.

Inhaling through the left nostril is called *pūraka.* Holding the breath is called *kumbhaka.* Exhaling through the right nostril is called *recaka.* Reversing the process means to exhale, hold the breath and then inhale. By this means the unsteady mind becomes steady.

|| 3.28.10 ||

mano 'cirāt syād virajaṁ

jita-śvāsasya yoginaḥ

vāyv-agnibhyāṁ yathā lohaṁ

dhmātaṁ tyajati vai malam

Very soon the mind of the *yogī* who controls his breath will become pure, just as heated gold gives up impurities by air and fire.

Loham means gold. *Dhmātam* means heated.

|| 3.28.11 ||

prāṇāyāmair dahed doṣān

dhāraṇābhiś ca kilbiṣān

pratyāhāreṇa saṁsargān

dhyānenānīśvarān guṇān

By controlling the breath, one burns up the faults in the *doṣas* of the body. By *dhāranā* one destroys sins. By *pratyāhāra* one destroys association with sense objects. By meditation one destroys uncontrollable qualities such as attraction and repulsion.

The effects of these practices are described. *Doṣān* means *vāta, sleṣma* and *pitta,* humours of the body. *Kilbiṣāni* means sins. *Saṁsargān* "means association with sense objects." *Anīśvarān* means attraction, hatred etc.

|| 3.28.12 ||

yadā manaḥ svaṁ virajaṁ

yogena susamāhitam

kāṣṭhāṁ bhagavato dhyāyet

sva-nāsāgrāvalokanaḥ

When the mind becomes purified and steady by *yama* and other the *aṅgas,* looking at the tip of the nose, one should them meditate on the form of the Lord

Yogena means "by *yama* and other *aṅgas*." *Kāṣṭhām* means "attractive form." One looks at the nose to avoid sleep and wandering mind.

|| 3.28.13 ||

prasanna-vadanāmbhojaṁ

padma-garbhāruṇekṣaṇam

nīlotpala-dala-śyāmaṁ

śaṅkha-cakra-gadā-dharam

One should meditate on that form with joyful, lotus face, red lotus eyes, and complexion like a blue lotus, holding conch*, cakra* and club.

Meditation on the Lord, the third *aṅga* of the nine-limbed *bhakti* process (*smaranam*), becomes the seventh process in *aṣṭāṅga-yoga*. In *yoga,* this is for attaining liberation. Taking this opportunity, Kapila describes the form used by both devotees and *yogīs* for meditation. Though only three items are mentioned in the Lord's hand, the fourth item, the lotus should also be included.

|| 3.28.14 ||

lasat-paṅkaja-kiñjalka-

pīta-kauśeya-vāsasam

śrīvatsa-vakṣasaṁ bhrājat

kaustubhāmukta-kandharam

He wears cloth the color of glowing lotus pollen, has Śrīvatsa on his chest, and the brilliant Kaustubha on his neck.

The Kaustubha is tied (*āmukta)* around his neck (*kandhara*) by a gold thread.

|| 3.28.15 ||

matta-dvirepha-kalayā

parītaṁ vana-mālayā

parārdhya-hāra-valaya-

kirīṭāṅgada-nūpuram

He wears a garland filled with the sweet humming of intoxicated bees.

He wears priceless necklaces, bracelets, crown, arm bands and anklets.

The garland has the sweet sound of intoxicated bees. *Parārdhya* means "of maximum price."

|| 3.28.16 ||

kāñcī-guṇollasac-chroṇiṁ

hṛdayāmbhoja-viṣṭaram

darśanīyatamaṁ śāntaṁ

mano-nayana-vardhanam

His hips shine with the cords of his belt. He sits in the lotus heart of the devotees. He is most attractive to see, peaceful, and increases the joy of the mind and eye.

He has a waist shining with cords of his belt. His seat (*viṣṭaram*) is the lotus heart of the devotees. He is peaceful (*śāntam*).

|| 3.28.17 ||

apīcya-darśanaṁ śaśvat

sarva-loka-namaskṛtam

santaṁ vayasi kaiśore

bhṛtyānugraha-kātaram

He is beautiful, and worshipped by all people. He is eternally fifteen years old and eager to bless his servants.

He is beautiful to see. He is eternally situated at fifteen years (*kaiśore*).

|| 3.28.18 ||

kīrtanya-tīrtha-yaśasaṁ

puṇya-śloka-yaśaskaram

dhyāyed devaṁ samagrāṅgaṁ

yāvan na cyavate manaḥ

One should meditate on this form of the Lord with all his limbs, who is worthy of glorification, who increases the fame of his devotees until the mind does not deviate.

His form (*tīrtha*) is worthy of glorification.

|| 3.28.19 ||

sthitaṁ vrajantam āsīnaṁ

śayānaṁ vā guhāśayam

prekṣaṇīyehitaṁ dhyāyec

chuddha-bhāvena cetasā

With one's heart filled with pure emotion, one should meditate on the Lord living in the spiritual world as he walks, sits or sleeps, and performs pastimes worthy of seeing.

Incidentally, this verse can be interpreted as a description of the pastimes for meditation of the *rāgānuga-bhaktas.* One should meditate on the Lord situated in Vaikuṇṭha or at base of a desire tree in Vṛndāvana, or as he goes out of Vaikuṇṭha, or goes from the cow pens to the forest. One should meditate on the Lord sitting on his jewel throne or on the peak of Govardhana. One should meditate on the Lord sleeping on Śeṣa or in a cave on Govardhana. His pastimes (*īhitam*) are worthy of being seen, by gazing outside at the Lord from the lattice windows with hearts of pure love.

|| 3.28.20 ||

tasmiû labdha-padaṁ cittaṁ

sarvāvayava-saṁsthitam

vilakṣyaikatra saṁyujyād

aṅge bhagavato muniḥ

The sage, having concentrated his mind on seeing the Lord with all his limbs, should concentrate on one limb of the Lord.

Having described the whole form for meditation, Kapila now describes meditation on individual limbs is described. *Tasmin* means "on the Lord's form."

|| 3.28.21 ||

sañcintayed bhagavataś caraṇāravindaṁ

vajrāṅkuśa-dhvaja-saroruha-lāñchanāḍhyam

uttuṅga-rakta-vilasan-nakha-cakravāla-

jyotsnābhir āhata-mahad-dhṛdayāndhakāram

One should meditate on the Lord's lotus foot marked with a thunderbolt, elephant goad, flag, and lotus, which destroys the great darkness of the heart with the brilliance of the array of his gleaming, raised, red toenails.

Meditation on the limbs beginning from the feet is now described. One should meditate on the elephant goad below the little toe of the right foot. This foot is seen by the devotees, as Kṛṣṇa stands in the pose with three bends beneath a desire tree. Below the elephant goad is a thunder bolt. Below the next toe is a lotus and below the lotus is a flag. Below the big toe is a barley corn, a *cakra* and other items. The foot is adorned (*āḍhyam*) with such marks (*lāñchana*).

|| 3.28.22 ||

yac-chauca-niḥsṛta-sarit-pravarodakena

tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt

dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ

dhyāyec ciraṁ bhagavataś caraṇāravindam

One should meditate continually upon the Lord's lotus feet from which the Gaṅgā flows and gives extra blessings to Lord Śiva on his head, and whose thunderbolt is released upon mountains of sin in the meditator's mind.

After describing the sweetness of the Lord's feet, Kapila describes the power of his feet. Śiva becomes additionally auspicious (*adhikṛtena*) on his head by the sacred water of the Gaṅgā flowing as wash water from the Lord's feet. Or Śiva becomes blessed by attaining the qualification to hold on his head the water of the Gaṅgā. Śiva thinks "I have become fortunate." The devotee meditates on the foot marked with the thunderbolt being released upon a mountain of sins of the meditator. The devotee meditates as well on the elephant goad to lead the elephant of his mind on the right path. He meditates on the lotus on the Lord's foot to ornament the lake of his mind. He meditates on the flag to give the highest kingdom to the mind. He meditates on the barley corn to give the highest fame. He meditates on the umbrella to give relief from the three miseries. He meditates on the *cakra* to give complete protection.

|| 3.28.23 ||

jānu-dvayaṁ jalaja-locanayā jananyā

lakṣmyākhilasya sura-vanditayā vidhātuḥ

ūrvor nidhāya kara-pallava-rociṣā yat

saṁlālitaṁ hṛdi vibhor abhavasya kuryāt

One should fix in the heart the two legs of the Lord who destroys material existence, from his foot to his knee, decorated with the lustrous, bud-like hands of lotus-eyed Lakṣmī, who is worshipped by all the *devatās* and who is mother of Brahmā. She places those lotus feet upon her thighs.

It has already been said that one should meditate on the Lord lying down in verse 19. One should fix in the mind the Lord's legs from foot to knee as he lies on his bed of Ananta. His leg is made beautiful (*saṁlālitam*) by the yellow and pink color of the lotus hands, skilful at massage, of lotus-eyed Lakṣmī, who is the mother of Brahmā, and who is worshipped by the *devatās.* Her eyes are mentioned because without disturbance she can relish the beauty of the Lord. The *yogī* should relish the sweetness and the power of his feet and knees. The *yogī* should relish the rest of the limbs in the same way. The Lord extinguishes material life (*abhavasya*).

|| 3.28.24 ||

ūrū suparṇa-bhujayor adhi śobhamānāv

ojo-nidhī atasikā-kusumāvabhāsau

vyālambi-pīta-vara-vāsasi vartamāna-

kāñcī-kalāpa-parirambhi nitamba-bimbam

He should place in his mind the two beautiful, powerful thighs of the Lord, blue like the *atasi* flower, as he sits on the shoulders of Garuḍa, with hips surrounded by a belt and draped with the best yellow cloth

It has already been said that one should meditate on the Lord moving in verse 19. One should meditate on the two thighs of the Lord mounted on Garuḍa going to give blessings to Pṛthu and Dhruva. *Bhūjayor adhi* means "upon the shoulders." *Nitamba-bimbam* means "the area of his hips."

|| 3.28.25 ||

nābhi-hradaṁ bhuvana-kośa-guhodara-sthaṁ

yatrātma-yoni-dhiṣaṇākhila-loka-padmam

vyūḍhaṁ harin-maṇi-vṛṣa-stanayor amuṣya

dhyāyed dvayaṁ viśada-hāra-mayūkha-gauram

One should meditate on the navel lake of the Lord, situated on his abdomen, the base of all the worlds, from which the lotus residence of Brahmā sprouts, containing all the planets. One should meditate upon the two nipples of the Lord, like the best of emeralds, made white by the light from his shining pearl necklace.

One should meditate on the navel lake of Garbhodakaśāyī, situated on his abdomen, which is the foundation fro all of the worlds, from which sprang up the lotus residence of Brahmā, containing all the planets. One should meditate on the two nipples of the Lord, circular in shape, like the best (*vṛṣa*) emeralds, or which have righteousness (*vṛṣa*), and are the color of emeralds, since his right breast represents *dharma.* The nipples become white by the light from the shining pearl necklace. One should also meditate on the Śrīvatsa mark, turning to the right, above his right nipple, which glows white like the pearl necklace.

|| 3.28.26 ||

vakṣo 'dhivāsam ṛṣabhasya mahā-vibhūteḥ

puṁsāṁ mano-nayana-nirvṛtim ādadhānam

kaṇṭhaṁ ca kaustubha-maṇer adhibhūṣaṇārthaṁ

kuryān manasy akhila-loka-namaskṛtasya

One should meditate on the Lord’s chest, the special residence of Mahā-lakṣmī, which bestows pleasure to the minds and eyes of men. One should meditate on neck of the Lord, respected by all the worlds, which is made beautiful by the Kaustubha jewel.

One should meditate on the chest of the Lord whose left side is the special place of Mahālakṣmī. One should meditate on the neck, ornamented additionally (*adhi*) by the Kaustubha.

|| 3.28.27 ||

bāhūṁś ca mandara-gireḥ parivartanena

nirṇikta-bāhu-valayān adhiloka-pālān

sañcintayed daśa-śatāram asahya-tejaḥ

śaṅkhaṁ ca tat-kara-saroruha-rāja-haṁsam

One should meditate on the arms of the Lord, whose bracelets became polished by the turning of Mandara Mountain, and which bestow powers to the *devatās* protecting the planets. One should meditate on the arms of the Lord holding the *cakra* with unbearable power and the conch, white like a swan in his lotus hand.

One should meditate on the arms of the Lord which churned the milk ocean. His arm bands become polished by the turning of the mountain. By his arms, devotees become designated as protectors of the planets. One should also meditate on the four arms of the Lord in Vaikuṇṭha holding the four weapons, and also on his garland and Kaustubha. The sentence continues into the next verse. *Daśaśatāram* means *cakra.*

|| 3.28.28 ||

kaumodakīṁ bhagavato dayitāṁ smareta

digdhām arāti-bhaṭa-śoṇita-kardamena

mālāṁ madhuvrata-varūtha-giropaghuṣṭāṁ

caityasya tattvam amalaṁ maṇim asya kaṇṭhe

One should meditate on the Lord’s dear club Kaumadakī, smeared with the blood of the enemy. One should meditate on his garland buzzing with swarms of bees, and on the pure Kaustubha jewel on his neck, which represents *jīva-tattva.*

Digdhām means smeared. *Upaghuṣṭām* means buzzing. *Citta* means “to be visible, to appear.” Though the word *caitya* everywhere means the Paramātmā, in this case it means the *jīva,* since the *jīva* is his *śakti.* The Kaustubha is the *tattva* of *jīva-śakti*. It is said in the *Viṣṇu Purāṇa:*

ātmānam asya jagato nirlepam aguṇāmalaṁ

vibharti kaustabha-maṇi-svarūpaṁ bhagavān hariḥ

The Supreme Lord distributes the form of the Kaustubha jewel, uncontaminated and pure, as the *ātmā* in the universe.

Thus the Kaustubha represents the unlimited rays or *jīvas.*

|| 3.28.29 ||

bhṛtyānukampita-dhiyeha gṛhīta-mūrteḥ

sañcintayed bhagavato vadanāravindam

yad visphuran-makara-kuṇḍala-valgitena

vidyotitāmala-kapolam udāra-nāsam

One should meditate on the lotus face of the Lord who accepts forms in this world out of compassion for his servants. That face has a raised nose and clear cheeks glittering with the movements of his sparkling *makara* earrings.

Anukampita belong to the *tārakādi* class and means “filled with compassion.” The Lord accepts forms in this world by being filled with compassion for his servants, or he accepts forms along with his compassion which will live with him there. “O mercy, essence of my *svarūpa-śakti!* Among my many forms, accept that form which you like, as your living place.” Thinking in this way he accepts forms. His earrings sway because of the wind created by the *cāmaras* waved by two servants at the Lord’s sides. Or his earrings sway because of his head shaking caused by clever answers given by his close associates. Or he tilts his head to indicate the skilfulness as he relishes the dancing, singing, instrumental music with various rhythms. The two eyes, dancing with the reflections of the two moving earrings on his cheeks which are mirrors made of the best jewels, become dancing instructors, and make the four *makaras* (on the earrings and the reflections in the eyes) who have come to their classroom dance. This image should be understood. His nose is raised. *Udāra* means great and generous. Because of its good manners in tasting, the nose gives full self generously.

|| 3.28.30 ||

yac chrī-niketam alibhiḥ parisevyamānaṁ

bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam

mīna-dvayāśrayam adhikṣipad abja-netraṁ

dhyāyen manomayam atandrita ullasad-bhru

One should meditate on the lotus face of the Lord, the abode of beauty, with which the mind completely identifies, which has lotus eyes, black locks of hair, and trembling eyebrows, and which defeats a lotus served by bees and two fish.

One should meditate on the lotus face of the Lord (*śrī-niketanam*), the abode of beauty, which rivals a lotus served by bees and accompanied by two fish. By its beauty that face defeats any lotus. The face is surrounded by curly locks which are compared to a swarm of bees. The two eyes like lotus petals are compared to two fish. His eyebrows dance because they are indicating mercy to his devotees. This face is attained by the mind which identifies completely with it out of great taste.

|| 3.28.31 ||

tasyāvalokam adhikaṁ kṛpayātighora-

tāpa-trayopaśamanāya nisṛṣṭam akṣṇoḥ

snigdha-smitānuguṇitaṁ vipula-prasādaṁ

dhyāyec ciraṁ vipula-bhāvanayā guhāyām

One should meditate for a long time with deep love in the heart on the glance of the Lord, cast from his eyes to dispel the three terrible miseries, and which smiles with affection, continually multiplying with great mercy.

One should meditate on the Lord’s glance made by his two eyes to relieve the meditator of the three frightful miseries. One should meditate on the Lord’s glance which smiles affectionately, representing all the sweetness of the Lord, which first doubles, then triple, and final multiples millions and millions times.

|| 3.28.32 ||

hāsaṁ harer avanatākhila-loka-tīvra-

śokāśru-sāgara-viśoṣaṇam atyudāram

sammohanāya racitaṁ nija-māyayāsya

bhrū-maṇḍalaṁ muni-kṛte makara-dhvajasya

One should meditate on the generous smile of the Lord which completely dries up the ocean of tears of intense grief in his devotees caused by separation. One should meditate on the Lord's brow, manufactured by his own energy to bewilder Cupid for the benefit of the sages.

One should meditate on the Lord's generous smile, which completely (*vi*) dries up the intense ocean of tears of grief caused by separation in all the devotees (*avanata akhila-loka*) with *dāsya, sakhya* or other *bhāvas.* The generous smile lifts the devotees from the ocean of grief and drowns them in the ocean of bliss. Or the smile dries up the ocean of tears caused by material suffering, and increases the ocean of bliss in *prema* which is far beyond the material world. This is astonishing even for the moon. The famous moon increases only the Milk Ocean. One should meditate on the brows of the Lord, which were produced to bewilder Cupid. Why should the brows bewildered Cupid? Cupid agitates the sages who are doing austerities of eating only leaves and water. The image is made with anger directed towards Cupid.

|| 3.28.33 ||

dhyānāyanaṁ prahasitaṁ bahulādharoṣṭha-

bhāsāruṇāyita-tanu-dvija-kunda-paṅkti

dhyāyet svadeha-kuhare 'vasitasya viṣṇor

bhaktyārdrayārpita-manā na pṛthag didṛkṣet

One should meditate upon the Lord's laughter, an easy object of meditation, which shows his teeth like a row of jasmine buds with his shining, full, red lips. One should not desire to see anything except Viṣṇu who is present in one's heart with a mind steeped in mature devotion.

It has been said that one should meditate on the Lord's pastimes in verse 19. The Lord sits on his flower bed, unable to give up closeness to his beloved's ears, eyes nose and mouth out of greed for the fragrance of his beloved. He watches as she becomes frightened of a humming of a bee, and starts waving her arms and cloth, and moving her neck and eyes about restlessly. Pitifully she cries out, "O king of enjoyers! I fall at your feet. Please drive this evil thing away!" One should meditate on loud laugher of the Lord as he says, "O king of the bees! Do not leave her. Enjoy her!"

Without effort, spontaneously, this becomes the object of meditation (*dhyānāyanam*). That is because of its sweetness. With the laughter one can see the profuse splendour of his lips and his row of fine teeth like jasmine buds. One should not desire to see

anything else in ones heart except Viṣṇu who is seen in the heart. One should not desire to know anything else in one's heart, since there is nothing greater than this essence of all goals. This bewilderment through tasting bliss is the highest *samādhi* for the devotees. The third *aṅga* of nine-fold *bhakti* consisting of meditation on the sweet form, qualities, and pastimes of the *avataras* of the Lord has been described in the present context of *aṣṭāṅga-yoga* to attract the great *yogīs* and drown them in the ocean of *bhakti-rasa.*

parinişṭhito 'pi nairguṇya uttama-śloka-līlayā

gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān

Though I was fixed in *brahman* and beyond the guṇas, my mind became attracted to the pastimes of the Lord. I thus learned his pastimes. SB 2.1.9

advaita-vīthī-pathikair upāsyāḥ

svānanda-siṁhāsana-labdha-dīkṣāḥ

śaṭhena kenāpi vayaṁ haṭhena

dāsī-kṛtā gopa-vadhū-viṭena

Although I was worshiped by those on the path of monism and initiated into self-realization through the *yoga* system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the *gopīs.* Bilvamaṅgala, quoted in *Bhakti-rasāmṛta-sindhu* 3.1.44

These verses show that great *yogīs* like Śukadeva and Bilvamaṅgala drowned in *bhakti-rasa* by the mercy of great devotees.

|| 3.28.34 ||

evaṁ harau bhagavati pratilabdha-bhāvo

bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt

autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas

tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

The unfortunate *yogī* who has developed love for the Lord, full of all sweet qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form.

The foolish *yogī,* who, receiving great mercy and experiencing the sweetness of meditation on the Lord's pastimes, rejects it because he is not fixed in that taste, is considered low class among *yogīs*, even though he is steady in *yoga*. He is cheated of *bhakti-rasa*. By *bhakti* alone, he attains liberation with realization of *pratyag-ātmā* (individual soul) while destroying twenty-one types of suffering. But he does not attain liberation with realization of Paramātmā.[258] That is explained starting in this verse and until the end of the chapter.

This *yogī* has attained *bhāva* for the Supreme Lord , Bhagavān, full of the nectar of all sweetness and powers, since the Lord is most attractive (*harau*), possessing the six *bhagas* (*bhagavati*). *Pratilabdha* besides meaning "to attain" suggests that he receives, but does not response appropriately. The word *api* later in the verse applies to all the previous words. Thus the meaning is "Though he received *bhāva* for the sweet form of the Lord, though his heart melted, though his hairs stood on end, and though he was constantly afflicted with streams of tears caused by longing, he withdraws the hook of his mind from that form (*tad api*)." It is said that one should give up *jñāna* to attain liberation (*jñānañ ca mayi sannyaset,* SB 11.19.1), but there is no rule to give up *bhakti* to attain liberation. On the contrary, it is forbidden to give up *bhakti,* for it has just been said in the previous verse "One should not desire to see anything except the Viṣṇu who is present in one's heart with a mind steeped in mature devotion." Therefore, the *yogī* gives up that sweet form only by his own foolish decision. He does so without following rules. Because his heart is like a hook, he gives up that sweet form. This means that the heart which was inundated with the sweetness of the Lord then begins to negate that eagerness for sweetness of the Lord, in order to distance itself from eagerness for *rasa* for material objects*.* He does so gradually, because it is difficult to withdraw, since the heart has directly experienced that sweetness. Even if he has no direct experience of the sweetness, he can only withdraw his mind by repeated effort, two times, three times, four times, five times, seven or eight times.

The hook is made of iron. It does not melt like gold, silver or butter. It softens a little by applying great heat, but immediately becomes hard again. Thus the verse states that his heart is in the process of melting (*dravat*), rather than being fully fluid. The hook, though always bathed in the waters of the sacred Gaṅgā, remains permanently crooked, without appreciation of *rasa.* It is also a cheater, because it covers its point with bits of sweet food for attracting greedy fish. The *yogī's* heart is thus condemned by this analogy. Though purified by the holy place, it remains hard and crooked, and makes a show, covering its nature with devotional meditation to attract the Lord.

[258] The commentary has the word Brahman here, but Paramātmā seems more suitable, as will be explained later.

In commenting on *dharamaḥ projjhita-kaitavaḥ* (SB 1.1.2), Śrīdhara Svāmī says that the word *pra* indicates that even the desire for liberation, the desire for merging in the Lord, is rejected as cheating, for in that liberation, even Bhakti-devī, the highest object of meditation, worshipped as a mere *aṅga* of *yoga*, is finally rejected. The touch of that hook of the *yogī's* heart is uncomfortable for the Lord as well. Thus, after the withdrawal from the Lord, the Lord gives liberation with realization of *pratyagātmā* while destroying twenty-one type o f suffering to the fisherman *yogī* with his withdrawn hook-like heart. He does not give liberation with realization of Paramātmā.

The relishers of the *Bhāgavatam* say that the *yogī* described in the *Gītā* does not reject meditation on the Lord, and thus the Lord awards him liberation with realization of the form of Paramātmā, since that *yogī* never desires to withdraw from the sweet form of the Lord, the object of his meditation. Parīkṣit says:

dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlaṁ na muñcati

mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṁ yathā

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey. SB 2.8.6

Uddhava says:

taṁ tvākhilātma-dayiteśvaram āśritānāṁ

sarvārtha-daṁ sva-kṛta-vid visṛjeta ko nu

ko vā bhajet kim api vismṛtaye 'nu bhūtyai

kiṁ vā bhaven na tava pāda-rajo-juṣāṁ naḥ

What person who knows the mercy you show to your devotees could reject you, the most dear among all souls, the Supreme Lord of all, who give all possible perfections to the devotees who take shelter of you? Who would reject you and accept something for the sake of material enjoyment or liberation, which simply leads to forgetfulness of you? And what lack is there for us who are engaged in the service of the dust of your lotus feet? SB 11.29.5

Nārada says:

na vai jano jātu kathañcanāvrajen

mukunda-sevy anyavad aṅga saṁsṛtim

smaran mukundāṅghry-upagūhanaṁ punar

vihātum icchen na rasa-graho janaḥ

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord’s lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again. SB 1.5.19

Even among the *yogīs,* Śukadeva and others were pleased with hearing about the Lord. They were *rasa-graha,* enjoyers of the taste of the Lord. In the previous verse also it was said that *yogī* whose mind is offered up with *bhakti* should not see anything accept the Lord. If the *yogī* offers his mind to the Lord, the mind belongs only to the Lord. If that is so, how can that mind reject the Lord? And how can he, once giving the mind, take it back? Such a person can only be condemned! And the Lord resides only in the hearts of the devotees, not in the hearts of the *yogīs*. Brahmā says:

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ

jighranti karṇa-vivaraiḥ śruti-vāta-nītam

bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ

nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām

O my Lord, persons who smell the aroma of your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept your devotional service. For them you are never separated from the lotus of their hearts. SB 3.9.5

Āvirhotra says:

visṛjati hṛdayaṁ na yasya sākṣād

dharir avaśābhihito 'py aghaugha-nāśaḥ

praṇaya-rasanayā dhṛtāṅghri-padmaḥ

sa bhavati bhāgavata-pradhāna uktaḥ

He who binds the lotus feet of the Lord by ropes of love, and whose heart the Lord, destroyer of heaps of sin, called even unconsciously, does not leave, is called the best of devotees. SB 11.2.55

|| 3.28.35 ||

muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ

nirvāṇam ṛcchati manaḥ sahasā yathārciḥ

ātmānam atra puruṣo 'vyavadhānam ekam

anvīkṣate pratinivṛtta-guṇa-pravāhaḥ

When the mind of the foolish *yogī,* still under the shelter of the Lord, becomes devoid of material objects an d is detached from all material objects, that mind suddenly gets destroyed, just as a flame dies without oil and wick. The *jīva,* having destroyed misconceptions of his body, then sees his *ātmā* without coverings.

Having described the conduct of the inferior *yogī,* Kapila now describes the condition of the mind which gives up the form of the Lord. When the mind becomes devoid of objects, it still is under the shelter of the Lord (*muktāśrayam*),

since a meditator cannot exist without some relationship with the Lord. It will not meditate on material sounds or forms as previously, since it is completely detached from those things. Though the mind has experienced the highest bliss, the mind does not again make the form of bliss his object of meditation, since the mind has withdrawn from that. In the previous verse, the foolish *yogī* made repeated attempts to withdraw his mind (*śanakaiḥ).* The mind then achieves destruction (*layam*), just as a lamp deprived of oil and wick gets extinguished. In this state (*atra*) the *jīva* (*puruṣaḥ*), having destroyed his mind, sees the pure *ātmā, pratyagātmā* (*ekam*), without obstruction, since the covering of the subtle body has been destroyed. Then he no longer takes birth. His misconceptions of body etc. have been destroyed (*pratinivṛtta-guṇa-prabvāhaḥ).*

|| 3.28.36 ||

so 'py etayā caramayā manaso nivṛttyā

tasmin mahimny avasitaḥ sukha-duḥkha-bāhye

hetutvam apy asati kartari duḥkhayor yat

svātman vidhatta upalabdha-parātma-kāṣṭhaḥ

By final cessation of the mind through *yoga* practice, that *jīva* becomes situated in his true position beyond happiness and distress. Realising himself as *ātmā,* he sees the cause of his happiness and distress in himself to be the *ahaṅkāra,* caused by ignorance.

Extinction of all designations is similar to a state of deep sleep. The j*īva*, because of destroying the mind, is situated in his *svarūpa* of bliss of knowledge, in his glory because of having destroyed the mind. Previously the mind had stolen his glory, but by destroying the mind, he regains that glory. Final (*caramayā*) destruction has taken place, devoid of all ignorance. This distinguishes it from deep sleep. In deep sleep, ignorance remains, but in this state there is no ignorance. The cause is mentioned. It is because of *yoga* practice (*etayā*). His position is beyond happiness and distress. Because by its very nature his condition is beyond happiness and distress, the *jīvātmā* is beyond happiness and distress.

“It is seen that the very nature of the *atmā* is happiness and distress. Therefore how can the *ātmā* be completely beyond happiness and distress?” The cause of happiness and distress is the *ahaṅkāra* (*kartari*) produced by ignorance (*asati*). The conception of being the doer of actions is the cause of happiness and distress. The *jīva,* realizing his condition as *ātmā* (*upalabhda-parātma-kāṣṭhaḥ*), see the *ahaṅkāra* as the cause of his previous condition of being the doer and enjoyer. Because he is devoid of *ahaṅkāra,* the pure *jīva* sees this condition.

|| 3.28.37 ||

dehaṁ ca taṁ na caramaḥ sthitam utthitaṁ vā

siddho vipaśyati yato 'dhyagamat svarūpam

daivād upetam atha daiva-vaśād apetaṁ

vāso yathā parikṛtaṁ madirā-madāndhaḥ

Because he has attained his *svarūpa,* because he has achieved perfection, the last state, he does not see his body---whether it has risen from a chair, or remains there, or whether it is coming or going by fate, just as a drunk man does not know if he is wearing cloth or not.

Two verses describe the state of the *jīvan-mukta.* Having achieved the final state, he does not see the body. This means that he does not experience happiness and distress, because he has attained *(adhyagamat*) his *svarūpa. Parikṛtam* means clothed. Like a drunk man he does not understand whether he has risen from a chair or not or is still there or gone.

|| 3.28.38 ||

deho 'pi daiva-vaśagaḥ khalu karma yāvat

svārambhakaṁ pratisamīkṣata eva sāsuḥ

taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ

svāpnaṁ punar na bhajate pratibuddha-vastuḥ

The body along with the senses, controlled by previous impressions, continues to live as long as the *prārabdhā-karmas* remain. That person does not again enjoy the body or its extensions such as sons since he has attained *samādhi* and has realized his position as *ātmā.* The body is a like a dream body.

How does this body continue to live? The body along with the senses (*sāsuḥ*) continues to live as long as the body is under the control of previous impressions (*daiva-vaśa-gaḥ*). Will he again develop material attraction? He does not enjoy again his body or its extensions as sons etc. because he does not identify with I and mind, just as one does not identify with a dream body. This is because he has attained the perfection of yoga, *samādhi*, and has realization of his position as *ātmā (vastu).*

|| 3.28.39 ||

yathā putrāc ca vittāc ca

pṛthaṁ martyaḥ pratīyate

apy ātmatvenābhimatād

dehādeḥ puruṣas tathā

Just as the father is actually different from his son or wealth, though he identifies them as his self out of affection, so the *jīva* is different from his body.

In order to gain knowledge, those aspiring for liberation should always think in the following manner, explained in three verses. Just as a father is different from his son, though he regards the son as himself out of affection, so the *jīva* is different from his body.

|| 3.28.40-41 ||

yatholmukād visphuliṅgād

dhūmād vāpi sva-sambhavāt

apy ātmatvenābhimatād

yathāgniḥ pṛthag ulmukāt

bhūtendriyāntaḥ-karaṇāt

pradhānāj jīva-saṁjñitāt

ātmā tathā pṛthag draṣṭā

bhagavān brahma-saṁjñitaḥ

Just as fire is actually different from a blazing coal, and similarly is different from the spark and the smoke, which arise from the fire, though by imagination they appear to be fire, similarly, Bhagavān, possessor of inconceivable powers, who also appears as impersonal Brahman, is different from *pradhāna*, the conscious *jīva*, and the body, senses and *antaḥkaraṇa,* because he is the witness of the others.

"Though the father can be perceived to be different from the son and wealth, since they are separately situated, the same does not apply to the *jīva* and his body and senses. And how can the Paramātmā be understood to be different from the *jīva*?"[259] Though not situated separately, the *jīva* is different from the products of *māyā*, and Paramātmā is different from the *jīva.* An example is given.

An explanation will be given which accounts for the repetition of the two words *yathā* and *ulmukaḥ.* Fire is different from wood which is burning, and just as it is different from wood, it is different from sparks, and just as it is different sparks, it different from smoke, its product. The foolish person however will think that the wood, spark and smoke are fire, because of imagining (*abhimatāt*) them to be the *svarūpa* of fire. Similarly, Paramātmā is different from the *jīva.* Or, the second *yathā* can stand for *yathāvat* (correctly) and the second *ulmukāt* can be a combination of *ulmuka* and the verb *at* meaning "to eat." It thus means "blazing" which modifies the word "fire." Thus the verse means "Just as blazing fire is correctly different from wood, sparks and fire, though by imagination they are considered the same, so Paramātmā is different from *jīva*."

The last part of the example is in the second verse. *Pradhāna* is compared to the wood. The *jīva* is compared to the spark, since it has consciousness (*saṁjñitāt*). The body,

[259] Those who have realized *ātmā* should understand Paramātmā as well.

senses and *antaḥkaraṇa* are compared to the smoke. Paramāmtā (*ātmā*) is compared to the fire. Paramātmā is different from *pradhāna*, the *jīva*, the body, senses and *antaḥkaraṇa* because he is the witness *(drastā*). Because he sees everything else, he is different. Though situated together with the other items, he is not contaminated, because he possesses inconceivable powers (*bhagavān*). He also appears as Brahman: to some persons of certain qualification, he makes an appearance as consciousness alone without qualities.

|| 3.28.42 ||

sarva-bhūteṣu cātmānaṁ

sarva-bhūtāni cātmani

īkṣetānanya-bhāvena

bhūteṣv iva tad-ātmatām

This *yogī* should see Paramātmā in all beings, and all beings in Paramātmā, just as one sees the material elements in all beings.

Contemplating that Paramātmā is different from all else, one should see him as the cause and ultimate resting place of all things. One sees Paramātmā in all beings because the cause is present in the effect. One sees all beings in Paramātmā because all of the effects merge into him at final destruction of the universe. *Tad-ātmatām* means “made of the five great elements.”

|| 3.28.43 ||

sva-yoniṣu yathā jyotir

ekaṁ nānā pratīyate

yonīnāṁ guṇa-vaiṣamyāt

tathātmā prakṛtau sthitaḥ

Just as one fire in various types of wood appears to be different because of different qualities in the wood, Paramātmā is one, but appears to be of many varieties, because he is situated in different bodies.

The perception of various forms of the Paramātmā because he is in all bodies and perception of Paramātmā possessing good or bad bodies is not actual. One fire (j*yotih*) in various types of wood (*sva-yoniṣu*) is perceived to be various because of different qualities in the wood. It may have long or short wood, crooked or straight wood, with

different odors and colors. Similarly Paramātmā (*ātmā*), though residing in different bodies, is one.

|| 3.28.44 ||

tasmād imāṁ svāṁ prakṛtiṁ

daivīṁ sad-asad-ātmikām

durvibhāvyāṁ parābhāvya

svarūpeṇāvatiṣṭhate

Because of the bewildering forms of *prakṛti*, after conquering self-supporting *prakṛti,* composed of cause and effect, which is difficult to conquer, one should be situated in ones uncovered form of consciousness.

Because *prakṛti* shows itself in a variety of forms and is thus the cause of many problems (*tasmāt),* one should conquer *prakṛti. Prakṛti* is self-supporting (*svām*). It is composed of *karma* or fate (*daivīm*), or is a *śakti* of the Lord (*deva*). It is hard to conquer, but one should conquer it. This is explained in the *Gītā*:

daivī hyena guṇamayī mama māyā duratyayā

māmeva ye prapadyante māyāmetāṁ taranti te

My *māyā* made of the *guṇas*, fit for the *jīva's* pleasure, is hard to surpass, but those who surrender to me alone can cross over this *māyā*. BG 7.14

Having conquered *prakṛti,* the *jīva* is situated as a form of consciousness uncovered by matter.

Thus ends the commentary on Twenty-eighth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-nine

Kapila Describes the Types of Bhakti

|| 3.29.1-2||

devahūtir uvāca

lakṣaṇaṁ mahad-ādīnāṁ

prakṛteḥ puruṣasya ca

svarūpaṁ lakṣyate 'mīṣāṁ

yena tat-pāramārthikam

yathā sāṅkhyeṣu kathitaṁ

yan-mūlaṁ tat pracakṣate

bhakti-yogasya me mārgaṁ

brūhi vistaraśaḥ prabho

Devahūti said: O Lord! Please tell me in detail about the path of *bhakti-yoga* without which one cannot know the characteristics of *mahat-tattva* and the other elements, as well as *prakṛti* and *puruṣa*, as told by you according to Sāṅkhya philosophy, by which their very natures are known in mutual divisions.

The Twenty-ninth Chapter describes *bhakti* affected by the *guṇas* and pure *bhakti,* as well as giving respect to living beings and the power of time.

Having heard about Sāṅkya and *yoga,* Devahūti again desires to about *bhakti* with its different types, since she should perform that process, though she has already heard about. Thus she inquires. You have described the characteristics of the elements such as *mahat-tattva,* by which their very natures, in divisions, are known. You should tell me about *bhakti,* the root cause of knowledge of those elements, without which they cannot be known.

|| 3.29.3 ||

virāgo yena puruṣo

bhagavan sarvato bhavet

ācakṣva jīva-lokasya

vividhā mama saṁsṛtīḥ

O Lord! Please describe to me the various births and deaths of the living entities, for by hearing about them a person becomes completely detached from the world.

To begin *bhakti* one needs a little detachment. Thus she asks about detachment. Please tell about *saṁsāra*, by whose explanations one becomes detached.

|| 3.29.4 ||

kālasyeśvara-rūpasya

pareṣāṁ ca parasya te

svarūpaṁ bata kurvanti

yad-dhetoḥ kuśalaṁ janāḥ

Please also describe the nature of time, a form of power, one of your forms, controlling even great persons like Brahmā, out of whose fear people perform auspicious acts.

Also explain about time, which is one of your forms *(te).* By fear of time people perform auspicious acts.

|| 3.29.5 ||

lokasya mithyābhimater acakṣuṣaś

ciraṁ prasuptasya tamasy anāśraye

śrāntasya karmasv anuviddhayā dhiyā

tvam āvirāsīḥ kila yoga-bhāskaraḥ

You, the sun, the revealer of the lotus of *bhakti, jñāna* and *yoga,* have appeared in this world for destroying the denseness of material identity, giving light to the blind, waking up those sleeping in *saṁṣara,* and drying up the pool of exhaustion caused by thoughts of attachment to action.

For destroying the false material identity (*mithyābhimateḥ*) for giving enlightenment (*acakṣusaḥ*), for destroying darkness of sleep in material life (*tamasi prasuptasya*), for drying up the pool of exhaustion caused by thoughts of attachment to action, you, the revealer of the lotus of *bhakti, jñāna* and *yoga*, have appeared.

|| 3.29.6 ||

maitreya uvāca

iti mātur vacaḥ ślakṣṇaṁ

pratinandya mahā-muniḥ

ābabhāṣe kuru-śreṣṭha

prītas tāṁ karuṇārditaḥ

Maitreya said: O best of the Kurus, Vidura! Welcoming the gentle words of his mother, being pleased, and filled with compassion, Kapila spoke to her.

|| 3.29.7 ||

śrī-bhagavān uvāca

bhakti-yogo bahu-vidho

mārgair bhāvini[260] bhāvyate

svabhāva-guṇa-mārgeṇa

puṁsāṁ bhāvo vibhidyate

The Lord said: *Bhakti* appears in many forms by particular actions in a person according to his intentions. The intentions of men are classed by the actions of the *guṇas* arising from one's nature.

Kapila has already spoken of pure *bhakti* beyond the *guṇas*:

devānāṁ guṇa-liṅgānām ānuśravika-karmaṇām

sattva evaika-manaso vṛttiḥ svābhāvikī tu yā

[260] Bhāmini in some texts.

animittā bhāgavatī bhaktiḥ siddher garīyasī

Bhakti to the Supreme Lord without material desires, composed of actions of the senses to reveal senses objects related to the Lord and which conform to *guru's* instructions, with mind dedicated exclusively to the Lord, and which include actions on the spontaneous level, is superior to liberation. SB 3.25.32

Now Kapila begins to speak about *bhakti* which is contaminated by the *guṇas. Bhakti-yoga,* of one nature, is known to have many forms with particular methods, according to the intention of the particular person (*bhāvini*). That intention becomes classified by differing actions of the *guṇas* arising from one's nature. Though *bhakti* in its essential nature is beyond the *guṇas,* it becomes called *tamasic bhakti* etc. when it is contaminated by one's natural *guṇas* such as *tamas.*

|| 3.29.8 ||

abhisandhāya yo hiṁsāṁ

dambhaṁ mātsaryam eva vā

saṁrambhī bhinna-dṛg bhāvaṁ

mayi kuryāt sa tāmasaḥ

The angry person, devoid of compassion, who worships me with intentions of violence, pride and hatred, is tamasic in his *bhakti.*

First tamasic *bhakti* is described. One should not say that *bhakti* becomes tamasic. Rather the particular person in question is tamasic. He is angry (*saṁrambhī*). He does not see happiness and distress equally in himself and others (*bhinna-dṛk*). In other words he is without compassion. With a goal of violence, pride and hatred, the angry person with no compassion who performs *bhakti (bhāvam)* to me is tamasic. He is of three types. These three types are clearly described in the *Bṛhan-nāradīya Purāṇa:*

yaś cānyasya vināśārthaṁ bhajate śraddhayā harim

phalavat pṛthivī-pāla sā bhaktis tāmasādhamā

yo 'rccayet kaitava-dhiyā svairiṇī sva-patiṁ yathā

nārāyaṇaṁ jagannāthaṁ sā vai tāmasa-madhyamā

deva-pūjāparān dṛṣṭvā sparddhayā yo 'rccayed dharim

śṛṇuṣva pṛthivī-pāla sā bhaktis tāmasottamā

O King! He who worships with faith the Lord with the goal to destroy another person has tamasic *bhakti* of low grade. He who, like a prostitute, worships his master, Nārāyaṇa, Lord of the universe, with cheating mentality, has tamasic *bhakti* of medium grade. He who worships the Lord in a competitive mood, after seeing the worship of *devatās,* has tamasic *bhakti* of the highest type.

One should see the same work for rajasic and sattvic *bhakti* of three types.

|| 3.29.9 ||

viṣayān abhisandhāya

yaśa aiśvaryam eva vā

arcādāv arcayed yo māṁ

pṛthag-bhāvaḥ sa rājasaḥ

He who worships me with desire for other objects, with goals of material gain, fame or power has rajasic *bhakti.*

Pṛthag-bhāvaḥ means he has desires for objects other than me.

|| 3.29.10 ||

karma-nirhāram uddiśya

parasmin vā tad-arpaṇam

yajed yaṣṭavyam iti vā

pṛthag-bhāvaḥ sa sāttvikaḥ

He who worships me with a desire to destroy *karma,* making his works an offering the Supreme Lord, or executing the worship as a duty, having a desire for liberation, has sattvic *bhakti.*

He worships with the intention of destroying *karma*; his goal in *bhakti* is to destroy *karma.* He worships in such a way that his actions are offered to the Lord; he performs

bhakti of hearing and chanting but filled with offering of occupational duties. He worships out of duty, having obtained rules for daily rites. He worships while performing his duties of his *āśrama*, thinking that his worship is similar to his execution of *āśrama* duties. He has the desire for liberation (*pṛthak-bhāvaḥ*). The nine types of *bhakti* (three types of tamasic, rajasic and sattvic *bhakti*), *sakāma-bhakti*, are successively superior. Sattvic *bhakti* produces some sort of knowledge. When *jñāna* is secondary and *bhakti* is primary or predominant, it is called *jñāna-miśra-bhakti,* which produces *śānti-rati,* beyond the three *guṇas*. If j*ñāna* predominates and *bhakti* is secondary, *bhakti* being a mere *aṅga* of *jñāna,* then it produces *sāyujya-mukti. Bhakti* mixed with *karmas* such a horse sacrifice with desire for material gain, with some offering of actions, and attachment to results, but not offering of all actions, produces *sālokya* liberation with happiness and powers. If one performs *bhakti* and offers some *karmas* without desire for results, it produces *śānti-rati*. Though rajasic and tamasic *bhakti* produce results, the performers generally get material results. However, the results will be greater than usual, because of the power of *bhakti*. In terms of yielding devotion results, in some cases such *bhakti* will with time become pure *bhakti,* as illustrated by the following verse.

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire them. SB 5.19.27

|| 3.29.11-12 ||

mad-guṇa-śruti-mātreṇa

mayi sarva-guhāśaye

mano-gatir avicchinnā

yathā gaṅgāmbhaso 'mbudhau

lakṣaṇaṁ bhakti-yogasya

nirguṇasya hy udāhṛtam

ahaituky avyavahitā

yā bhaktiḥ puruṣottame

Because the mind, by hearing about my qualities, flows continuously to me, the Supreme Lord residing in the hearts of all people, just as the Gaṅgā flows to the ocean, it is said that the quality of *bhakti* beyond the *guṇas* is absence of results other than *bhakti* and lack of obstructions from other processes.

The qualities of pure *bhakti* mentioned in SB 3.25.32 are here mentioned again for easy understanding. The mind continually flows to me, the Supreme Lord, situated in all *antaḥkaraṇas,* and thus the easy object of meditation, just by hearing about my qualities. Because of this, it is said to be the quality of *bhakti-yoga*. The sentence continues in two verses. Thus the meaning is "Because the mind flows continuously to me just by *bhakti-yoga* with hearing and other processes beyond the *guṇas*, the quality of *bhakti* is said to be *ahaitukī* and *avyavhitā."* Just as the water of the Gaṅgā, even though turned back by the ocean's waves, heads into the ocean, the mind flows only to me though allured by me with offerings of kingdom, *sārṣṭi, sālokya* and other results. Also the example of the Gaṅgā suggests that the mind of the devotee, like the Gaṅgā, is swift, cooling, pure and worthy of worship. What are *bhakti's* qualities? It is devoid of having other results in mind (*ahaitukī*). It is not like *jñāna* or *yoga,* since it independent of other processes, and is itself the result. (*Bhakti* is the process and *bhakti* is the result.) It has been explained in the First Canto that the first and twelfth stages of *bhakti, sadhu-saṅga* and *prema,* should not be considered cause and effect.[261] This *bhakti* is unobstructed (*avyavahitā*), devoid of blockage by *jñāna* or *karma (sattva* and *rajoguṇa).* This means it is beyond the *guṇas.* It is explained in the Eleventh Canto that the devotee (who is the abode of faith and *bhakti),* the happiness of *bhakti* and other items are all beyond the *guṇas*:

sāttvikaḥ kārako 'saṅgī rāgāndho rājasaḥ smṛtaḥ

tāmasaḥ smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ

A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of me is understood to be transcendental to the modes of nature. SB 11.25.26

sāttviky ādhyātmikī śraddhā karma-śraddhā tu rājasī

tāmasy adharme yā śraddhā mat-sevāyāṁ tu nirguṇā

[261] The twelve stages are: mercy of the devotees, service to devotees, faith, taking shelter of *guru.* desire to worship (*spṛhā*), *bhakti, anartha-nivṛtti, niṣṭhā* and *ruci, āsakti, bhāva, prema. SB 1.6.25-27 commentary*

Faith directed toward *ātmā* is in *sattva*, faith rooted in prescribed *karma* is in *rajas*, faith residing in irreligious activities is in *tamas,* but faith in my devotional service is purely transcendental. SB 11.25.27

|| 3.29.13 ||

sālokya-sārṣṭi-sāmīpya-

sārūpyaikatvam apy uta

dīyamānaṁ na gṛhṇanti

vinā mat-sevanaṁ janāḥ

The devotees do not accept living on my planet, having similar powers, staying close to me, or having a similar form, what to speak of merging into me, when these things are offered, unless it involves service to me.

To make clear the meaning illustrated by the example of the Gaṅgā water, Kapila explains the lack of material desire in the devotees who have pure *bhakti,* by the method of *kaimutya-nyāya.* (The devotees do not accept even spiritual benedictions, what to speak of accepting material things!)*. Sālokya* means living on the same planet as the Lord. *Sārṣṭi* means having powers similar to the Lord's. *Sāmīpya* means staying near the Lord. *Sārūpya* means having a form similar to the Lord's. *Ekatvam* means merging with the Lord. Even if these are offered, the devotees do not accept them. What is the use of such things? They do not accept them without service to me. This means that if some devotees do accept these things, they accept for service to me.

|| 3.29.14 ||

sa eva bhakti-yogākhya

ātyantika udāhṛtaḥ

yenātivrajya tri-guṇaṁ

mad-bhāvāyopapadyate

The highest state of existence is called *bhakti*, by which one surpasses the three *guṇas* and attains *prema* for me.

Then why do they perform *bhakti*? They perform *bhakti* because it gives the highest result. *Āyantika* means the state at the very end. It indicates the most excellent result. “But *ātyantika* means merging in Brahman.” This *ātyantika* is called *bhakti* (*bhakti-yogākhyaḥ*), for sometimes *bhakti* is also called *apavarga*, Brahman or *nirvāṇa.*

apavargaśca bhavati yo ’sau bhagavaty-ananya-nimitta-bhakti-yoga-lakṣaṇa

That *bhakti-yoga*, devotional service to Lord Vāsudeva, is the real path of liberation (*apavarga*). SB 5.19.20

tad brahma-nirvāṇa-sukhaṁ vidur budhās

Those who are wise understand the happiness of Brahman or *nirvāna.* SB 7.7.37

harāvaikāntikīṁ bhaktiṁ mokṣam āhur manīṣiṇaḥ

The wise say that pure *bhakti* to the Lord is *mokṣa.*

bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ kalpanam etad eva naiṣkarmyam

Bhakti to the Lord means worship concentrating the mind on the Lord with rejection of objects of this world and the next. It is the state without *karma* (*naiskārmya*). *Gopāla-tāpanī Upaniṣad*

”But liberation from the bondage of the three *guṇas* alone is famous as the final result.” That is true. That is a by-product of *bhakti*. Thus the verse says, “By *bhakti* one surpasses the *guṇas.”* But surpassing the *guṇas* is achieved without seeking it, since simply by taking shelter of the Lord’s feet the ocean of *saṁsāra* becomes as small as the water in calf’s hoof print. And by that *bhakti* one attains *prema* directed to me (*madbhāvāya*).

|| 3.29.15 ||

niṣevitenānimittena

sva-dharmeṇa mahīyasā

kriyā-yogena śastena

nātihiṁsreṇa nityaśaḥ

The mind should be purified by following *varṇāśrama* duties approved by previous devotees, without desire for results, and which are favorable for *bhakti,* and by always performing powerful *pañcarātrika* deity worship with best choice of items, and without unnecessary violence.

Now the *aṅgas* or components of *bhakti* are described. The mind is purified by executing *varṇāśrama* duties approved by (*niṣevitaḥ*) the previous pure devotees, without expectation of results. However, it should be understood that one should follow the rules of *smṛti (varṇāśrama)* for purity of body, cloth and utensils by earth, water and other agents, without *mantra,* which are suitable for *bhakti* processes like *arcana*. Otherwise, if one were to follow all aspects of *varṇāśrama,* statements such as the following would be meaningless:

mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām

mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ

They perform steady *bhakti* to me with exclusive devotion, giving up all actions to attain me, giving up friends and relatives. SB 3.25.22

ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān

dharmān santyajya yaḥ sarvān māṁ bhajet sa ca sattamaḥ

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.11.32

The mind is purified by the process of *pañcarātrika-pūja (kriya-yogena),* considering what is best in terms of place etc. *(śastena).* One should follow this process without excessive violence. It is understood from this statement that there is no harm in destroying leaves, roots and fruit, and small living entities which are hard to avoid or hard to see, in preparing various foods for the deity, cleaning the temple, and applying decorations on the floors.

|| 3.29.16 ||

mad-dhiṣṇya-darśana-sparśa-

pūjā-stuty-abhivandanaiḥ

bhūteṣu mad-bhāvanayā

sattvenāsaṅgamena ca

The mind should become purified by offering obeisances to, praying to, worshipping, touching and seeing my deity forms, by thinking of my presence in all beings, and by giving up bad association with determination.

One should give up bad association (*asaṅgamena*) with determination (*sattvena*).

|| 3.29.17 ||

mahatāṁ bahu-mānena

dīnānām anukampayā

maitryā caivātma-tulyeṣu

yamena niyamena ca

The mind should become purified by greatly respecting the great devotees, showing compassion to the unfortunate, being friendly to one's equals, and by following *yama* and *niyama* of *aṣṭāṅga-yoga*.

|| 3.29.18 ||

ādhyātmikānuśravaṇān

nāma-saṅkīrtanāc ca me

ārjavenārya-saṅgena

nirahaṅkriyayā tathā

The mind should become purified by continually hearing about the good and bad qualities of the *antaḥkaraṇa,* by chanting my names, by sincere association with great devotees without pride.

The mind should become purified by continually hearing about the good and bad qualities of the *antaḥkaraṇa.* To perform *bhakti* using the *antaḥkaraṇa,* one must hear about its good and bad qualities. Understanding one has bad qualities like pride, one can conquer those bad qualities by worship of great devotees. The devotees should engage in such a practice.

|| 3.29.19 ||

mad-dharmaṇo guṇair etaiḥ

parisaṁśuddha āśayaḥ

puruṣasyāñjasābhyeti

śruta-mātra-guṇaṁ hi mām

Being purified by the above methods, the mind of a person engaged in serving me quickly attains the perfect form of *bhakti,* consisting of actions such as hearing my qualities, which is non-different from attaining me.

The mind of a person who performs activities of hearing and chanting about me (*mad-dharmaṇaḥ*), purified by these methods, approaches the perfection of *bhakti-yoga* represented by hearing about my qualities, which is the same as attaining me.

|| 3.29.20 ||

yathā vāta-ratho ghrāṇam

āvṛṅkte gandha āśayāt

evaṁ yoga-rataṁ ceta

ātmānam avikāri yat

Just as the fragrance is carried to the nose from its source by the wind, the mind is carried to the Supreme Lord by *bhakti-yoga.*

An example of attaining without endeavor is given. The fragrance, carried by the air, goes to the nose from the source of smell (*āśayāt*). Similarly the heart engaged in *bhakti-yoga*, goes to Paramātmā (*ātmānam*). Just as wind takes the fragrance in a lotus goes to the nose, all the *aṅgas* of *bhakti* make the heart which ifixed in *bhakti-yoga* (*yoga-ratam*) attain the Lord.

|| 3.29.21 ||

ahaṁ sarveṣu bhūteṣu

bhūtātmāvasthitaḥ sadā

tam avajñāya māṁ martyaḥ

kurute 'rcā-viḍambanam

I, the soul of all beings, am always situated in all beings. He who disrespects me in all beings performs false worship of my deity form.

However, in such *bhakti*, offence creates restriction. Offence generally stems from disrespect to the great devotees. Though such devotees are difficult to see, many exist. In order to avoid offences to them, one should pay respects to all living entities, thinking that the Lord is present in all of them. Without doing so, even worshiping the deity forms of the Lord will not give any result. Since he is the Supreme Lord, Kapila then speaks in six verses somewhat angrily, out of affection, to benefit his devotee who does not respect all beings. In these verses disrespect, disregard, hatred and criticism are forbidden. This person performs imitation worship of my deity forms (*arcā-viḍambaṇam*).

|| 3.29.22 ||

yo māṁ sarveṣu bhūteṣu

santam ātmānam īśvaram

hitvārcāṁ bhajate mauḍhyād

bhasmany eva juhoti saḥ

He who worships the deity while rejecting me, the Lord being present in all beings simply makes oblations into ashes (instead of fire).

Because he is the master, Kapila, to teach his devotees, scolds them. Similarly he calls the worshipper a donkey if he is attached to his land.

yasyātma-buddhiḥ kuṇape tri-dhātuke

sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ

yat-tīrtha-buddhiḥ salile na karhicij

janeṣv abhijñeṣu sa eva go-kharaḥ

A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth worshipable, and who goes to the place of pilgrimage simply to take a bath

rather than meet men of transcendental knowledge there, is to be considered like an ass or a cow. SB 10.84.13

Even some present day *guru,* seeing a trace of offence in other devotees, sometimes scolds his dear disciple who serves him well by saying “You serve me but your service is useless like ashes. You cause me only suffering.” Actually the sages never talk in this manner. It is also said:

arcāyām eva haraye pūjāṁ yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a neophyte devote**e.** SB 11.2.47

Śrīdhara Svāmī explains: he does not behave well with the devotees and even with other people. *Prākṛta* means “new or unrefined in nature.” Now, in verse 25, it will be explained that the new, immature devotee gradually becomes the highest devotee.

|| 3.29.23 ||

dviṣataḥ para-kāye māṁ

mānino bhinna-darśinaḥ

bhūteṣu baddha-vairasya

na manaḥ śāntim ṛcchati

If a person offers respects to me but is inimical to other beings, hating other bodies, not seeing others’ suffering as equal to his own, his mind does not attain peace.

Bhinna-darśinaḥ means one who does not recognize that his own suffering is also felt the same way in others.

|| 3.29.24 ||

aham uccāvacair dravyaiḥ

kriyayotpannayānaghe

naiva tuṣye 'rcito 'rcāyāṁ

bhūta-grāmāvamāninaḥ

O mother! I am not pleased with the person who criticizes other beings while worshipping my deity form with rites using various materials.

Avamaninaḥ means “of one who criticizes.” One who criticizes others is worse than one who hates others because it is said:

na tathā tapyate viddhaḥ pumān bāṇais tu marma-gaiḥ

yathā tudanti marma-sthā hy asatāṁ paruṣeṣavaḥ

Sharp arrows which pierce one’s chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words spoken by materialists that become lodged within the heart. SB 11.23.3

|| 3.29.25 ||

arcādāv arcayet tāvad

īśvaraṁ māṁ sva-karma-kṛt

yāvan na veda sva-hṛdi

sarva-bhūteṣv avasthitam

When a person does not know that the Lord is situated in all beings, that person should worship me in the deity form along with prescribed duties without attachment.

Since those practicing pure *bhakti* by their nature have pure *antaḥkaraṇas,* they generally do not disrespect any living being. However, *karma-miśra-bhaktas* can disrespect other living entities. Until the impurities of the *antaḥkaraṇa* no longer remain disrespect is possible. When the antaḥkaraṇa is pure, disrespect is not possible. At that time he should no longer perform *karma* with his *bhakti*. *Sva-karma-kṛt* means the person performs *karma-miśra-bhakti* in *sattva-guṇa*. With the appearance of the state of seeing the Lord in all beings, the person should no longer perform *karma-miśra-bhakti,* since he is no longer qualified for *karma.* Performing *jñāna-miśra-bhakti,* he should worship my deity form.

|| 3.29.26 ||

ātmanaś ca parasyāpi

yaḥ karoty antarodaram

tasya bhinna-dṛśo mṛtyur

vidadhe bhayam ulbaṇam

In the form of death, I give great fear to the person who makes distinction between his own belly and the bellies of others.

For the person who differentiates between his own stomach (*udaram*) and others' stomachs, I appear in the form of death. One should understand that just as one has a stomach afflicted by hunger, so other people also have stomachs afflicted with hunger. If one does not understand this, he cannot surpass fear of death.

|| 3.29.27 ||

atha māṁ sarva-bhūteṣu

bhūtātmānaṁ kṛtālayam

arhayed dāna-mānābhyāṁ

maitryābhinnena cakṣuṣā

On the other hand, they should worship me, the soul in all beings, who have taken shelter in all beings, with gifts and respect, treating all beings as equal friends.

"All the starving *jīvas* on the earth, hearing that there is one who can satisfy their hunger, will go to him. Who will have patience like King Rantideva to feed them all?" In answer to this is said, that on the contrary (*atha*), they should worship those living entities with gifts as much as they can. Medini says *atha* can used to indicate doubt, authority, auspiciousness, with meanings of alternative, question, completeness, beginning, or totality. They should not abuse those who criticize them and try to beat them because they are hungry. They should respect them with praise, giving them greater respect than themselves. The Lord himself says:

ye brāhmaṇān mayi dhiyā kṣipato 'rcayantas

tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ

vāṇyānurāga-kalayātmajavad gṛṇantaḥ

sambodhayanty aham ivāham upāhṛtas taiḥ

Just as I am controlled by you, I am controlled by those who worship the *brāhmaṇas* who have offended others, who see those *brāhmaṇas* as non-different from me, who remain pleased in heart in spite of their harsh words, showing lotus faces moistened with sweet smiles, and who pacify them by praising them with words filled with love, just as a son praises an angry father. SB 3.16.11

They should treat them as friends, equal to themselves, without speaking and with sincerity, for the Lord, treating all beings without duplicity, situated within, does not get angry, even though people become angry at him.

|| 3.29.28 ||

jīvāḥ śreṣṭhā hy ajīvānāṁ

tataḥ prāṇa-bhṛtaḥ śubhe

tataḥ sa-cittāḥ pravarās

tataś cendriya-vṛttayaḥ

Living immovable entities are superior to withered ones. Superior to them are entities with greater life symptoms. Superior to them are the entities with higher consciousness and movement. Superiro than them are entities with senses, such as trees.

Unlike the *jñānī,* my devotee does not have to see everything completely with equal vision, but with graduations. Six and half verses show the graduations of living beings. Superior to non-living things like withered grass are living things like fresh grass. Superior to them are beings with active *prāṇa,* situated on earth, forms with intake and expelling of water, such as living stones. Superior to them are conscious mountains with ears and teeth, which in the beginningt had movement such as flying but were stunned by Indra's thunderbolt. Superior to them are entities with senses. This indicates trees which have awareness of sprouting and seeing. In *Mokṣa-dharma* it is said *tasmāt paśyanti pādapās tasmāj jighranti pādapā*: higher than these are the trees which see; higher than these are the trees which smell.

|| 3.29.29 ||

tatrāpi sparśa-vedibhyaḥ

pravarā rasa-vedinaḥ

tebhyo gandha-vidaḥ śreṣṭhās

tataḥ śabda-vido varāḥ

Superior to the trees with touch sensation are beings with taste sensation. Superior to them are living entities with a sense of smell, and superior to them are living entities that can hear.

Those with taste sensation, conscious of what is suitable or unsuitable as food, such as worms, are superior to the trees with touch sensation. Entities with a sense of smell, such as small insects in flowers, are superior. Superior to them are entities who protect themselves by hearing, such as some water insects.

|| 3.29.30 ||

rūpa-bheda-vidas tatra

tataś cobhayato-dataḥ

teṣāṁ bahu-padāḥ śreṣṭhāś

catuṣ-pādas tato dvi-pāt

Entities which can distinguish form are superior. Superior to them are entities with two sets of teeth. Superior to them are beings with many legs. Superior to them are animals with four legs. Superior to them are humans with two legs.

Beings who can distinguish forms such as crows are superior. Entities with upper and lower teeth such as snakes are superior. Those with many legs such as bees are superior. It should be understood that they have two sets of teeth since they can cut flowers or wood. Four legged animals are superior and two legged human beings are superior to them. Those beings later in the list are in general superior because of superior qualities. By knowledge from scriptures, it is understood that mountains like Govardhana and Veṅkatācala, and plants like *tulasī,* are superior and more worthy of respect because of even greater qualities, such as residing at the Lord’s abodes.

|| 3.29.31||

tato varṇāś ca catvāras

teṣāṁ brāhmaṇa uttamaḥ

brāhmaṇeṣv api veda-jño

hy artha-jño 'bhyadhikas tataḥ

Among the humans, those within the *varṇāśrama* are superior. Among the *varṇas,* the *bṛahmaṇas* are the best. Among the *brāhmaṇas*, one who knows the Vedas is superior. Among the knowledgeable *brāhmaṇas*, one who knows the meaning of the Vedas is superior.

Tataḥ means among the humans.

|| 3.29.32 ||

artha-jñāt saṁśaya-cchettā

tataḥ śreyān sva-karma-kṛt

mukta-saṅgas tato bhūyān

adogdhā dharmam ātmanaḥ

Better than the knower of the meaning of the Vedas is the *brāhmaṇa* who can cut doubts. Better than the one who cuts doubts is the *brāhmaṇa* who also performs his duties completely. Better still is the *jñānī* who does not enjoy the results of his previous actions of *dharma.*

Better than the cutter of doubts, but does not perform all his duties, is a person who performs all his duties (and also cuts doubts). The liberated soul or *jñānī* is superior, because he does not accept the results of his previous actions of *dharma.*

|| 3.29.33 ||

tasmān mayy arpitāśeṣa-

kriyārthātmā nirantaraḥ

mayy arpitātmanaḥ puṁso

mayi sannyasta-karmaṇaḥ

na paśyāmi paraṁ bhūtam

akartuḥ sama-darśanāt

Superior to the *jñānī* is the person who fully dedicates his activities such hearing and chanting, his wealth, his identity, his mind and his intelligence to me. I do not see a greater living entity that this person who has offered himself to me, giving up all *varṇāśrama* actions, who thinks that the Lord alone inspires his *bhakti*, and who identifies with others' happiness and distress.

Superior to the *jñānī* is the person who engages in worship of my name and forms, and offers his wealth (*artha*), identity of I and mine, mind and intelligence (*ātmā*) to me, without the impurity of *karma* or *jñāna* (*nirantara*). He renounces all *karmas* in order to attain me (*mayi sannyasta-karmaṇaḥ*), having given up *varṇāśrama,* for it has been said:

mayy ananyena bhāvenabhaktiṁ kurvanti ye dṛḍhām

mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ

They perform firm *bhakti* to me with exclusive devotion, giving up all actions to attain me, giving up friends and relatives. SB 3.25.22

He is a non-doer (*akartuḥ*). Since he is without identity as an independent doer, he thinks, "Even in my performance of *bhakti*, the Supreme Lord produces my *bhakti*." He sees all others' happiness and distress as his own (*sama-darśanāt*). The Lord himself says:

ātmaupamyena sarvatra samaṁ paśyati yo 'rjuna |

sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

I consider that practicing *yogī* who sees equally everything as equal to himself in all circumstances, whether in happiness or suffering, to be the topmost *yogī*. BG 6.32

Sama-darśana does not have the same meaning as the *Gītā* verse describing the person who sees the *brāhmaṇa*, cow, elephant, dog and dog-eater as equal (BG 5.18), since that interpretation would contradict the present section of classification of inferior and superior beings.

|| 3.29.34 ||

manasaitāni bhūtāni

praṇamed bahu-mānayan

īśvaro jīva-kalayā

praviṣṭo bhagavān iti

He should offer great respects with the mind to all living entities, thinking that the Supreme Lord has entered that entity along with his portion (*kalayā*) in the form of the *jīva.*

Jīva-kalayā means "with his portion, the *jīva*."

|| 3.29.35 ||

bhakti-yogaś ca yogaś ca

mayā mānavy udīritaḥ

yayor ekatareṇaiva

puruṣaḥ puruṣaṁ vrajet

I have explained *bhakti-yoga* and *aṣṭāṅga-yoga*, by which a person will attain the Supreme Lord as Bhagavān or as impersonal Brahman.

Kapila concludes the topic of *bhakti-yoga*, just explained, along with *aṣṭāṅga-yoga* that he had explained in the previous chapter. The person should attain the Supreme Lord. That means that he will directly meet the Lord's form full of consciousness by *bhakt-yoga*. By *aṣṭāṅga-yoga,* he can directly experience the impersonal Brahman aspect of the Lord. Both of these accomplishments are indicated by the phrase "attaining me" according to the scriptures.

|| 3.29.36 ||

etad bhagavato rūpaṁ

brahmaṇaḥ paramātmanaḥ

paraṁ pradhānaṁ puruṣaṁ

daivaṁ karma-viceṣṭitam

rūpa-bhedāspadaṁ divyaṁ

kāla ity abhidhīyate

bhūtānāṁ mahad-ādīnāṁ

yato bhinna-dṛśāṁ bhayam

I am this form of Bhagavān who also appears as Brahman and Paramātmā, beyond material nature, and who am also defined as *prakṛti, jīva, karma* and astonishing time--the cause of transformation of material objects, from which fear arises for living beings with material bodies in ignorance.

“You have said that one attains the Supreme Lord by either process. You do not say ‘One attains me, the Supreme Lord.’ Who is that person?” In response Kapila puts his forefinger on his chest and clarifies the point. The meaning is this. He who becomes Bhagavān to the devotees becomes Brahman to the *jñānīs* and Paramāṭmā to the *yogīs*. That also is a form beyond *prakṛti (param).* The meaning is “I, your son, am that Supreme Lord.” Not only that, but *prakṛti,* the *jīva (puruṣa),* fate and time are my form. I am *pradhāna* and its instigator the *jīva (puruṣa).* I am the fate or *karma* of the *jīva* (*daiva*)--the various reactions (*viceṣṭitam*) arising by pious or sinful actions. I am time, my form which has astonishing influence (*divyam*), which is the cause (*āspadam*) of objects transforming (*rūpa-bheda*). It has already been said:

kālād guṇa-vyatikaraḥ pariṇāmaḥ svabhāvataḥ

karmaṇo janma mahataḥ puruṣādhiṣṭhitād abhūt

The *guṇas* are agitated from a state of equilibrium by time. They are transformed into another state by *svabhāva*. The *mahat-tattva* appears by *karma* of the *jīvas.* All this is under the direction of the Lord. SB 2.5.22

Kapila begins to explain about the qualities of time previously explained, since Devahūti asked. The *jīvas* who identify with *mahat-tattva* (*mahat*) and other elements, whose identities have a creation (*adi*), middle and end, who are covered with ignorance (*bhinna-dṛśām*) develop fear of time.

|| 3.29.38 ||

yo 'ntaḥ praviśya bhūtāni

bhūtair atty akhilāśrayaḥ

sa viṣṇv-ākhyo 'dhiyajño 'sau

kālaḥ kalayatāṁ prabhuḥ

Time, the shelter of all beings, the master of those controlled, who, having entered all beings, destroys them through other living entities, is called Viṣṇu, the giver of results of sacrifices.

This verse describes the method of creating fear. Entering into all beings, he destroys them by other living beings. Time called Viṣṇu is the giver of results of sacrifice since he is the controller of sacrifice (*adhiyajñaḥ*). He is the master of those controlled.

|| 3.29.39 ||

na cāsya kaścid dayito

na dveṣyo na ca bāndhavaḥ

āviśaty apramatto 'sau

pramattaṁ janam anta-kṛt

Time holds no one dear, hates no one, and is friendly to no one. Time, always awake, the bringer of death, destroys the living entities, who are unaware of its existence.

|| 3.29.40 ||

yad-bhayād vāti vāto 'yaṁ

sūryas tapati yad-bhayāt

yad-bhayād varṣate devo

bha-gaṇo bhāti yad-bhayāt

Out of fear of time, the wind blows, the sun produces heat, the Indra produces rain and the stars shine.

Yad stands for *yasmāt.* Time represents the Lord.

|| 3.29.41 ||

yad vanaspatayo bhītā

latāś cauṣadhibhiḥ saha

sve sve kāle 'bhigṛhṇanti

puṣpāṇi ca phalāni ca

Out of fear of time the planes, creepers, and herbs produce flowers and fruits in the proper season.

|| 3.29.42 ||

sravanti sarito bhītā

notsarpaty udadhir yataḥ

agnir indhe sa-giribhir

bhūr na majjati yad-bhayāt

Out of fear of time, the rivers flow, and the ocean does not overflow, fire burns and the earth with its mountains does not sink.

Fire burns *(indhe*). Though overburdened with sinful people, the earth with its mountains does not sink, but in great difficulty, being very tolerant, the earth in the form of a cow complains of her miserable condition at the end of Dvāparā-yuga to the Lord.

|| 3.29.43 ||

nabho dadāti śvasatāṁ

padaṁ yan-niyamād adaḥ

lokaṁ sva-dehaṁ tanute

mahān saptabhir āvṛtam

By the order of time, the sky provides space for entities who are alive, and Brahmā spreads out his body of the planets, covered by seven layers of matter.

On the order of time, the sky gives space (*padam*) for the living entities (*śvasatām*), those who are breathing, not those who are dead. By the order of time, Brahmā, made

of *mahat-tattva (mahān),* spreads out his body in the form of the *vairāja-rūpa* (universal form), with planets like earth, covered by seven layers.

|| 3.29.44 ||

guṇābhimānino devāḥ

sargādiṣv asya yad-bhayāt

vartante 'nuyugaṁ yeṣāṁ

vaśa etac carācaram

Out of fear of time, the *devatās* in charge of the *guṇas,* who control the universe, carry out creation maintenance and destruction of the universe in every *kalpa* of Brahmā.

Out of fear of time, the *devatās* in charge of the *guṇas* such as Brahmā, Dharma and Śiva carry out creation and destruction in very *kalpa.*

|| 3.29.45 ||

so 'nanto 'nta-karaḥ kālo

'nādir ādi-kṛd avyayaḥ

janaṁ janena janayan

mārayan mṛtyunāntakam

Unchangeable time, without beginning but causing everyone's birth, creates population through mothers and fathers; and time, without end but causing everyone's end, destroys those subject to death, by death.

Time, creating population through people, mothers and fathers, is the creator (*ādi-kṛt*).

Thus ends the commentary on Twenty-ninth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty

Kapila Describes the Person in Ignorance

|| 3.30.1 ||

kapila uvāca

tasyaitasya jano nūnaṁ

nāyaṁ vedoru-vikramam

kālyamāno 'pi balino

vāyor iva ghanāvaliḥ

Kapila said: Indeed, men do not know the powerful influence of time. They are like clouds pushed by a strong wind.

Kapila has shown to his mother in five chapters *bhakti* mixed with *guṇas,* pure *bhakti,* as well *jñāna* and *aṣṭāṅga-yoga* in *sattva-guṇa.* In three chapters he now shows, one after the other, results arising from activities of *tamas, rajas* and *sattva.* In the Thirtieth Chapter Kapila explains the pains in youth, old age, death and hell of persons agitated by attachment to wife and sons.

Kapila explains now in three chapters the suffering of material life produced by various actions without *bhakti* to the Lord. *Tasya* refers to time. Instead of *balinaḥ* the word *balinā* (with force) is sometimes seen.

|| 3.30.2 ||

yaṁ yam artham upādatte

duḥkhena sukha-hetave

taṁ taṁ dhunoti bhagavān

pumāñ chocati yat-kṛte

Whatever a person attains with trouble for his pleasure is destroyed by time, which causes the person to lament.

Bhagavān refers to time.

|| 3.30.3 ||

yad adhruvasya dehasya

sānubandhasya durmatiḥ

dhruvāṇi manyate mohād

gṛha-kṣetra-vasūni ca

The fool laments because he thinks out of illusion that house, land and articles related to a temporary body and to his temporary family are permanent.

What is the reason for his lamentation? *Yad* means because. *Sānubhandasya* means "along with wife and others."

|| 3.30.4 ||

jantur vai bhava etasmin

yāṁ yāṁ yonim anuvrajet

tasyāṁ tasyāṁ sa labhate

nirvṛtiṁ na virajyate

In whatever species he takes birth and roams, he attains happiness and does not become detached from it.

This verse shows his foolishness.

|| 3.30.5 ||

naraka-stho 'pi dehaṁ vai

na pumāṁs tyaktum icchati

nārakyāṁ nirvṛtau satyāṁ

deva-māyā-vimohitaḥ

Even placed in hell, he does not desire to give up that body, since, bewildered by the Lord's *māyā*, he enjoys hellish existence.

The enjoyments of hell (*nārakyām*) are the food, association with women and items he obtains there.

|| 3.30.6 ||

ātma-jāyā-sutāgāra-

paśu-draviṇa-bandhuṣu

nirūḍha-mūla-hṛdaya

ātmānaṁ bahu manyate

With his heart deeply rooted in his body, wife, sons, house, animals, wealth and friends, he is feels fully successful.

Nirūḍha-mūla-hṛdayaḥ means "he whose heart has grown roots of attachment."

|| 3.30.7 ||

sandahyamāna-sarvāṅga

eṣām udvahanādhinā

karoty avirataṁ mūḍho

duritāni durāśayaḥ

Burning in all his limbs, the fool, with sinful mind, performs sinful acts because of anxiety to maintain his family.

Udvahanādhinā means "with worries about protecting, feeding, showing affection, marrying off his family members."

|| 3.30.8 ||

ākṣiptātmendriyaḥ strīṇām

asatīnāṁ ca māyayā

raho racitayālāpaiḥ

śiśūnāṁ kala-bhāṣiṇām

His mind and senses are overcome with illusion by words of unchaste women in solitary places and by sweet words of his small children.

|| 3.30.9 ||

gṛheṣu kūṭa-dharmeṣu

duḥkha-tantreṣv atandritaḥ

kurvan duḥkha-pratīkāraṁ

sukhavan manyate gṛhī

Attentive to family life predominated by suffering, with practices of cheating for gaining wealth, he thinks happiness is counteracting the suffering.

Kūṭa-dharmeṣu means “having practices filled with cheating for wealth.” These family affairs predominantly give misery (*duḥkha-tantreṣu*).

|| 3.30.10 ||

arthair āpāditair gurvyā

himsayetas-tataś ca tān

puṣṇāti yeṣāṁ poṣeṇa

śeṣa-bhug yāty adhaḥ svayam

He supports his family with wealth obtaining here and there by violence, while he enjoys only the remnants. By this process he goes to hell.

He eats or enjoys whatever is left after his members have eaten. This means that his enjoyment is rare.

|| 3.30.11 ||

vārtāyāṁ lupyamānāyām

ārabdhāyāṁ punaḥ punaḥ

lobhābhibhūto niḥsattvaḥ

parārthe kurute spṛhām

After trying again and again to maintain himself while failing each time, overcome by greed and feeling miserable, he desires others wealth.

Vārtāyām means “in maintaining himself.”

|| 3.30.12 ||

uṭumba-bharaṇākalpo

manda-bhāgyo vṛthodyamaḥ

śriyā vihīnaḥ kṛpaṇo

dhyāyañ chvasiti mūḍha-dhīḥ

Unable to maintain his family, misfortunate, with useless efforts, bereft of wealth, in misery, thinking of how to maintain his sons, the fool sighs.

He meditates on how to maintain his children.

|| 3.30.13 ||

evaṁ sva-bharaṇākalpaṁ

tat-kalatrādayas tathā

nādriyante yathā pūrvaṁ

kīnāśā iva go-jaram

Just as a farmer does not respect an old bull, his wife and other members do not respect him, since he is unable to maintain them.

Kīnāśāḥ means farmers. *Go-jaraṁ* means an old bull.

|| 3.30.14 ||

tatrāpy ajāta-nirvedo

bhriyamāṇaḥ svayam bhṛtaiḥ

jarayopātta-vairūpyo

maraṇābhimukho gṛhe

Without disgust for his existence, maintained by his dependents, deformed by old age, he approaches death in his house.

|| 3.30.15 ||

āste 'vamatyopanyastaṁ

gṛha-pāla ivāharan

āmayāvy apradīptāgnir

alpāhāro 'lpa-ceṣṭitaḥ

He remains like a dog, eating what is placed disrespectfully before him, diseased, without proper digestion, without appetite and weak.

Maintained by his sons and others, he becomes like a stone. He, like a dog, eats what is placed disrespectfully in front of him. He becomes diseased (*āmayāvī*).

|| 3.30.16 ||

vāyunotkramatottāraḥ

kapha-saṁruddha-nāḍikaḥ

kāsa-śvāsa-kṛtāyāsaḥ

kaṇṭhe ghura-ghurāyate

The pupils of his eyes bulge because of air. His throat becomes blocked with phlegm. He coughs and breathes with difficulty and his throat begins to rattle.

The pupils of his eyes bulge out because of *vāyu,* caused *kapha* in the *nāḍis,* caused by cough and other symptoms. His throat rattles.

|| 3.30.17 ||

śayānaḥ pariśocadbhiḥ

parivītaḥ sva-bandhubhiḥ

vācyamāno 'pi na brūte

kāla-pāśa-vaśaṁ gataḥ

Lying down, surrounded by lamenting relatives, under the control of the noose of time, though he wants to speak, he cannot.

|| 3.30.18 ||

evaṁ kuṭumba-bharaṇe

vyāpṛtātmājitendriyaḥ

mriyate rudatāṁ svānām

uru-vedanayāsta-dhīḥ

His mind engrossed in family maintenance, with uncontrolled senses, and with the great pain from his lamenting relatives, he dies, losing his senses.

Ast-dhīḥ means “losing his senses.”

|| 3.30.19 ||

yama-dūtau tadā prāptau

bhīmau sarabhasekṣaṇau

sa dṛṣṭvā trasta-hṛdayaḥ

śakṛn-mūtraṁ vimuñcati

When two terrifying servants of death, with angry eyes, arrive at that time, seeing them, he passes stool and urine in great fright.

Now the destination of a dying person who is sinful is described. While dying, he passes urine and stool.

|| 3.30.20 ||

yātanā-deha āvṛtya

pāśair baddhvā gale balāt

nayato dīrgham adhvānaṁ

daṇḍyaṁ rāja-bhaṭā yathā

Putting him in a body suitable for punishment, binding him with ropes by the neck, like a king’s servants, they forcibly take the prisoner to be punished on a long road.

Pulling him out of his gross body and putting him a body suitable for punishment, they take him away.

|| 3.30.21 ||

tayor nirbhinna-hṛdayas

tarjanair jāta-vepathuḥ

pathi śvabhir bhakṣyamāṇa

ārto 'ghaṁ svam anusmaran

His heart is pierced by their scolding. Trembling, bitten by dogs on the path, in great pain, he remembers that he is receiving the results of his sins.

By their (*tayoḥ*) scolding he trembles. He remembers “I now experience the results of my sins.”

|| 3.30.22 ||

kṣut-tṛṭ-parīto 'rka-davānalānilaiḥ

santapyamānaḥ pathi tapta-vāluke

kṛcchreṇa pṛṣṭhe kaśayā ca tāḍitaś

calaty aśakto 'pi nirāśramodake

Afflicted by hunger and thirst, burned by the winds made hot as a forest fire by the sun, beaten on his back by a whip, with difficulty, and though not

capable, he moves on a path covered with hot sand, without a resting place with water.

On the path there is no resting place with water (*nirāśramodake*).

|| 3.30.23 ||

tatra tatra patañ chrānto

mūrcchitaḥ punar utthitaḥ

pathā pāpīyasā nītas

tarasā yama-sādanam

Falling down here and there with fatigue, fainting and being pulled up repeatedly, he is quickly brought along the path of sinners to the abode of Yama.

|| 3.30.24 ||

yojanānāṁ sahasrāṇi

navatiṁ nava cādhvanaḥ

tribhir muhūrtair dvābhyāṁ vā

nītaḥ prāpnoti yātanāḥ

Brought along the path measuring ninety-nine thousand *yojanas* in two or three moments, he then receives punishment.

The path is ninety-nine thousand *yojanas.* Because of greater sin, it takes only two moments[262] to traverse the path.

|| 3.30.25 ||

ādīpanaṁ sva-gātrāṇāṁ

veṣṭayitvolmukādibhiḥ

[262] Muhūrta can mean a moment or a period of 48 minutes. Vijaya-dhvaja-tīrtha explains that the time of travel can be longer, such as ten days, a fortnight or a month.

ātma-māṁsādanaṁ kvāpi

sva-kṛttaṁ parato 'pi vā

Surrounded by flaming wood, his limbs burst into flames. He is made to eat his own flesh, or others eat his flesh.

His punishment is described. The verb “attains” should be supplied. He is made to eat his own flesh or others (*parataḥ*) eat it.

|| 3.30.26 ||

jīvataś cāntrābhyuddhāraḥ

śva-gṛdhrair yama-sādane

sarpa-vṛścika-daṁśādyair

daśadbhiś cātma-vaiśasam

In Yama’s abode, his entrails are pulled out while he is alive by dogs and vultures, and his body is pained by the biting of snakes, scorpions and gad-flies.

|| 3.30.27 ||

kṛntanaṁ cāvayavaśo

gajādibhyo bhidāpanam

pātanaṁ giri-śṛṅgebhyo

rodhanaṁ cāmbu-gartayoḥ

One by one his limbs are cut off, or torn off, by elephants and other creatures. He is hurled from mountain peaks and pushed under water and locked in holes.

|| 3.30.28 ||

yās tāmisrāndha-tāmisrā

rauravādyāś ca yātanāḥ

bhuṅkte naro vā nārī vā

mithaḥ saṅgena nirmitāḥ

Because by sinful association, a man or woman experiences the punishments of *tāmisra, andha-tāmisra*, and *raurava*.

|| 3.30.29 ||

atraiva narakaḥ svarga

iti mātaḥ pracakṣate

yā yātanā vai nārakyas

tā ihāpy upalakṣitāḥ

O mother! They say that in this world hell and heaven are also experienced. Hellish punishments are seen in this world also.

The experiences of hell are not impossible, for there are examples in this world. Even in this world when a king punishes someone, he may tear off limbs. Or sometimes there may be enjoyments such as garlands, sandalwood or women.

|| 3.30.30 ||

evaṁ kuṭumbaṁ bibhrāṇa

udaram bhara eva vā

visṛjyehobhayaṁ pretya

bhuṅkte tat-phalam īdṛśam

He who maintains his family or his own stomach in this way, after giving up his stomach and his family on dying, will experience such results.

Ubhayam refers to family and stomach. *Pretya* means “having died.”

|| 3.30.31 ||

ekaḥ prapadyate dhvāntaṁ

hitvedaṁ sva-kalevaram

kuśaletara-pātheyo

bhūta-droheṇa yad bhṛtam

Having to experience a path of death for the sinful, he enters darkness alone, after giving up his present body maintained by violence towards other living entities.

Pātheyaḥ means “he who has a sinful path of death experience.” He gives up a gross body nourished (*yad bhṛtam)* by violence to other beings.

|| 3.30.32 ||

daivenāsāditaṁ tasya

śamalaṁ niraye pumān

bhuṅkte kuṭumba-poṣasya

hṛta-vitta ivāturaḥ

By the arrangement of *karma,* the man, without his family members, afflicted like a man who has lost his wealth, experiences the fault of maintaining his family sinfully in hell.

By the arrangement of *karma,* he experiences the fault (*śamalam*) of maintaining his family by sin*,* without his family, like a man who has lost his wealth.

|| 3.30.33 ||

kevalena hy adharmeṇa

kuṭumba-bharaṇotsukaḥ

yāti jīvo 'ndha-tāmisraṁ

caramaṁ tamasaḥ padam

Eager to maintain his family by sinful actions alone, the person goes to the final destination of *andha-tāmisram*, a region of hell.

He goes to a place of hell (*tamasaḥ padam).*

|| 3.30.34 ||

adhastān nara-lokasya

yāvatīr yātanādayaḥ

kramaśaḥ samanukramya

punar atrāvrajec chuciḥ

After successively going through many births below the human form and becoming purified, he returns to this earth as a human again.

Yāvatīḥ yātanā (so many punishments) means that after attaining births as dog and pig gradually and experiencing those lives, he becomes purified of his sin. Then he takes birth again on earth as a human.

Thus ends the commentary on Thirtieth Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty-one

Entering the Human Body

|| 3.31.1 ||

śrī-bhagavān uvāca

karmaṇā daiva-netreṇa

jantur dehopapattaye

striyāḥ praviṣṭa udaraṁ

puṁso retaḥ-kaṇāśrayaḥ

The Lord said: The *jīva* about to receive a human body by the law of *karma,* under the supervision of the Lord, taking shelter of a particle of semen from a man, enters the womb of a woman.

In the Thirty-first Chapter the pains in the womb, at birth, as an infant, and as a child, as well as *bhakti* of the *jīva* as it speaks in the womb are explained.

Now Kapila shows how the living entity again returns to the human species. The *jīva* enters a human body by previous *karmas,* which are put into action (*netra*) by the Lord.

|| 3.31.2 ||

kalalaṁ tv eka-rātreṇa

pañca-rātreṇa budbudam

daśāhena tu karkandhūḥ

peśy aṇḍaṁ vā tataḥ param

On the first night, the semen mixes with blood. By the fifth night, it forms a bubble shape. After ten days, it becomes the size of a hard *badarī* fruit, and then ball of flesh in the case of womb-born, or an egg in the case of birds.

Kalalam is a mixture of semen and blood. *Budbudam* is the shape of a bubble. *Karkandhū* is the shape of a hard *badarī* fruit.

|| 3.31.3 ||

māsena tu śiro dvābhyāṁ

bāhv-aṅghry-ādy-aṅga-vigrahaḥ

nakha-lomāsthi-carmāṇi

liṅga-cchidrodbhavas tribhiḥ

By two months, the embryo develops head, arms, legs, and other limbs. By three months, nails, body hair, bones and skin, the genital and sense apertures appear.

By two months the form develops limbs.

|| 3.31.4 ||

caturbhir dhātavaḥ sapta

pañcabhiḥ kṣut-tṛḍ-udbhavaḥ

ṣaḍbhir jarāyuṇā vītaḥ

kukṣau bhrāmyati dakṣiṇe

By the fourth month, the seven *dhātus* appear, and by the fifth month hunger and thirst appear. By the sixth month, the skin forms around the embryo and it moves to the right side of the womb.

The body is surrounded (*vītaḥ*) by the womb covering (*jarāyuṇā*). The right side is mentioned because the subject being dealt with is a male. It is well know that the male fetus moves to the right and the female fetus moves to the left.

|| 3.31.5 ||

mātur jagdhānna-pānādyair

edhad-dhātur asammate

śete viṇ-mūtrayor garte

sa jantur jantu-sambhave

Nourishing its *dhātus* by food and liquids from the mother, the fetus sleeps in the unsuitable hole for stool and urine, where birth takes place.

It is said:

nāḍicāpyāyanī nāmanābhyāṁ tasya nibadhyate

strīṇāṁ tathāntra-śuṣire sa nibaddho ’pajāyate

kramante bhukta-pītānī strīṇāṁ garbhodare tathā

tair āpyāyita deho ’sau jantur vṛddhim upaiti ca

The male fetus is bound up with arteries and veins within the womb of women. All that the women eat and drink passes into the womb. The fetus becomes nourished by this, and it grows. *Mārkandeya Purāṇa* 11.11

|| 3.31.6 ||

kṛmibhiḥ kṣata-sarvāṅgaḥ

saukumāryāt pratikṣaṇam

mūrcchām āpnoty uru-kleśas

tatratyaiḥ kṣudhitair muhuḥ

Because of the fetus's soft condition, all its limbs are injured by hunger worms situated there at all times. Under great pain, the fetus faints continually.

|| 3.31.7 ||

kaṭu-tīkṣṇoṣṇa-lavaṇa-

rūkṣāmlādibhir ulbaṇaiḥ

mātṛ-bhuktair upaspṛṣṭaḥ

sarvāṅgotthita-vedanaḥ

All its limbs suffer from contact with the mother's food, which is difficult to tolerate if it is too bitter, pungent, hot, salty, dry or sour.

Ulbaṇaiḥ means "difficult to tolerate."

|| 3.31.8 ||

ulbena saṁvṛtas tasminn

antraiś ca bahir āvṛtaḥ

āste kṛtvā śiraḥ kukṣau

bhugna-pṛṣṭha-śirodharaḥ

The fetus remains there, surrounded by a covering and outside that, by the entrails. Its head is near its stomach, with bent neck and back.

Its neck and back are crooked because of the covering.

|| 3.31.9 ||

akalpaḥ svāṅga-ceṣṭāyāṁ

śakunta iva pañjare

tatra labdha-smṛtir daivāt

karma janma-śatodbhavam

smaran dīrgham anucchvāsaṁ

śarma kiṁ nāma vindate

Unable to move, like a bird in a cage, there the embryo remembers by influence of previous *karmas* his actions stemming from a hundred lives. This produces sighing for a long time. What happiness can he enjoy?

Śaukuntaḥ is a bird. Under the influence of previous *karmas (daivāt*) he remembers his actions, in such a way to produce sighing for a long time.

|| 3.31.10 ||

ārabhya saptamān māsāl

labdha-bodho 'pi vepitaḥ

naikatrāste sūti-vātair

viṣṭhā-bhūr iva sodaraḥ

Beginning from the seventh month, he attains consciousness. Moved about by the air causing childbirth, like a worm born in the same womb, he cannot remain in one place.

He is moved about (*vepitaḥ*) by the air causing childbirth, like the worms (*viṣṭā-bhūḥ*) born in the same womb.

|| 3.31.11 ||

nāthamāna ṛṣir bhītaḥ

sapta-vadhriḥ kṛtāñjaliḥ

stuvīta taṁ viklavayā

vācā yenodare 'rpitaḥ

The wise devotee *jīva,* frightened and pleading, bound up by the seven *dhātus,* folding his hands, prays with distressed words to the Lord who has placed him in this place.

He asks for blessings like “I should get the Lord’s mercy.” He who sees the *ātmā* (*ṛṣiḥ*) but, bound up the by seven *dhātus,* is frightened because of repeated birth, “should” pray with distressed words. Potential case is used, but it is impossible that it can mean that all *jīvas* must pray in this manner, since giving orders to embryos is not possible. It is used because of the relation of cause and effect. The cause is a person who should worship the Lord. Thus the person who should worship the Lord should pray in the womb. This means that other persons, who do not worship the Lord, would not pray in the womb. Thus, *jīvas* who do not praise the Lord will later be described in this scripture, and have also previously been described. Therefore, the prayers of the *jīva* in the womb mentioned here do not indicate that every *jīva* bound up in the material world prays in this manner, since that would contradict statements such as the following:

akāmād api ye viṣṇoḥ sakṛt pūjāṁ prakurvate

na teṣāṁ bhava-bandhas tu kadācid api jāyate

Those who worship Viṣṇu once without material desire are not subject to bondage and no longer take birth. *Nārada Purāṇa* 1.36.57

sakṛd eva prapanno yas tavāsmīti ca yācate

abhayaṁ sarvadā tasmai dadāmy etad vrataṁ mama

I have made a vow that I will give fearlessness to that person he who surrenders and once says “I am yours.” *Rāmāyaṇa, Yuddha-kāṇḍa* 18.33

As well, the text does not say “The *jīva* at ten months, lying in the urine and stool, fainting because of great pain, and bent over, praises the Lord.” The present tense is not used. The past tense is used (*jantuḥ uvāca* in the next verse.) This indicates that a *jīva* who was a devotee prayed in this manner in the womb in the past. Not every *jīva* does so. Those skilled in derivation of meanings of words also declare this. After stating that in the ninth month the limbs are all formed and that the *jīva* says “I am again born and again die,” *Garbhopaniṣad* then says:

avāṅmukhaḥ pīḍyamāno jantuś caivaṁ samanvitaḥ

sāṅkhyaṁ yogaṁ samabhyasyet puruṣaṁ pañcaviṁśakam

tataś ca daśame māsi prajāyata

The suffering embryo facing forward, endowed with Sāṅkhya-yoga, should worship the twenty-fifth person, the Supreme Lord. In the tenth month he is born.

The word *vā* in the Upaniṣad indicates that some *karmī jīvas* remember their previous lives, some *jñānī jīvas* practice Sāṅkhya-yoga, some *yogī jīvas* practice *yoga*, and that devotees should worship the item superior to the twenty-four elements, the Supreme Lord. It is logical to conclude that what was previously practiced will appear in the womb.

|| 3.31.12 ||

jantur uvāca

tasyopasannam avituṁ jagad icchayātta-

nānā-tanor bhuvi calac-caraṇāravindam

so 'haṁ vrajāmi śaraṇaṁ hy akuto-bhayaṁ me

yenedṛśī gatir adarśy asato'nurūpā

The living entity said: I surrender to the lotus feet of the Lord which bestow fearlessness. The Lord will move on the earth, having accepted by his will all *avatāras* within himself to protect those of this world who approached him. By your mercy, I, being sinful, have attained this condition in the womb.

Śrīdhara Svāmī says the “walking the earth” is in reference to Kṛṣṇa’s appearance on earth. Kṛṣṇa accepts many forms (*ātta-nānā-tanoḥ*), since all forms are included within him. According to Jīva Gosvāmī, Kapila says this in expectation of Kṛṣna’s appearance in the future. Since I am impure, this condition of living in an ocean of suffering in the womb has been shown (*adarśi*) to be befitting. Or *adarśī* can mean “I have not become the object of your glance of mercy.” You do not appear in front of me because I am sinful.

|| 3.31.13 ||

yas tv atra baddha iva karmabhir āvṛtātmā

bhūtendriyāśayamayīm avalambya māyām

āste viśuddham avikāram akhaṇḍa-bodham

ātapyamāna-hṛdaye 'vasitaṁ namāmi

I offer respects to he who appears to be a soul covered by a material body, bound by *karmas,* taking support of his material energy consisting of material elements, senses and mind, but who remains pure and unchanging, with indestructible knowledge, and who is perceived by me in my distressed heart.

The living entity remembers with astonishment the merciful, amazing pastimes of his Lord. He exists within every suffering body of us sinful *jīvas.* Why? We do not know if he does this to protect us, or to perform his own pastimes. I offer respects to him. It is fitting that I am here in the womb, bound by *karma*, experiencing the results of my sinful acts. But why does he stay as the *antaryāmī* in this stinking hell? He exists there as if bound by *karma*, though he is not. Because he wanders around Vṛndāvana with his lotus feet, it appears that he has an *ātmā* covered by a material body like me. But he is not covered. How does he do this? He utilized his own *śakti* of *māyā* composed of material elements, senses and mind. “If that is so, then because of using material energy, he would then be contaminated and be subject to change.” No, he is pure and without change, because he has knowledge which cannot be destroyed by *māyā* like my knowledge (*akhaṇḍa-bodham*). “How can this be understood by you?” It is perceived in my completely distressed heart. He is distressed thinking, “How can knowledge give by him, situated in my heart, even to a person like me, be destroyed?”

|| 3.31.14 ||

yaḥ pañca-bhūta-racite rahitaḥ śarīre

cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham

tenāvikuṇṭha-mahimānam ṛṣiṁ tam enaṁ

vande paraṁ prakṛti-pūruṣayoḥ pumāṁsam

Covered by this body made of the five elements, remaining as a spiritual particle amidst the senses, *guṇas*, and sense objects, I offer respects to omniscient Kṛṣṇa, superior to *prakṛti* and Mahāviṣṇu, whose powers are not weakened by these material elements.

“If he is like this, how can he stay in this body?” I , as an *ātmā*, dwelling among senses, material *guṇas,* and sense objects, though covered by a body, remain situated separately from them. I offer respects to the Lord whose greatness is not at all

weakened by these things. Another version has *tenāvaguṇṭha-mahimānam:* According to Bhāguri, the syllable *a* with negative meaning has been elided, so the meaning is "his powers are not covered." *(Avaguṇṭha* means covered.) I offer respects to Kṛṣṇa, who is superior to *prakṛti* and to the seer of *prakṛti,* the *puruṣāvatāra.*

|| 3.31.15 ||

yan-māyayoru-guṇa-karma-nibandhane 'smin

sāṁsārike pathi caraṁs tad-abhiśrameṇa

naṣṭa-smṛtiḥ punar ayaṁ pravṛṇīta lokaṁ

yuktyā kayā mahad-anugraham antareṇa

A person repeatedly loses his memory because of fatigue as he treads the path of birth and death bound by the Lord's powerful *karma* produced from the *guṇas.* How can he choose the abode of the Lord without the mercy of the devotees?

"How did you attain this *bhakti*?" The cause of attaining *bhakti* is the mercy of great souls. By what means can a person like me (*ayam*) who has lost remembrance because of fatigue in traveling on the path choose the abode of the Lord (*lokam*) without the mercy of the great devotees? *Pravṛṇīta* means "choose as one cherished goal." There is no other means except this. My worship of Kṛṣṇa has appeared only by the mercy of some Kṛṣṇa devotee *guru* I had in a previous life.

|| 3.31.16 ||

jñānaṁ yad etad adadhāt katamaḥ sa devas

trai-kālikaṁ sthira-careṣv anuvartitāṁśaḥ

taṁ jīva-karma-padavīm anuvartamānās

tāpa-trayopaśamanāya vayaṁ bhajema

Who else other than the expansion of the Lord residing in all beings through all phases of time can give knowledge? We, treading the path of *karmas* for the *jīva,* should worship the Lord in order to destroy the three miseries.

"With what proof do you worship this Supreme Lord?" By inference we can understand his presence. Which *devatā* offers knowledge to a fool like me? Among the *devatās,*one should be chief. He must be inferred as there is no other reason for my

knowledge. His *aṁśa, antaryāmī,* dwells in all beings in past, present and future. We tread the path of *karmas* of the *jīva* (*karma-padavīm*).

|| 3.31.17 ||

dehy anya-deha-vivare jaṭharāgnināsṛg-

viṇ-mūtra-kūpa-patito bhṛśa-tapta-dehaḥ

icchann ito vivasituṁ gaṇayan sva-māsān

nirvāsyate kṛpaṇa-dhīr bhagavan kadā nu

The foolish *jīva*, situated in the body, within the body of his mother, his body suffering greatly, trapped in the hole filled with stool, urine, blood and the digestive fire, desiring to get out, counts the months. "O Lord! When will I get out of this place?"

O Lord! My happiness and distress, and attaining your lotus feet are all dependent on you. What can I ask for, since I am so childish and young? In this way he speaks to the Lord. I, situated in this body (*dehi*), am situated within another body, that of my mother, desiring to be free (*vivasitum*) from this (*itaḥ*), counting my months. "This is the eighth month, this is the ninth month, this is the tenth month." I have no intelligence (*kṛpaṇa-dhīḥ*), since my happiness and distress have been given by my fate (caused by myself). When will I get out of this place? Because the difficulties cannot be tolerated within the womb, I will worship you outside.

|| 3.31.18 ||

yenedṛśīṁ gatim asau daśa-māsya īśa

saṅgrāhitaḥ puru-dayena bhavādṛśena

svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ

ko nāma tat-prati vināñjalim asya kuryāt

O Lord! I have received the rare blessing of being a devotee in the womb for ten months by great mercy that can be given by you alone. You, the saviour of those suffering, should be satisfied with your actions. Who can repay your mercy, except by folding his hands in thanks?

"You have asked me, 'When will I get out?' Are you suggesting that I am merciless since I do not get you out right now?" With shame, fear, biting his tongue, putting himself in a humble position, the *jīva* speaks. I, situated in this womb for ten months,

have received this situation of being your devotee, rare even for *devatās,* by mercy which can come from no one except you (*bhavādṛśena*). Such a nature is impossible for me to attain even in a life time of Brahmā. May you be satisfied by your actions! Who can compensate for that mercy? I can only fold my hands.

|| 3.31.19 ||

paśyaty ayaṁ dhiṣaṇayā nanu sapta-vadhriḥ

śārīrake dama-śarīry aparaḥ sva-dehe

yat-sṛṣṭayāsaṁ tam ahaṁ puruṣaṁ purāṇaṁ

paśye bahir hṛdi ca caityam iva pratītam

Some *jñānī* in control of his senses, surrounded by the seven *dhātus,* sees with his intelligence the happiness and distress caused by his body. But I see the Supreme Lord who has given that intelligence, perceived externally and internally, who is the controller of *citta.*

Thinking of the Lord's great mercy to him, he gives more details. Having attained the human form (*ayam*), the *jīva* surrounded by the body of seven *dhātus*, sees with intelligence the bodily situations of happiness and distress. This means that some fortunate soul, situated in his body, becomes a j*ñānī* (*dama-śarīrī*). But I, though most sinful, see, by intelligence given by the Lord (*yat-sṛṣtayā*), the Supreme Lord, the presiding deity of *citta (caityam),* [263]or the Lord to be served by the *citta* (consciousness), who is obtained (*pratītam*) externally as the deity and in the heart by realization. It has already been shown (verse 11 commentary) that different *jīvas* experience differently at this time.

|| 3.31.20 ||

so 'haṁ vasann api vibho bahu-duḥkha-vāsaṁ

garbhān na nirjigamiṣe bahir andha-kūpe

yatropayātam upasarpati deva-māyā

mithyā matir yad-anu saṁsṛti-cakram etat

O Lord! Though living in a place of suffering, I do not wish to go out of the womb to the blind well, where the Lord's *māyā* pervades all those who have gone there, and give them a false identity and continual birth.

[263] This is Vāsudeva.

“You choose me by *bhakti*, but you are agitated by suffering. Because you requested to get out, now I will take you out of the womb.” “No, don’ṭ do that! I don’t what to get into a condition of suffering in the outside world!” In that place the Lord’s (*deva*) *māyā* pervades (*upasarpati*) all beings who have gone outside the womb (*upayātam*). By her, the false conception of “I am the body” (*mithyā matiḥ*) and repeated birth takes place.

|| 3.31.21 ||

tasmād ahaṁ vigata-viklava uddhariṣya

ātmānam āśu tamasaḥ suhṛdātmanaiva

bhūyo yathā vyasanam etad aneka-randhraṁ

mā me bhaviṣyad upasādita-viṣṇu-pādaḥ

Therefore, having destroyed suffering here, I will deliver myself quickly from *saṁsāra* by my friend the intelligence, given by you, so that I, having surrendered to your lotus feet, will not again have the misfortune of a material body.

“So, what have you decided?” Even in the womb, I have given up suffering. I will deliver myself from *saṁsāra (tamasaḥ)* by my friend intelligence, the chariot driver, which has been given by you, so that I will not in the future have the misfortune of again having a body of nine gates (*aneka-randhram*). Where will you get the ingredients for this practice? I have taken shelter (*upasādita*) of your lotus feet with remembering and chanting.

|| 3.31.22 ||

kapila uvāca

evaṁ kṛta-matir garbhe

daśa-māsyaḥ stuvann ṛṣiḥ

sadyaḥ kṣipaty avācīnaṁ

prasūtyai sūti-mārutaḥ

Kapila said: Deciding in this way in the womb at ten months, the wise *jīva* praises the Lord. However, the air causing childbirth suddenly moves the foolish *jīva* eager to enter the world in order for it take birth.

Deciding in this way that he will worship Kṛṣṇa, living in the womb, praising the Lord, he becomes wise (*ṛṣiḥ*). He will not come into this world and again suffering *saṁsāra.*

Now hear the misfortunate condition of the afflicted *jīva* described in the previous chapter. The air causing birth (*sūti-mārutaḥ*) quickly moves the body about to enter *saṁsāra (arvācinam)* in order for birth to take places during the tenth month. It is understood from this that he who is wise (*ṛṣiḥ*) comes out of the womb without the movements of the birth air. If one desires to explain this verse in terms of one *jīva,* then it can mean "The wise *jīva,* having determination, praises the Lord, but the birth air pushes him out."

|| 3.31.23 ||

tenāvasṛṣṭaḥ sahasā

kṛtvāvāk śira āturaḥ

viniṣkrāmati kṛcchreṇa

nirucchvāso hata-smṛtiḥ

Pushed strongly by the birth air with head down, in pain, he emerges with difficulty, without breathing, and without memory of his previous births.

Hatā smṛtiḥ means the he cannot remember his previous births, that he had previously died and been born.

|| 3.31.24 ||

patito bhuvy asṛṅ-miśraḥ

viṣṭhā-bhūr iva ceṣṭate

rorūyati gate jñāne

viparītāṁ gatiṁ gataḥ

Falling on the ground, smeared with blood, he moves around like a worm and cries loudly. Having lost knowledge of his previous existence, he enters into ignorance.

He moves like a worm (*viṣṭhā-bhūḥ*). *Rorūyati* should be *rorūyate.* His knowledge of previous existence is gone (*gate jñāne*) and becomes forgetful of that state (*viparītāṁ gatim*). Even the devotee *jīva's* knowledge is generally covered from childhood because of the nature of things. By a little association, he has his previous impressions aroused, and attains the Lord by his devotion.

|| 3.31.25 ||

para-cchandaṁ na viduṣā

puṣyamāṇo janena saḥ

anabhipretam āpannaḥ

pratyākhyātum anīśvaraḥ

Nourished by those who do not understand his desires, falling into undesirable condition, unable to protest, he cries.

Crying because he wants milk, his mother and others think he has a stomach ache and feed him *nīma* juice. When he has a stomach ache they think he is hungry, and they feed him milk. Unable to refuse, he cries. (The verb from the previous sentence is understood.)

|| 3.31.26 ||

śāyito 'śuci-paryaṅke

jantuḥ svedaja-dūṣite

neśaḥ kaṇḍūyane 'ṅgānām

āsanotthāna-ceṣṭane

Laid in an unclean bed infested with insects, he is not able to scratch his limbs, or sit or stand.

|| 3.31.27 ||

tudanty āma-tvacaṁ daṁśā

maśakā matkuṇādayaḥ

rudantaṁ vigata-jñānaṁ

kṛmayaḥ kṛmikaṁ yathā

Just as big worms bit small worms, gnats, mosquitoes and other bugs bit the baby with his soft skin, who cries in ignorance.

Āmā means soft. *Kṛmikam* means small worm.

|| 3.31.28 ||

ity evaṁ śaiśavaṁ bhuktvā

duḥkhaṁ paugaṇḍam eva ca

alabdhābhīpsito 'jñānād

iddha-manyuḥ śucārpitaḥ

In this way he passes through distressful infancy and boyhood .When his desires are not achieved, he becomes overcome with anger and sorrow out of ignorance.

He becomes enflamed with anger, and inundated with grief.

|| 3.31.29 ||

saha dehena mānena

vardhamānena manyunā

karoti vigrahaṁ kāmī

kāmiṣv antāya cātmanaḥ

By anger, along with increasing bodily identity, and becoming full of desires, he creates quarrel with other lusty people, leading to his own destruction.

|| 3.31.30 ||

bhūtaiḥ pañcabhir ārabdhe

dehe dehy abudho 'sakṛt

ahaṁ mamety asad-grāhaḥ

karoti kumatir matim

The ignorant, foolish *jīva*, in a body made of the five elements, constantly thinks in terms of I and mine, accepting the impermanent.

His ignorance is illustrated. His body is made of five elements. It is clear that the body is not the self. However, he thinks that the body is himself and objects belong to that body (I and mine). He accepts impermanent things rather than eternal things.

|| 3.31.31 ||

tad-arthaṁ kurute karma

yad-baddho yāti saṁsṛtim

yo 'nuyāti dadat kleśam

avidyā-karma-bandhanaḥ

For his body he performs actions by which he becomes bound up and continues *saṁsāra.* That body continually gives suffering, and becomes bound to karmic reactions by ignorance.

For his body (*tad-artham*) he performs actions, by which he becomes bound (*yad-baddhaḥ*). That body (y*aḥ*) continues to give suffering such as hell to the *jīva* and becomes bound by *karma* through ignorance. His foolishness is that by doing sinful actions the body gives suffering.

|| 3.31.32 ||

yady asadbhiḥ pathi punaḥ

śiśnodara-kṛtodyamaiḥ

āsthito ramate jantus

tamo viśati pūrvavat

If the human enjoys in his life by associating with sinful persons with efforts for satisfying the genital and stomach, he enters hell as before.

As before, he will again get a body fit for hellish punishments and enter hell. This implies also that, if instead of associating with sinful people, he enjoys in his life with efforts for serving Kṛṣṇa again, he will attain Kṛṣṇa. In that case *pūrvavat* means “as previously described for the devotee.”

|| 3.31.33 ||

satyaṁ śaucaṁ dayā maunaṁ

buddhiḥ śrīr hrīr yaśaḥ kṣamā

śamo damo bhagaś ceti

yat-saṅgād yāti saṅkṣayam

From that association, truth, cleanliness, mercy, silence, intelligence, beauty, shyness, fame, forgiveness, control of mind, control of the sense, and good fortune are destroyed.

|| 3.31.34 ||

teṣv aśānteṣu mūḍheṣu

khaṇḍitātmasv asādhuṣu

saṅgaṁ na kuryāc chocyeṣu

yoṣit-krīḍā-mṛgeṣu ca

One should not associate with sinful, violent, foolish, destroyers of the self, the most lamentable people, the playthings of women.

Who is bad association? Describing such persons, Kapila forbids their association in three verses. *Khaṇḍita-ātmaṣu* means “those who destroy themselves because of degrading themselves.” (The *ātmā* cannot be destroyed.)

|| 3.31.35 ||

na tathāsya bhaven moho

bandhaś cānya-prasaṅgataḥ

yoṣit-saṅgād yathā puṁso

yathā tat-saṅgi-saṅgataḥ

Man’s bondage and bewilderment is not due to attachment to objects as much as it is due to his association with woman and to his association with men who associate with women.

The word *ca* (and) should be added with *tat-saṅgi-saṅgataḥ.*

|| 3.31.36 ||

prajāpatiḥ svāṁ duhitaraṁ

dṛṣṭvā tad-rūpa-dharṣitaḥ

rohid-bhūtāṁ so 'nvadhāvad

ṛkṣa-rūpī hata-trapaḥ

Brahmā, seeing his own daughter, became bewildered, and taking the form of a stag, devoid of shame, pursued her when she took the form of a doe.

One should not say that a woman cannot bewilder the intelligence of great souls endowed with discriminating knowledge. Brahmā, taking the form of a buck (*rohid-bhūtam*), pursued his daughter in the form of a doe.

|| 3.31.37 ||

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu

ko nv akhaṇḍita-dhīḥ pumān

ṛṣiṁ nārāyaṇam ṛte

yoṣin-mayyeha māyayā

Among the son of Brahmā, their sons, and the descendents of those sons, among those who do not worship Nārāyaṇa, which of them does not have their intelligence destroyed by *māyā* in the form of a woman?

Among those created by Brahmā such as Marīci, and those created by Marīci and others such as Kaśyapa, and further descendents such as *devatā*s and humans, those persons who do not worship Nārāyaṇa, whose intelligence is not destroyed by *māyā* in the form of a woman? One should not take the sentence to mean among the creations of Brahmā, who is not bewildered except for Nārāyaṇa. This would contradict the fact that Nārāyaṇa creates Brahmā.

|| 3.31.38 ||

balaṁ me paśya māyāyāḥ

strī-mayyā jayino diśām

yā karoti padākrāntān

bhrūvi-jṛmbheṇa kevalam

See the strength of my *māyā* in the form of a woman, who kicks the king into submission for sure by the movement of her eyebrow.

Even the king, conquering all directions, entering the inner chambers is greeted by his wife as follows. “Giving me up, you go out to conquer to enjoy other women. What a rascal!” Hinting this with a movement of their brows, women kick the men, who bow down before them in submission. *Kevalam* here means “with certainty.” This is confirmed by *Amara-koṣa*. One does not have to search out reason for the queen’s action.

|| 3.31.39 ||

saṅgaṁ na kuryāt pramadāsu jātu

yogasya pāraṁ param āsurukṣuḥ

mat-sevayā pratilabdhātma-lābho

vadanti yā niraya-dvāram asya

Neither the *jñānī* striving for the perfection of *yoga,* nor the devotee who has attained realization of *ātmā* by service to me should be attached to women, whom the wise say, are the door to hell for any man.

Because of this, neither the *jñānī* aspiring to attain liberation (*pāram param*) nor the devotee who has realized *ātmā* should have attachment to women (*pramadāsu*).

According to the logic of “the person lying down cannot fall any further”[264] if one is a *karmī*, then it is not a fault to associate with women. The word *asya* means “any man.”

|| 3.31.40 ||

yopayāti śanair māyā

yoṣid deva-vinirmitā

tām īkṣetātmano mṛtyuṁ

tṛṇaiḥ kūpam ivāvṛtam

[264] *Na śayāna pataty adhaḥ.*

***Māyā* in the form of a woman, created by the Lord, approaches the man gently. One should see her as death, like a well covered with grass.**

Knowing a person's detachment, the woman shows off her own lack of desire, and approaches him in the guise of service. She then becomes a source of disturbance. *Īkṣet* stands for *īkṣeta* (one must see). Concerning a well covered with grass, the well is thinking, "Let men fall into me!" Therefore no one should even go near that blind well. Whether one is completely indifferent, having *bhakti, jñāna* or *vairāgya*, whether one is unconscious from madness or sleeping, or even dead, one should avoid women completely. That is the implication of the blind well.

|| 3.31.41 ||

yāṁ manyate patiṁ mohān

man-māyām ṛṣabhāyatīm

strītvaṁ strī-saṅgataḥ prāpto

vittāpatya-gṛha-pradam

The *jīva,* attaining the body of a woman from thinking of women at the point of death, out of illusion thinks of my *māyā* which has taken the form of a man to be her husband, the giver of wealth, sons and house.

Just as woman is a cause of problems for the man with *bhakti* and *jñāna*, man is a problem for women with *bhakti* and *jñāna*. This is explained in two verses. The *jīva* who think of women at the point of death, becoming a woman thinks of that *māyā* who now acts as a man (*ṛṣabhyāyatīm*) as her husband.

|| 3.31.42 ||

tām ātmano vijānīyāt

paty-apatya-gṛhātmakam

daivopasāditaṁ mṛtyuṁ

mṛgayor gāyanaṁ yathā

She should understand that *māyā* in the form of husband, children and house, supplied by fate is her own death, just the deer should understand that the song of the hunter is death.

She should understand that *māyā* in the form of husband and sons to be death, just as the deer should understand that the song of the greedy hunter, though pleasurable, is death.

|| 3.31.43 ||

dehena jīva-bhūtena

lokāl lokam anuvrajan

bhuñjāna eva karmāṇi

karoty avirataṁ pumān

The *jīva* wanders from the earth to other planets by his subtle body for enjoying the results of his actions, and completing that enjoyment (or suffering) again returns to the earth to perform actions.

Repeated birth and death of the *jīva* is described. There is a doubt. The *jīva* enjoys the results in Svarga or other places by giving up the body by which he performs sinful or pious acts. What is the logic in that? (He should experience the results in the same body.) In answer this verse says that he enjoys the results with the body by which he performed his acts—by the subtle body. By the subtle body (*jīva-bhūtena dehena*) he wanders from the earth to Svarga or hell. He performs actions by the acquisition of false identity (caused by the subtle body). Going to other places is possible because of the *jīva's* illusion. In that place, he enjoys (*bhuñjānaḥ*). Finishing that enjoyment he again returns to the earth. He then performs further actions. Thus he performs actions and enjoys in the subtle body. That is explained in this verse.

|| 3.31.44 ||

jīvo hy asyānugo deho

bhūtendriya-mano-mayaḥ

tan-nirodho 'sya maraṇam

āvirbhāvas tu sambhavaḥ

The subtle body and the gross body, following the soul, combine together and become the body, senses and mind. The disintegration of this combination is death for the *jīva,* and its recombination is called birth.

“The *jīva* goes from the earth on dying and enjoys in Svaraga. Returning from Svarga, he is born here. From where does the conception of death and birth arise?” The subtle body (*jīvaḥ*), which is the covering on the *jīva,* and the gross body, both of which accompany the *jīva,* combine into one to form in the place of enjoyment, and become the body (*bhūta*), senses and mind. The disintegration of that combination is death for the *jīva.* That is the state after leaving one gross body and prior to attaining the next gross body. In states such as deep sleep the capacity for actions remains even though no actions are performed, since when deep sleep is broken, immediately one sees the capacity for actions. The appearance of the combination is called birth (*sambhavaḥ*). It occurs at the time of coming out of the womb after attaining another gross body, after having given up an old one.

|| 3.31.45-46 ||

dravyopalabdhi-sthānasya

dravyekṣāyogyatā yadā

tat pañcatvam ahaṁ-mānād

utpattir dravya-darśanam

yathākṣṇor dravyāvayava-

darśanāyogyatā yadā

tadaiva cakṣuṣo draṣṭur

draṣṭṛtvāyogyatānayoḥ

When gross objects of the earth cannot be perceived by the gross organ of perception because the gross body has been destroyed, it is called death (even though the subtle organ still exists). By identifying with another gross, body birth takes place. This is the cause of seeing gross objects again. Similarly, when the gross eye ball becomes incapable of seeing gross objects because of disease, the subtle eye sense organ of a person becomes incapable of seeing.

The characteristics of death and birth are again clarified. In this example, *dravya* means objects situated on this earth. When the gross body, the place of perceiving the objects, is destroyed and the subtle body is incapable of perceiving those objects on its own after the dissolution of the gross body, that state is called death (*pañcatvam*) for the *jīva*, though it is not his nature. Birth arises because of the appearance of the identity with another gross body, with the thought that “I am this body.” This is the cause of seeing objects on this earth (*dravya-darśanam*).

An example is given. When the eye balls (gross matter) are unable to see parts of objects because of destruction in the form of eye disease, then the eye sense organ (subtle) also cannot see. When both the gross organ and the subtle organ are incapable, then the seer becomes incapable of acting as a seer. That incapacity takes place on this earth, not in Svarga or hell. From understanding the explanation given in the example, the appearance and destruction of gross bodies in Svarga and hell are not really birth and death. They are simply called disappearance and appearance of the gross and subtle bodies.

|| 3.31.47 ||

tasmān na kāryaḥ santrāso

na kārpaṇyaṁ na sambhramaḥ

buddhvā jīva-gatiṁ dhīro

mukta-saṅgaś cared iha

Because there is no real birth and death, one should not be horrified, miserable, or eager to enjoy in the world. Understanding the goal of the *jīva*, with intelligence one should move in this world free from attachment.

Since one understands that the *ātmā* does not take birth or die (*tasmāt*), one should not be horrified.

|| 3.31.48 ||

samyag-darśanayā buddhyā

yoga-vairāgya-yuktayā

māyā-viracite loke

caren nyasya kalevaram

One should move about in this world made of *māyā* while giving up attachment to the body, by utilizing correct vision, intelligence, *yoga* and *vairāgya.*

Kalevaraṁ nasya means giving up attachment to the body.

Thus ends the commentary on Thirty-first Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty-two

The Path of Karma

|| 3.32.1 ||

kapila uvāca

atha yo gṛha-medhīyān

dharmān evāvasan gṛhe

kāmam arthaṁ ca dharmān svān

dogdhi bhūyaḥ piparti tān

Kapila said: He who enjoys *artha, kāma* and *dharma* as a householder while living his house again performs those actions.

In the Thirty-second Chapter, after speaking about returning to the world by *sakāma-karma* and not returning to the world by *niṣkāma-karma*, Kapila criticizes those who are not devotees.

Having explained the results of condemned sinful activities, now Kapila explains the results of prescribed activities with material desire. Living in his house, he enjoys the results of the various *dharmas: kāma, artha* and *dharma.* And again he performs those *dharmas.* After grazing the cows in the field one milks them, and then again, after getting the milk, one puts them back to graze.

|| 3.32.2 ||

sa cāpi bhagavad-dharmāt

kāma-mūḍhaḥ parāṅ-mukhaḥ

yajate kratubhir devān

pitṝṁś ca śraddhayānvitaḥ

Bewildered by desire, he rejects worship of the Lord and instead very faithfully worships *devatās* by sacrifice.

Though the person performs activities according to scripture he is also to be criticized.

|| 3.32.3 ||

tac-chraddhayākrānta-matiḥ

pitṛ-deva-vrataḥ pumān

gatvā cāndramasaṁ lokaṁ

soma-pāḥ punar eṣyati

Overtaken with such faith, dedicated to Pitṛs and *devatās*, a person goes to the moon planet, drinks *soma* beverage and then falls back to earth.

Having drunk *soma* on the moon (*somapāḥ*), he falls down to earth again (*eṣyati*).

|| 3.32.4 ||

yadā cāhīndra-śayyāyāṁ

śete 'nantāsano hariḥ

tadā lokā layaṁ yānti

ta ete gṛha-medhinām

When the Supreme Lord lies down on Ananta to sleep at the end of Brahmā'ṣ day, all these planets attained by the *dharmic* householder are destroyed.

What is the use if the planets are destroyed? The planets they attain are covered with water at the end of each day of Brahmā.[265] The time mentioned is the destruction at the end of the day of Brahmā.

[265] Planets including Svarga are covered with water at the end of each day of Brahmā.

|| 3.32.5 ||

ye sva-dharmān na duhyanti

dhīrāḥ kāmārtha-hetave

niḥsaṅgā nyasta-karmāṇaḥ

praśāntāḥ śuddha-cetasaḥ

Intelligent people who do not desire the results of their prescribed actions for *artha* and *kāma,* having offered all results to the Lord, being free from attachment, are peaceful and pure in consciousness.

Having described *sakāma-karma* persons, Kapila now describes *niṣkāma-karma* practitioners. They do not desire the results of their actions of *dharma* (*na duhanti*). They are unattached (*niḥsaṅgāḥ*) and offer the results of their actions to the Lord (*nyasta-karmaṇaḥ*).

|| 3.32.6-7 ||

nivṛtti-dharma-niratā

nirmamā nirahaṅkṛtāḥ

sva-dharmāptena sattvena

pariśuddhena cetasā

sūrya-dvāreṇa te yānti

puruṣaṁ viśvato-mukham

parāvareśaṁ prakṛtim

asyotpatty-anta-bhāvanam

Engrossed in actions of detachment, with no sense of possessiveness or ego, with consciousness purified completely, having attained *sattva* by performance of prescribed duties, going by the path of the sun they attain the perfect Lord, the controller of higher and lower beings, who is the material and efficient cause of the universe.

Gaining knowledge, they attain the perfect (*viśvato-mukham*) Supreme Lord. This means they actually attain liberation. *Śruti* also says *sūrya-dvāreṇa te virajāḥ prayānti tatrāmṛtaḥ puruṣo hy avyayātmā:* purified, they go by the sun planet to the place where the indestructible immortal person resides. (*Muṇḍaka Upaniṣad* 2.11) They attain the Lord who is the material cause (*prakṛti*) of the universe (*asya*) and the efficient cause (*utpatty-anta-bhāvanam*).

|| 3.32.8 ||

dvi-parārdhāvasāne yaḥ

pralayo brahmaṇas tu te

tāvad adhyāsate lokaṁ

parasya para-cintakāḥ

They remain on Satyaloka meditating on Brahmā until the end of Brahmā's life of two *parārdhas.*

Brahmā is just a *guṇāvatāra* of the Supreme Lord. The worshippers of Hiraṇyagarbha by *bhakti-miśra-jñāna* gradually attain liberation along with Brahmā*. Śruti*[266] says:

> *brahmaṇā saha te sarve samprāpte pratisañcare*
>
> *parasyānte kṛtātmānaḥ praviśanti paraṁ padam*

> Those who are on Brahma-loka with exalted status at the time of dissolution go directly to the supreme abode, along with Lord Brahmā. *Kūrma Purāṇa* 1.11.284

However, if they worship only Hiraṇyagarbha without *bhakti* for Viṣṇu*,* then they do not attain liberation when Brahmā is liberated. That is explained in three verses. *Loka* refers to Brahmaloka. They meditate on Brahmā (*parasya*).

|| 3.32.9 ||

kṣmāmbho-'nalānila-viyan-mana-indriyārtha-

bhūtādibhiḥ parivṛtaṁ pratisañjihīrṣuḥ

avyākṛtaṁ viśati yarhi guṇa-trayātmā

kālaṁ parākhyam anubhūya paraḥ svayambhūḥ

[266] This is a *smṛti* reference, not *śruti.*

Desiring to give up his body covered by earth, water, fire, air, ether, mind, senses, sense objects and *ahaṅkāra,* knowing the length of his life, Brahmā, composed of three *guṇas,* enters into Mahāviṣṇu.

At the time of great dissolution, Brahmā becomes liberated. He desires to give up his body of Vairāja, surrounded by the elements starting with earth. He, composed of the three *guṇas*, but predominated by *rajoguṇa,* enters the Supreme Lord, the *antaryāmī* of *prakṛti* (Mahāviṣṇu), knowing the time of two *parārdhas* (*parākhyam*).

|| 3.32.10 ||

evaṁ paretya bhagavantam anupraviṣṭā

ye yogino jita-marun-manaso virāgāḥ

tenaiva sākam amṛtaṁ puruṣaṁ purāṇaṁ

brahma pradhānam upayānty agatābhimānāḥ

The detached *yogīs*, conquering the life airs and mind, after attaining Brahmaloka, merge with Brahmā, and then merge into the Supreme Lord, the excellent Brahman, along with Brahmā, taking their identity as worshippers of Brahmā with them.

Those who worship Brahmā but do not have *bhakti*, do not attain liberation with Brahmā. Those *yogīs* who, having entered Brahmaloka, enter the body of Brahmā, then enter the Supreme Lord, the excellent Brahman (*brahma pradhānam*). Having the idea that they are the worshippers of Brahmā (*agatābhimānāḥ*), they do not permanently remain merged in the Supreme Lord, but temporarily. When the universes are again created, they enter into the universe.

|| 3.32.11 ||

atha taṁ sarva-bhūtānāṁ

hṛt-padmeṣu kṛtālayam

śrutānubhāvaṁ śaraṇaṁ

vraja bhāvena bhāmini

O affectionate mother! Surrender with love to the Lord of all beings, who resides in the lotus of the heart, and is realized by hearing.

Since without *bhakti* no one can become liberated, you should surrender to the Lord alone. O *bhāvini* (instead of *bhāmini*), who think of me, the Supreme Lord as your son! I have given teachings of *bhakti* to you, but that is useless since you are so advanced.

|| 3.32.12-15 ||

ādyaḥ sthira-carāṇāṁ yo

veda-garbhaḥ saharṣibhiḥ

yogeśvaraiḥ kumārādyaiḥ

siddhair yoga-pravartakaiḥ

bheda-dṛṣṭyābhimānena

niḥsaṅgenāpi karmaṇā

kartṛtvāt saguṇaṁ brahma

puruṣaṁ puruṣarṣabham

sa saṁsṛtya punaḥ kāle

kāleneśvara-mūrtinā

jāte guṇa-vyatikare

yathā-pūrvaṁ prajāyate

aiśvaryaṁ pārameṣṭhyaṁ ca

te 'pi dharma-vinirmitam

niṣevya punar āyānti

guṇa-vyatikare sati

Sometimes, Brahmā, creator of the moving and non-moving beings, the knower of the Vedas, along with the sages, the lords of *yoga,* the Kumāras and other perfected beings, and practitioners of *yoga,* because of seeing difference and false identity by conceptions of being a doer enters into the Supreme Lord by execution of activities with detachment, but is born again after some time by the force of the Lord in the form of time, with the disturbance of the *guṇas.* The sages also, endowed with powers by their pious acts, come back when the *guṇas* become disturbed.

“How can we understand that Brahmā gets liberation but he does not desire to liberate his devotees?” Brahmā’s liberation is also only an appearance. In the *Gītā* the Lord says *mām eva ye prapadyante māyām etāṁ taranti te:* those who surrender to me cross over my *māyā.* (BG 4.11) From this it is understood that even Brahmā does not get liberation if he does not have *bhakti.* What to speak of his inferiors then! That is explained these verses. Brahmā, though the cause (*ādyaḥ*) of living beings, though the knower of all the Vedas, along with sages like Marīci, the most perfect of *yogīs*, what to speak of practicing *yogīs*, has false identity because of seeing that he is different from the Lord. “I, Brahmā, am the creator, Viṣṇu is the maintainer, Śiva is the destroyer.” Thus thinking himself the best doer, he enters into Lord endowed with auspicious qualities (*saguṇam)* at the time of great destruction, and again, after some time, when *mahat-tattva* and other elements again appear because of disturbance of the *guṇas*, he is born again as Brahmā (*yathā pūrvam*). The sages accompanying Brahmā, enjoying powers such as *aṇima* by their *karma, jñāna* and *yoga* in the previous *mahākalpa,* come back again at the beginning of the next *mahākalpa.*

How is it possible for the greatest of *yogīs* like the Kumāras and other perfected beings and *gurus* omniscient through *yoga* practice to have false conceptions of identity and to see difference? How could they be great masters of *yoga* but have false identity and see difference? Without false conceptions, they search out the undifferentiated Brahman, but, having the conception that Brahman takes on variety only through *māyā,* they see difference in the personal form of Lord who actually excludes difference, just as one sees difference between material objects. And they identify themselves as realizers of Brahman and reject the Lord with form. With this vision and identity, they think they are doers, having a right to action. Therefore they return. What has been described here are Brahmā, sages, *yogīs, jñānīs* and Kumāras who are devoid of *bhakti* in some particular universe. The Brahmās and sages of all other universes have *bhakti*, and thus attain liberation and *prema-bhakti* with *dāsya* and other relationships according to their degree of *bhakti.*

|| 3.32.16 ||

ye tv ihāsakta-manasaḥ

karmasu śraddhayānvitāḥ

kurvanty apratiṣiddhāni

nityāny api ca kṛtsnaśaḥ

With minds attached to this world, with faith in prescribed duties, they perform *kāmya-karmas* and *nitya-karmas* to the fullest extent.

Because of their absence of *bhakti,* Brahmā and others return to the place where people perform *sakāma-karma.* This is criticized in six verses. They perform *kāmyā*

(*apratisiddhāni*) as well as daily duties (*nityāni*). These (though recommended in scriptures) are criticized. What to speak then of performing sinful actions!

|| 3.32.17 ||

rajasā kuṇṭha-manasaḥ

kāmātmāno 'jitendriyāḥ

pitṝn yajanty anudinaṁ

gṛheṣv abhiratāśayāḥ

With minds fatigued by passion, full of desire, with uncontrolled senses, and minds absorbed in their household affairs, they daily worship the Pitṛs.

|| 3.32.18 ||

trai-vargikās te puruṣā

vimukhā hari-medhasaḥ

kathāyāṁ kathanīyoru-

vikramasya madhudviṣaḥ

These persons are interested in *artha, dharma* and *kāma,* and are averse to topics of the Supreme Lord who knows how to destroy *saṁsāra,* who is the killer of Madhu, and who is the most heroic lord worthy of praise.

Hari-medhasaḥ means “of he who knows (*medhas*) how to destroy (*harī*) *saṁsāra*.”

|| 3.32.19 ||

nūnaṁ daivena vihatā

ye cācyuta-kathā-sudhām

hitvā śṛṇvanty asad-gāthāḥ

purīṣam iva viḍ-bhujaḥ

Struck by fate, rejecting the nectar of topics of the Lord, they hear material topics, like pigs eating rubbish.

Topics about the Lord alone are sweet. Rejecting those, they hearing everything else—material subjects. Who would not enjoy nectar if they receive it? Pigs, rejecting milk and sweets, seek out only rubbish.

|| 3.32.20 ||

dakṣiṇena pathāryamṇaḥ

pitṛ-lokaṁ vrajanti te

prajām anu prajāyante

śmaśānānta-kriyā-kṛtaḥ

Performing scriptural duties from impregnation till death, they go to Pitṛloka, by the southern course of the sun, and are then reborn among family members.

They are reborn among their sons and family members (*prajāyante*). They perform all prescribed activities of scripture from impregnation to the funeral rites.

|| 3.32.21 ||

tatas te kṣīṇa-sukṛtāḥ

punar lokam imaṁ sati

patanti vivaśā devaiḥ

sadyo vibhraṁśitodayāḥ

Having exhausted their pious results, they helplessly fall to earth again, their enjoyment destroyed by fate.

How do they take rebirth on earth? This verse explains. Their pious results are exhausted and then they fall again. *Udayaḥ* means “acting for enjoyment.”

|| 3.32.22 ||

tasmāt tvaṁ sarva-bhāvena

bhajasva parameṣṭhinam

tad-guṇāśrayayā bhaktyā

bhajanīya-padāmbujam

Therefore, with full attention you should worship the Supreme Lord, whose attractive lotus feet are meant for worship, by *bhakti* caused by his attractive qualities.

After describing those dedicated to *nivṛtta-karma*, Kapila advised his mother to surrender to the Lord (verse 11). After describing those dedicated to *pravṛtta-karma*, Kapila again advises his mother. Do not engage in *pravṛtta-karma* or *nivṛtta-karma*. Just worship the Supreme Lord with devotion, with your complete mind. How to do that? You should worship the Lord whose lotus feet are for the purpose of worship (*bhajanīyam*) by *bhakti,* caused by his qualities. To what honey bee would a lotus not give pleasure?

|| 3.32.23 ||

vāsudeve bhagavati

bhakti-yogaḥ prayojitaḥ

janayaty āśu vairāgyaṁ

jñānaṁ yad brahma-darśanam

***Bhakti* directed to the Supreme Lord Vāsudeva quickly produces detachment and knowledge from which one realizes Brahman**.

Even the person desiring *jñāna* should perform *bhakti. Brahma-darśanam* means realization of Brahman

|| 3.32.24-25 ||

yadāsya cittam artheṣu

sameṣv indriya-vṛttibhiḥ

na vigṛhṇāti vaiṣamyaṁ

priyam apriyam ity uta

sa tadaivātmanātmānaṁ

niḥsaṅgaṁ sama-darśanam

heyopādeya-rahitam

ārūḍhaṁ padam īkṣate

When the mind of a person with some *bhakti* does not perceive differences such as good or bad in material objects which are equally accepted by the senses, by intelligence he then experiences himself as *jīva* endowed with detachment, with equal vision, devoid of conceptions of good or bad, and then realizes Vaikuṇtha or Brahman, which is almost achieved.

By what symptoms should *jñāna* and *vairāgya* produced by *bhakti* be understood? This verse answers. *Jñāna* occurs when the mind of a person with some *bhakti*, being fixed in the Lord by attraction to his qualities, does not accept inequality in material objects to be seen, heard or touched, which are actually all equal as far as being received by the senses. Inequality means "This is good to hear, this is not good to hear." He treats equally stone and gold which may be criticized or praised by others. By intelligence he experiences the *jīva*, and by its detachment, he experiences Vaikuṇtḥa (*padam*) or Brahman, which is almost achieved.

|| 3.32.26 ||

jñāna-mātraṁ paraṁ brahma

paramātmeśvaraḥ pumān

dṛśy-ādibhiḥ pṛthag bhāvair

bhagavān eka īyate

The one form of Bhagavān also perceived as Brahman, consciousness alone, and as Paramātmā, the *puruṣa*, by differing practices performed by different practitioners.

In the chapter on *bhakti yoga* it is said:

paśyanti te me rucirāṇy amba santaḥ

prasanna-vaktrāruṇa-locanāni

rūpāṇi divyāni vara-pradāni

sākaṁ vācaṁ spṛhaṇīyāṁ vadanti

O mother! The devotees see my attractive, red eyes in my smiling face and my spiritual forms which bestow blessings. They speak pleasing words with me.

SB 3.25.35

From this it can been that the result of *bhakti* is to be the Lord's associate, filled with *prema,* in the Lord's abode. In the chapter on *jñāna,* it has been said:

mad-bhaktaḥ pratibuddhārtho mat-prasādena bhūyasā

niḥśreyasaṁ sva-saṁsthānaṁ kaivalyākhyaṁ mad-āśrayam

Becoming my devotee, understanding the ultimate truth, by my bountiful mercy, he easily attains the highest benefit, his *svarūpa*, called Brahman, which is under my shelter. SB 3.27.28

The result of *jñāna* is merging in Brahman. In the chapter on *aṣṭāṅga-yoga* it has been said:

muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ

nirvāṇam ṛcchati manaḥ sahasā yathārciḥ

ātmānam atra puruṣo 'vyavadhānam ekam

anvīkṣate pratinivṛtta-guṇa-pravāhaḥ

When the mind of the perfect *yogī* becomes devoid of material objects, under the shelter of the Lord, and detached from all material objects, that mind suddenly gets destroyed, just as a flame dies without oil and wick. The *jīva,* having destroyed misconceptions of his body, then sees his *ātmā* without coverings. SB 3.28.35

The result of *yoga* is merely liberation by *jñāna* and *vairāgya.* In verse 22 and 23 of this chapter it is said that all the results of *bhakti, jñāna* and *yoga* are achieved by performing *bhakti* alone. This is also stated in the following verses:

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |

tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure *bhakti.* SB 2.3.10

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by *karma,* penance, *jñāna, vairāgya,* mystic *yoga,* charity, *dharma* and all other auspicious means of perfecting life is easily achieved by my devotee through *bhakti.* If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32.-33

What is the logic behind this? The present verse answers. The one Bhagavān, full of six auspicious qualities, the Lord of Vaikuṇṭha, is perceived as different forms by different worshippers *(bhāvaiḥ*) with different *sādhanas* such as *jñāna* (*dṛśi*) (*dṛśyādibhiḥ*). Instead if *īyate* (perceived) sometimes *īryate* (is called) is seen. *Dṛśyādibhiḥ* can also mean "with visible (*ḍṛṣya*) and invisible (*adṛśya*) *svarūpas."* The quality of the *parabrahman* is pure consciousness alone (*jñāna-mātram*). The quality of Paramātmā is the Supreme Lord (*īśvaraḥ pumān*). Because Bhagavān contains both Brahman and Paramātmā, by *bhakti* as *sādhana* to the Bhagavān one achieves the perfect of *bhakti (sādhya)* to Bhagavān—being the Lord's associate full of *prema*, and as well, one attains merging with the Lord, the perfection of *jñāna* and *yoga.* On the other hand, by practicing *jñāna* for Brahman or *yoga* for Paramātmā, one does not attain the position of an associate of the Lord with *prema*, for this is no where stated in scriptures. Because of the formlessness of Brahman it is said to be invisible (*adṛśya*), and because Paramātmā also has a formless feature, he is also said to be invisible. According to some authorities, worshippers of Paramātmā realize a visible form of the Lord since that is described in the *śruti* such as *Puruṣa-sūkta* and in the *Bhāgavatam*:

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam |
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti ||

Some *yogīs* meditate upon the Paramātmā measuring one *pradeśa,* who is residing in the heart within the body, and who holds the lotus, wheel, conch and club in his four hands. SB 2.2.8

Because Bhagavān is both Brahman and Paramātmā, he is said to be invisible *(adṛṣya).* When the Lord becomes visible as *avatāra*, he is both visible and invisible (since he contains Brahman and Paramātmā).

It is said in the *Viṣṇu Purāṇa* (1.2.55):

prākṛtaṁ brahma-rūpasya viṣṇoḥ sthānam anuttamam
tatrāvyakta-svarūpo ’sau vyakta-rūpo jagat-patiḥ
viṣṇu-brahma-svarūpeṇa svayam eva vyavasthitaḥ

Viṣṇu in the form of Brahman, the invisible form, is inferior. The Lord of the universe also has a superior, visible form. He is situated as both Viṣṇu and Brahman.

Anuttamam means inferior. Thus the invisible form of Brahman is lower, and the visible form is superior.

|| 3.32.27 ||

etāvān eva yogena

samagreṇeha yoginaḥ

yujyate 'bhimato hy artho

yad asaṅgas tu kṛtsnaśaḥ

Complete detachment from sense objects is recognized as a necessary factor for achieving the goals of the devotees, *jñānīs* and *yogīs* through the practice of *bhakti, jñāna* and *yoga.*

This verse describes common practice and results for all three types of worshippers. For the devotees, *jñānīs* and *yogīs* (*yoginaḥ*), by *bhakti, jñāna* and *aṣṭāṅga yogas* (*etāvān yogena),* complete detachment from sense objects (*asaṅgaḥ*) is recognized as the desired goal (*abhimataḥ arthaḥ*), since it helps achieve the desired goal. By complete detachment alone one’s desired goal of *prema* or liberation is achieved.

|| 3.32.28 ||

jñānam ekaṁ parācīnair

indriyair brahma nirguṇam

avabhāty artha-rūpeṇa

bhrāntyā śabdādi-dharmiṇā

The one Brahman composed of consciousness alone, without qualities, appears by error through materially directed senses to take the form of various objects with qualities such as sound.

“I have a desire to perform *bhakti*, have heard about it and understood it. Curious about *jñāna* and *yoga,* I have heard about them and understood them. But in *jñāna* I have not understood completely about non-dual knowledge. Therefore explain that briefly.” Thus Kapila speaks about the *jñāna* approved by the followers of the theory of *vivarta.* What is called the one knowledge or non-duality or Brahman falsely appears by error of the *jīva* to be objects endowed with qualities by the senses which are turned towards material enjoyment, stimulated by *māyā-śakti* (*parācīnaiḥ*). Thus the *jīva* thinks “This drum sounds nice, this woman is beautiful, this milk is tasty.” In the absence of all the senses, because of absence of knowledge of distinctions, only the one knowledge, non-dual Brahman, exists. “Then is there complete falsity in the objects perceived through error?” No. Error simply means to perceive a shell to be silver, when one is not aware that it is actually a shell and one then thinks “That is silver.” (The existence of shell and silver are not denied.)

One sees forms by the eye. The eye is the sense. The person is the doer. And the knowledge has form as its object. There is merely experience of variety in Brahman which is actually consciousness alone. The different elements of knowledge, characterized by the doer, the sense and the action, are created by *māyā,* the external energy. One should understand that they are not false. *Jīva*, created by ignorance, a function of Brahman, errs from his natural knowledge and develops infinite types of knowledge because of distinguishing doer, sense and action. There is the manifestation of error in the *jīva* because of the various types of knowledge, the various objects (*artha-rūpa*). Though pure Gaṅgā water exists, cows and donkeys have an illusion of its existence in water troughs because of their thirst. There is no knowledge without error for mankind.

Because of distinction of the senses, when they are turned towards the Lord (opposite of *parācīnaiḥ*) one can appreciate the sweet sound of Kṛṣna’s flute and the beauty of his form. Thus knowledge of distinctions in spiritual objects is not rejected. The devotees speak in the above way in relation to the Brahman feature of the Lord.

|| 3.32.29 ||

yathā mahān ahaṁ-rūpas

tri-vṛt pañca-vidhaḥ svarāṭ

ekādaśa-vidhas tasya

vapur aṇḍaṁ jagad yataḥ

From *mahat-tattva, ahaṅkāra* of three *guṇas,* the five elements and sense objects, the eleven senses, the totality of *jīvas*, the individual *jīva,* whole universe and the body of the *jīva,* the world of matter appears.

The previous verse explained that the Brahman appears as various objects. Everything in the material world falls in the category of these objects (*artha-rūpa*). That is shown in this verse. The *citta* or *mahat-tattva* (*mahān*), the *ahaṅkāra* (*ahaṁ-rūpaḥ*), composed of three *guṇas,* and the five elements and sense objects, the eleven senses, the totality of *jīvas* and the individual *jīvas (svarāt),* the body of the pure *jīva* and the universe are the components from which the material universe appears. When *mahat-tattva* and other elements become the objects of intelligence, they become various objects or *artha-rūpa.*

|| 3.32.30 ||

etad vai śraddhayā bhaktyā

yogābhyāsena nityaśaḥ

samāhitātmā niḥsaṅgo

viraktyā paripaśyati

By faith, by *bhakti*, by practice of *yoga* and by detachment, with constantly with controlled mind, giving up material association, a person sees this Brahman.

This verse explains the qualification for *jñāna. Etad* refers to Brahman, the form of knowledge.

|| 3.32.31 ||

ity etat kathitaṁ gurvi

jñānaṁ tad brahma-darśanam

yenānubuddhyate tattvaṁ

prakṛteḥ puruṣasya ca

O mother! In this way I have explained *jñāna,* realization of Brahman, by which one understands the truth concerning *prakṛti* and *puruṣa.*

Now Kapila summarizes the topic to make it easier to understand. *Gurvi* means “O mother!”

|| 3.32.32 ||

jñāna-yogaś ca man-niṣṭho

nairguṇyo bhakti-lakṣaṇaḥ

dvayor apy eka evārtho

bhagavac-chabda-lakṣaṇaḥ

The goal of *jñāna,* fixed on my expansion as Brahman, beyond the *guṇas,* and the goal of *bhakti* are actually only one goal, which is known by the word Bhagavān.

Because of the necessity of j*ñāna* in practice of *yoga,* in this discussion only two processes, *jñāna* and *bhakti,* are discussed. Though there are two different results, attaining Brahman and attaining the Lord, according to previous statements, there is actually only one ultimate result, attainment of the Lord, since the Lord includes Brahman. *Jñāna* is called *man-niṣṭha* (fixed in me) because Brahman is contained in Bhagavān. *Jñāna* is without *guṇas (nairguṇyaḥ).* The goal of *jñāna* and *bhakti* (*bhakti-lakṣaṇaḥ*) is one. What is it? The goal is he who is known by the word Bhagavān. The Lord also explains this in *Gītā:*

ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate |

sarvatra-gam acintyaṁ ca kūṭa-stham acalaṁ dhruvam ||

sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ |

te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ ||

But those who worship the unnamed, formless entity, all-pervading in space and time, the inconceivable, unchanging, eternal Brahman, completely subduing their senses, looking on all things equally, intent on the welfare of all, attain me alone-- in the form of impersonal Brahman. BG 12.4

brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca |

śāśvatasya ca dharmasya sukhasyaikāntikasya ca ||

I am the basis of impersonal Brahman, the basis of indestructible liberation, the basis of the eternal method *bhakti* and the basis of the bliss of the unalloyed devotee. BG 14.27

Both merging in Brahman and *prema* can be accomplished only by Bhagavān.

|| 3.32.33 ||

yathendriyaiḥ pṛthag-dvārair

artho bahu-guṇāśrayaḥ

eko nāneyate tadvad

bhagavān śāstra-vartmabhiḥ

Just as one object, the substrate of many qualities, is perceived by the various senses in various ways, so Bhagavān is perceived variously by the various scriptural practices.

The Lord is not only realized by *jñāna* and *bhakti.* Because he has infinite powers, the Lord is realized by all *sādhanas.* An example is given. One substance like milk, the reservoir of many qualities like form and taste, is perceived in various ways by various senses operating on different paths (*pṛthag-dvāraiḥ*). By the eye, milk is perceived to be white, and by the tongue it is perceived as sweet. By touch it is cool, by the nose it is perceived as fragrant. By the ear, it is defined as milk. One by one, each perceivable quality is perceived by its particular sense, and not by other senses. It is realized as a possessor of a certain quality by that particular sense, and not as milk itself. But it is perceived by the king of senses, the mind, as something possessing all the qualities. “This substance is giving pleasure, satisfaction, white, sweet, cool, fragrant and is called milk.” Similarly, one portion of the Lord is perceived by *karma, jñāna* and other scriptural processes (*śāstra-vartmabhiḥ*), as the Lord who gives Svarga or as the *ātmā* or Brahman who gives liberation, since the Lord is also the form of Svarga and liberation. But by *bhakti*, the chief *sādhana,* Bhagavān, the object of *prema,* who includes all the other forms and who gives all results, is realized. This is explained by consulting *Laghu-bhāgavatāmṛta (1.5.201-205).*

yathā rūpa-rasādīnāṁ guṇānām āśrayaḥ sadā |

kṣīrādir eka evārtho jñāyate bahudhendriyaiḥ ||201||

dṛśā śuklo rasanayā madhuro bhagavāṁs tathā |

upāsanābhir bahudhā sa eko’pi pratīyate ||202||

Just as one substance such as milk is the shelter of many qualities such as form and taste as perceived through various external senses, such as white color by the eye and sweet by the tongue, so Bhagavān though one entity appears as many different forms according to the type of worship.

jihvayaiva yathā grāhyaṁ mādhuryaṁ tasya nāparaiḥ |

yathā cakṣur-ādīni gṛhṇanty arthaṁ nijaṁ nijam ||203||

tathānyā bāhya-karaṇa-sthānīyopāsanākhilā |

bhaktis tu cetaḥ sthānīyā tat tat sarvārtha-lābhataḥ ||204||

As the tongue alone and no other sense can perceive the sweet taste and as the eye or any other senses can perceive its specific sense object, so the different types of worship depending on the external senses perceive limited aspects of the Lord, and *bhakti* depending on the mind perceives all qualities in the Lord

iti pravara-śāstreṣu tasya brahma-svarūpataḥ |

mādhuryādi-guṇādhikyāt kṛṣṇasya śreṣṭhatocyate ||205||

Thus the best of scriptures explain the superiority of Kṛṣna over the Brahman aspect of Kṛṣna because of his full manifestation of qualities such as sweetness.

|| 3.32.34-36 ||

kriyayā kratubhir dānais

tapaḥ-svādhyāya-marśanaiḥ

ātmendriya-jayenāpi

sannyāsena ca karmaṇām

yogena vividhāṅgena

bhakti-yogena caiva hi

dharmeṇobhaya-cihnena

yaḥ pravṛtti-nivṛttimān

ātma-tattvāvabodhena

vairāgyeṇa dṛḍhena ca

īyate bhagavān ebhiḥ

saguṇo nirguṇaḥ sva-dṛk

By pious actions, sacrifices, charities, by austerity, by study and discussion of the Vedas, by control of the senses and mind, by renunciation of all duties,

by practice of the various *aṅgas* of *yoga,* by the addition of *bhakti* to all these processes, by *sakāma* and *niṣkāma varṇāśrama* duties which are for enjoyment and liberation, by understanding the nature of *ātmā*, and by firm detachment, the Lord is perceived as Svarga, Brahman, Paramātmā and Bhagavān.

In three verses, the scriptural paths are explained. Pious actions, sacrifices and charity are actions for the householder. Austerity is for the *vānaprastha.* Study and discussion (*marśanaiḥ*) of the Vedic texts is for the *brahmacāri.* Controlling the mind and senses and renouncing all duties is for the *sannyāsi. Bhakti-yogena*, with the word *ca,* in the context, means *bhakti-miśra* duties, sacrifices and charities of the householder, since without mixing those actions with *bhakti,* those actions cannot give their desired results. The words *eva* and *hi*, indicating limitation and certainty, indicate that only (*eva*) by including *bhakti* can the results definitely (*hi*) be accomplished. Just as Bhagavān is the chief form of the Lord, *bhakti* is the chief among all processes.

Dharmeṇobhaya-cihnena means “by *sakāma* and *niṣkāma dharma*.” That is then clarified by saying *pravṛtti-nivṛttimān. Saguṇa* means attainment of Svarga by duties, sacrifice and charities. *Nirguṇa* means Brahman and Paramātmā attained by *sannyāsa* and *yoga. Sva-dṛk* means “the lord who sees only his own (*sva*) pure devotees because of attachment.” Or it can mean “the Lord in whom there is realization (*dṛk*) of his own form (*sva),* not partial forms like Paramātmā.” It means Bhagavān who is attained by pure *bhakti.*

|| 3.32.37 ||

prāvocaṁ bhakti-yogasya

svarūpaṁ te catur-vidham

kālasya cāvyakta-gater

yo 'ntardhāvati jantuṣu

I have explained to you the four types of *bhakti: tamasic, rajasic, sattvic* and *nirguṇa bhakti* and the form of time whose progress is invisible and which pursues all living beings.

Having summarized *jñāna-yoga*, and showing its dependence on *bhakti* to Bhagavān, who is attained by *bhakti*, by a suitable example Kapila showed Bhagavān to be the goal of all paths. Now Kapila summarizes *bhakti-yoga* and other processes in two verses. The four varieties of *bhakti* are *bhakti* in *tamas, rajas,* and *sattva* and *bhakti* which is beyond the *guṇas.*

|| 3.32.38 ||

jīvasya saṁsṛtīr bahvīr

avidyā-karma-nirmitāḥ

yāsv aṅga praviśann ātmā

na veda gatim ātmanaḥ

O mother! There are numerous transmigrations of the *jīva* caused by action in ignorance, entering into which the *jīva* does not understand his own destination.

|| 3.32.39 ||

naitat khalāyopadiśen

nāvinītāya karhicit

na stabdhāya na bhinnāya

naiva dharma-dhvajāya ca

One should not give these teaching to those with evil motives, to those without behaviour as students, to those who are proud, to those with different ideas, and those who make a show of religion for profit and position.

Kapila shows those who are not qualified for these teachings. Some people attempt to understand by false *bhakti* for evil purposes (*khalāya*). Others are devoid of conduct as students (*avinītāya*). Others are proud (*stabdhāya*). Others have different opinions (*bhinnāya*). Others are fixed in *dharma* simply for material gain and fame (*dharma-dvajāya*).

|| 3.32.40 ||

na lolupāyopadiśen

na gṛhārūḍha-cetase

nābhaktāya ca me jātu

na mad-bhakta-dviṣām api

One should not teach this knowledge to those who are extremely attached to material enjoyment, to those attached to family affairs, to those without devotion, and never to those who hate the devotees.

Some persons, though devoid of the previous faults, are strongly attached to material enjoyment (*lolupāya*). Others, though not overly involved in material enjoyment, are attached to sons, wife and wealth. Though one may not have any of the above faults or other faults not mentioned, one is disqualified from the teaching if one is not a devotee. Out of error or inattention one may instruct such persons sometimes. However, one should never teach those who hate the devotees.

The previous items are in the locative case and the last item is in the accusative case. This indicates that the other persons are secondary, and the last person must be completely avoided. It the others cannot be taught, then what to speak of the person who hates devotees.

|| 3.32.41 ||

śraddadhānāya bhaktāya

vinītāyānasūyave

bhūteṣu kṛta-maitrāya

śuśrūṣābhiratāya ca

bahir-jāta-virāgāya

śānta-cittāya dīyatām

nirmatsarāya śucaye

yasyāhaṁ preyasāṁ priyaḥ

One should teach this to devotees having faith, to those with proper conduct, to those without hatred for any living being, who are friendly to all beings,

who are eager to serve, to those who are detached from external objects, to those with peaceful minds, to those who are unselfish, to those who are pure, and to those for whom I am the most dear among all dear things.

Two verses list those who are qualified for instruction. *Bahir-jāta-virāgāya* means “to those who are detached from external objects.”

|| 3.32.43 ||

ya idaṁ śṛṇuyād amba

śraddhayā puruṣaḥ sakṛt

yo vābhidhatte mac-cittaḥ

sa hy eti padavīṁ ca me

O mother! That person who hears this topic once with faith, or who utters this topic, concentrating his mind on me, certainly attains the place where my feet rest.

What to speak of the good fortune for the performers of these actions, hear about the good fortune that arises just from hearing and chanting about this topic. Fixing his mind on me (*mat-cittaḥ*), he attains the place where my feet rest (*padavīm*).

Thus ends the commentary on Thirty-second Chapter of the Third Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty-three

Departure of Kapila

|| 3.33.1 ||

maitreya uvāca

evaṁ niśamya kapilasya vaco janitrī

sā kardamasya dayitā kila devahūtiḥ

visrasta-moha-paṭalā tam abhipraṇamya

tuṣṭāva tattva-viṣayāṅkita-siddhi-bhūmim

Maitreya said: Devahūti, the wife of Kardama, hearing the words of Kapila, became free of ignorance concerning *bhakti, jñāna* and *yoga* She offered respects to and satisfied Kapila, the compiler of knowledge concerning *bhakti, jñāna* and *yoga*, and the giver or perfection to men on this earth.

In the Thirty-third Chapter, after being praised by Devahūti, Kapila departs for the forest. She attains the Lord by the path taught by him.

Janitrī stands for *janayitrī*, mother. She became free of all ignorance concerning *bhakti* and *jñāna (visrasta-moha-paṭalā).* Kapila gave indications with great skill concerning *bhakti, jñāna and yoga*, and caused men on earth to reach perfection.

|| 3.33.2 ||

devahūtir uvāca

athāpy ajo 'ntaḥ-salile śayānaṁ

bhūtendriyārthātma-mayaṁ vapus te

guṇa-pravāhaṁ sad-aśeṣa-bījaṁ

dadhyau svayaṁ yaj-jaṭharābja-jātaḥ

Devahūti said: Even Brahmā born from the lotus in your navel could only meditate upon your form lying in the ocean, which is composed of spiritual elements, spiritual sense objects and spiritual senses, which is endowed with all good qualities and which is the source of unlimited real universes.

It is not astonishing that you teach me and deliver me from *saṁsāra.* However what is most astonishing is that you, the Supreme Lord of unlimited universe, took birth from me, a low human being. She begins to speak, introducing the subject with the word *atha.* Brahmā could only mediate upon your form as Garbhodakaśāyī lying in the water within the universe. He did not see you at first. Your elements, senses and sense

objects are all made of your own *māyā.* That means your body is knowledge and bliss, not material. You distinctly manifest qualities such as affection for your devotees (*guṇa-pravāham*). You are the cause of all universes *(sat-aśeṣa-bījam).*

|| 3.33.3 ||

sa eva viśvasya bhavān vidhatte

guṇa-pravāheṇa vibhakta-vīryaḥ

sargādy anīho 'vitathābhisandhir

ātmeśvaro 'tarkya-sahasra-śaktiḥ

You distribute your powers of creation, maintenance and destruction by dividing them up according to the *guṇas.* You are creation, maintenance and destruction. You are without material activities. Your desires are never unfulfilled. You are the lord of all the *jīvas*. You are the possessor of unlimited, inconceivable energies. In this way you carry out your activities.

You give out your powers of creation, maintenance and destruction by division of *guṇas* (*guṇa-pravāheṇa vibhakta-vīryaḥ). Avitathābhisandhiḥ* means “your desires are not obstructed.”

|| 3.33.4 ||

sa tvaṁ bhṛto me jaṭhareṇa nātha

kathaṁ nu yasyodara etad āsīt

viśvaṁ yugānte vaṭa-patra ekaḥ

śete sma māyā-śiśur aṅghri-pānaḥ

O Lord! How were you, in whose belly the universe rests, held in my womb? As a merciful baby you lie alone on a banyan leaf, sucking your toe, at the end of the *yuga.*

How could you be held in the womb of person like me, a human? You alone should explain the astonishing cause. “How can you say this to me? I am your child.” True, you are a child. As a baby you sleep on a *banyan* leaf at the time of destruction of the universe. For what purpose? In this way, the people of the world, who are accustomed to caring for children, can meditate on me. Thus, that form of a baby is merciful (*māyā-śiśuḥ*). The sweet pastime suitable for the baby is described. He sucks his big

toe. “All intelligent men will give up other happiness and become submerged in the sweetness of my feet.” Thinking that he would like to experience that taste, the baby sucks his toe.

|| 3.33.5 ||

tvaṁ deha-tantraḥ praśamāya pāpmanāṁ

nideśa-bhājāṁ ca vibho vibhūtaye

yathāvatārās tava sūkarādayas

tathāyam apy ātma-pathopalabdhaye

O Lord! You become dependent on my body as a baby. Just as you appear in this world in forms like the boar to destroy sin and to make those who follow your instructions prosperous, you have appeared to teach the path of j*ñāna* and *bhakti* directed to yourself.

Moreover, your nature is that, by mercy alone, you descend as *avatāra.* Just as other babies are in the womb of the mother and are dependent on the body of the mother, you also entered my womb and were dependent on my body (*deha-tantraḥ*), as your pastime. *Deha-tantraḥ* can also mean “he who is decorated with cloth and ornaments on his body.” For what purpose do *avatāras* descend? They appear for destroying sins and for making prosperous with *bhakt, jñāna* and *yoga* those who follow your instruction (*nideśa-bhājām*). Kapila (*ayam*) appeared to teach the path of *jñāna* and *bhakti* directed to himself.

|| 3.33.6 ||

yan-nāmadheya-śravaṇānukīrtanād

yat-prahvaṇād yat-smaraṇād api kvacit

śvādo 'pi sadyaḥ savanāya kalpate

kutaḥ punas te bhagavan nu darśanāt

By hearing or chanting your name, by offering respects to you, by occasional remembrance of you, even the dog-eater immediately becomes qualified for performing the *soma* sacrifice. O Lord! What then to speak of the person who sees you?

By seeing you, the world becomes most fortunate. This is expressed through the method of *kaimutya-nyāya* (what to speak of). *Prahvaṇat* means obeisances. *Smaraṇāt kvacid* means “occasional remembrance.” Even the outcaste *(śvādaḥ)* becomes immediately qualified to perform the *soma* sacrifice (*savanāya*). This means he becomes worshipable like a *brāhmaṇa,* performer of the *soma* sacrifice. This implies that this takes place because of destruction of *prārabdha* sinful reactions experienced in this life as low birth. Śrī Rūpa Gosvāmī says:

durjātireva savanāyayogyatve kāraṇaṁ matam

durjātyārambhakaṁ pāpaṁ yat syāt prārabdhameva tat

It was understood that the low qualities of the dog-eater is the cause of his disqualification for performing sacrifices. The sin by which he attains such low qualities in this life is called the *prārabdha* sin. BRS 1.1.22

|| 3.33.7 ||

aho bata śva-paco 'to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma gṛṇanti ye te

How astonishing! The outcaste on the tip of whose tongue your name appears becomes the *guru*! All those who chant your name, becoming most respectable, have completed all austerities, all sacrifices, all bathing and all study of the Vedas.

It has just been said that the outcaste becomes immediately qualified for the *soma* sacrifice. But that is nothing, since much more is achieved than becoming qualified for sacrifice. This is most astonishing (*aho bata*)! The name has to appear just on the tip of the tongue of the outcaste. It does not have to be fully on the tongue, it does not have to be pronounced fully. It is present (*vartate*) on the tongue, but not completely. Only one name is chanted once, not many times. If one were to chant many of your (*tubhyam*) names many times with the full tongue, how much more effect it would have! *Tubhyam* can also mean “he chants to please you, or bring you under his control.” The outcaste who chants incompletely just one name is the best *guru* (*gariyān*). He becomes qualified to teach the *mantra* with the name within it to others (ie. *dikṣa-guru*). “Then let the outcaste perform sacrifice, study of the Vedas and austerities.” They have already done this. What to speak of one such person, others also who chant your name, have performed all austerities and sacrifices. This specifically mentioned. Because of no statement to indicate they did not perform all elements (*aṅgas*) of all sacrifices and austerities, they have completed all austerities

with all elements. They have performed oblations in all sacrifices with all elements. They have bathed in all holy places. They, and not others, are worthy of respect (*āryāh*). They have completed study of the Vedas (*brahma*). *Amara-koṣa* says *anūcānaḥ* means “a teacher, a person proficient in recitation of the Vedas with its *aṅgas*.” The words are in the past tense, whereas *gṛhnanti* is in the present tense. They chant in the present, but have completed all the other actions such as austerities. These other actions are no longer performed, and will not be performed in the future. Why would they do those actions now? This indicates that the devotees have no qualification for such actions. The perfect tense indicates completion. They have no regard for them. They are a waste of energy. One should not explain that the present tense of *gṛhnanti* indicates that they continuously chant, and that they only achieve the effect by chanting continuously and not by chanting just once. That is contradicted by other statements using the word *sakṛt* (only once):

naivaṁ-vidhaḥ puruṣa-kāra urukramasya

puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām

citraṁ vidūra-vigataḥ sakṛd ādadīta

yan-nāmadheyam adhunā sa jahāti bandham

Such power is not surprising from persons who have conquered the six senses by the dust from the lotus feet of the Lord, since even an outcaste becomes immediately free of bondage of *karma* by chanting the Lord’s name once. SB 5.1.35

|| 3.33.8 ||

taṁ tvām ahaṁ brahma paraṁ pumāṁsaṁ

pratyak-srotasy ātmani saṁvibhāvyam

sva-tejasā dhvasta-guṇa-pravāhaṁ

vande viṣṇuṁ kapilaṁ veda-garbham

I offer respects to you Kapila, who are Viṣṇu, Brahman, the supreme person, the destroyer of material existence by your appearance in this world, the shelter of the Vedas, who should be the object of meditation for the mind which has withdrawn from material objects.

I, being ignorant cannot really praise you. I simply offer respects. *Prayak-srotasi* means “for the mind which has withdrawn from material objects.”

|| 3.33.9 ||

maitreya uvāca

īḍito bhagavān evaṁ

kapilākhyaḥ paraḥ pumān

vācāviklavayety āha

mātaraṁ mātṛ-vatsalaḥ

Maitreya said: The Lord called Kapila, the supreme person, praised thus, spoke to his mother out of affection for her, with choked voice.

With choked voice because of affection for his mother, Kapila replied.

|| 3.33.10 ||

kapila uvāca

mārgeṇānena mātas te

susevyenoditena me

āsthitena parāṁ kāṣṭhām

acirād avarotsyasi

Kapila said: By this path of *bhakti* explained by me, which is easy to perform, you will quickly attain the supreme goal of *prema.*

Susevyena (easily performed) means *bhakti-yoga. Āshitena* means performed. You will attain the supreme goal of *prema*. Though his mother is a *nitya-siddha,* he speaks to her in this way to teach the world.

|| 3.33.11 ||

śraddhatsvaitan mataṁ mahyaṁ

juṣṭaṁ yad brahma-vādibhiḥ

yena mām abhayaṁ yāyā

mṛtyum ṛcchanty atad-vidaḥ

Have faith in my instructions which are practiced by those who know the truth, and which will give yon fearlessness. Those who do not know this attain death.

Mahyam means me. *Yāyāḥ* means “you will attain.”

|| 3.33.12 ||

maitreya uvāca

iti pradarśya bhagavān

satīṁ tām ātmano gatim

sva-mātrā brahma-vādinyā

kapilo 'numato yayau

Maitreya said: Having shown his mother the path of the soul, Kapila, taking permission from his mother who knew the truth about her son, departed.

The reason for his mother giving permission is stated. She was a *brahma-vādi,* one who speaks about or knows that her son was Brahman. Thus she considered that she would be protected by his will.

|| 3.33.13 ||

sā cāpi tanayoktena

yogādeśena yoga-yuk

tasminn āśrama āpīḍe

sarasvatyāḥ samāhitā

By following the instructions on *bhakti* spoken by her son, absorbed in *bhakti,* she became engaged in *samādhi* in that hermitage, which was like a flower crown on the Sarasvatī River,

Āpiḍe means “like a flower crown.”

|| 3.33.14 ||

abhīkṣṇāvagāha-kapiśān

jaṭilān kuṭilālakān

ātmānaṁ cogra-tapasā

bibhratī cīriṇaṁ kṛśam

Her locks of hair became matted and grey from repeated bathing. Her body, clothed in rags, became thin because of severe austerities.

She took bath three times a day. Her hair became matted. And her body (*ātmānam*) was clothed in rags (*cīriṇam*).

|| 3.33.15 ||

prajāpateḥ kardamasya

tapo-yoga-vijṛmbhitam

sva-gārhasthyam anaupamyaṁ

prārthyaṁ vaimānikair api

The house Kardama produced through the austerities of *yoga* was unequalled and desired by the *devatās.*

|| 3.33.16 ||

payaḥ-phena-nibhāḥ śayyā

dāntā rukma-paricchadāḥ

āsanāni ca haimāni

susparśāstaraṇāni ca

The ivory beds resembling the foam of milk had gold coverings. The chairs were made of gold with soft cushions.

|| 3.33.17 ||

svaccha-sphaṭika-kuḍyeṣu

mahā-mārakateṣu ca

ratna-pradīpā ābhānti

lalanā ratna-saṁyutāḥ

Jewel lamps shone on clear crystal walls decorated with large emeralds. The women were decorated with jewels.

|| 3.33.18 ||

gṛhodyānaṁ kusumitai

ramyaṁ bahv-amara-drumaiḥ

kūjad-vihaṅga-mithunaṁ

gāyan-matta-madhuvratam

The garden was made beautiful with many flowering celestial trees with pairs of singing birds and intoxicated, humming bees.

|| 3.33.19 ||

yatra praviṣṭam ātmānaṁ

vibudhānucarā jaguḥ

vāpyām utpala-gandhinyāṁ

kardamenopalālitam

When Devahūti, under the care of Kardama, would enter the pond, fragrant with lotuses, the *devatās'* assistants glorified her.

|| 3.33.20 ||

hitvā tad īpsitatamam

apy ākhaṇḍala-yoṣitām

kiñcic cakāra vadanaṁ

putra-viśleṣaṇāturā

Giving up that house, most desirable even to the wives of Indra, Devahūti became silent, overcome with grief, pained by the absence of her son.

She became silent (*vadanaṁ kiñcid cakāra*) in the presence of all these things. This means she was filled with grief at seeing these things.

|| 3.33.21 ||

vanaṁ pravrajite patyāv

apatya-virahāturā

jñāta-tattvāpy abhūn naṣṭe

vatse gaur iva vatsalā

Since her husband had also left home, she became aggrieved with separation from her son, even though she knew the truth. She was like a cow aggrieved when losing a calf.

This verse described the great depression caused by parental love (*vātsalya*) for the Lord. Though her husband had gone to the forest, she maintained her life, seeing his son. But she grieved when even he left. “Oh! If there is anyone around, let them see. They should make my son quickly return. If not, I cannot live.” She lamented like a cow. Or like a cow she suddenly forgot all the spiritual knowledge given to her.

|| 3.33.22 ||

tam eva dhyāyatī devam

apatyaṁ kapilaṁ harim

babhūvācirato vatsa

niḥspṛhā tādṛśe gṛhe

O Vidura! Meditating on her son Kapila, the Supreme Lord, she quickly became detached from that opulent house.

This describes the result of meditating on the Lord separation.

|| 3.33.23 ||

dhyāyatī bhagavad-rūpaṁ

yad āha dhyāna-gocaram

sutaḥ prasanna-vadanaṁ

samasta-vyasta-cintayā

She meditated on the form of the Supreme Lord, the worthy object of meditation, with smiling face, whom her son had described, thinking of his whole form and its parts.

Grieving in separation, my mind cannot give up seeing the Lord as my son. Going to a solitary place for a moment, concentrating my mind, giving up the idea of my son, I will practice meditation as Kapila taught me. The verse describes that practice. She meditated on the form of the Supreme Lord. The sentence continues till verse 26.

|| 3.33.24-25 ||

bhakti-pravāha-yogena

vairāgyeṇa balīyasā

yuktānuṣṭhāna-jātena

jñānena brahma-hetunā

viśuddhena tadātmānam

ātmanā viśvato-mukham

svānubhūtyā tirobhūta-

māyā-guṇa-viśeṣaṇam

brahmaṇy avasthita-matir

bhagavaty ātma-saṁśraye

nivṛtta-jīvāpattitvāt

kṣīṇa-kleśāpta-nirvṛtiḥ

By *bhakti-yoga* which flows like a current, by strong renunciation produced from proper practice of *bhakti,* by knowledge causing realization of the Lord, by purity of mind, she saw the Supreme Lord, who pervades all direction and is devoid of material qualities through personal realization. Her mind became fixed in Brahman, Bhagavān and Paramātmā, and she attained bliss and destruction of suffering because of destroying *saṁsāra.*

Bhakti-pravāha-yogena means "by the method of *bhakti,* which is like a current." She meditated on the Lord by *bhakti* and by strong detachment produced from *bhakti's* proper performance. Or regulated performance can mean the following:

yuktāhāravihārasya yuktaceṣṭasya karmasu

yuktasvapnāvabodhasya yogo bhavati duḥkhahā

If one has regulated eating, regulated walking, regulated use of organs in material and spiritual activities, regulated sleep and regulated waking, his *yoga* destroys all suffering. BG 6.17

She meditated with strong detachment produced from regulated habits of *yoga*. She meditated with *jñāna* which causes realization of Brahman (*brahma-hetunā*). This actually means knowledge which causes pure *bhakti,* not knowledge which produces realization of the one impersonal Brahman. She meditated with a pure mind, since it was beyond the *guṇas.* She saw (this word should be supplied) the *svarūpa* (*tad ātmānam)* of the Supreme Lord, whose face is in ten directions (*viśvato mukham)*, and which was devoid of the material *guṇas,* by her realization (*svānubhūtyā*).

Her mind then became fixed in the Brahman, in Bhagavān (*brahmaṇi bhagavati*), and in Paramātmā, the shelter of the *jīvas* (*ātma-saṁśraye*). The goals of the *jñānī,* the devotee and the *yogī* are listed in order. She fixed her mind on the full *svarūpa,* the *aṅgī,* which contains Brahman, Bhagavān, and Paramātmā.

In the phrase *bhakti-pravāha-yogena,* the word *pravāha* (current) indicates the type of *bhakti* mentioned in the following verse:

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye

mano-gatir avicchinnā yathā gaṅgāmbhaso 'mbudhau

lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam

ahaituky avyavahitā yā bhaktiḥ puruṣottame

Because the mind flows continuously to me, the Supreme Lord residing in the hearts of all people, just by hearing about my qualities, just as the Gaṅgā flows to the ocean, it is said that quality of *bhakti* beyond the *guṇas* is that *bhakti* which is devoid of other results other than *bhakti* and is unobstructed by other processes. SB 3.29.11-12

She thus attained characteristics which indicate *bhāva-bhaktai.* Excluding the third level in *jñāna* of merging *tvam* and *tat*, the *jñānīs'* knowledge of *tvam* and *tat* (you and that) becomes suitable for the devotees as knowledge of the worshipper and the worshipped--knowledge of the devotee and the Lord. *Bhakti-rasāmṛta-sindhu* says *jñāna-vairāgyayor bhakti-praveśāyopayogitā*: *jñāna* and *vairāgya* a somewhat suitable at the beginning of *bhakti*. The seventh level of the *aṣṭāṅga-yogīs, dhyāna* or meditation of the *yogīs,* becomes most suitable for the devotees as the third item of the nine types of *bhakti (smaraṇam)*. For Devahūti, taking the *jñāna* of the *jñānīs* and the meditation of the *yogīs,* according to the idea that "the swan eats the essence in all things" she followed those practices, since they were included in *bhakti.* Thus it is said that she used *jñaṇa* (*jñānena brahmahetunā),* and in verse 23, it was said that she used meditation (*dhyāna-gocaraṁ sutaḥ*).

Then, the secondary symptoms produced by *bhakti* are described as was already mentioned:

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

That *bhakti* quickly destroys the subtle body, just as the digestive fire consumes food. SB 3.25.33

Because she attained the condition of destroying the calamity of the *jīvātmā (nivṛtta-jīvāpattitvāt*), which means ignorance (held in the subtle body), all suffering was destroyed, and consequently she felt bliss. Or because of being the Lord's mother, she was by nature free from ignorance. Thus the statement merely indicates a condition in the spiritual world as in statements such as *ayam ātmā apahata-pāpma*: the soul is without sin. (*Subāla Upaniṣad*)

|| 3.33.27 ||

nityārūḍha-samādhitvāt

parāvṛtta-guṇa-bhramā

na sasmāra tadātmānaṁ

svapne dṛṣṭam ivotthitaḥ

Because of attaining continuous *samādhi,* and being free of wandering towards sense objects, she did not remember her body, just as a person on waking does not remember what happened in a dream.

According to the devotees, *samādhi* means bewilderment caused by the bliss of meditation. Because of attaining constant *samādhi,* wandering (*bhramaḥ*) towards material sense objects ceased (*parāvṛtta). Ātmānam* means body.

|| 3.33.28 ||

tad-dehaḥ parataḥ poṣo

'py akṛśaś cādhy-asambhavāt

babhau malair avacchannaḥ

sadhūma iva pāvakaḥ

Her body was cared for the maidens created by Kardama and because of no anxieties, she was not thin. Though covered by dirt, her body shone like a fire covered by smoke.

This verse describes her condition at that time. He body was cared for by the maidens created by Kardama. Because she had no mental anxieties, because of being absorbed in the Lord, she was not thin. The doctors say that happiness makes the body stout.

|| 3.33.29 ||

svāṅgaṁ tapo-yogamayaṁ

mukta-keśaṁ gatāmbaram

daiva-guptaṁ na bubudhe

vāsudeva-praviṣṭa-dhīḥ

Completely absorbed in Vāsudeva, she was not aware that her body, engaged in austerity and *yoga*, with unbound hair and absence of clothing, was protected by the Lord.

Daiva-guptam means “protected by the Lord.”

|| 3.33.30 ||

evaṁ sā kapiloktena

mārgeṇāciratāḥ param

ātmānaṁ brahma-nirvāṇaṁ

bhagavantam avāpa ha

By the method taught by Kapila, she quickly attained the Supreme Lord, Bhagavān, the supreme soul. This attainment included liberation.

She attained the Lord of Vaikuṇṭha, Bhagavān, the best of souls (*param*). “Did she not attain liberation?” Attainment of Bhagavān was also attainment of liberation (*brahma-nirvāṇam*).

adhokṣajālambham ihāśubhātmanaḥ

śarīriṇaḥ saṁsṛti-cakra-śātanam

tad brahma-nirvāṇa-sukhaṁ vidur budhās

tato bhajadhvaṁ hṛdaye hṛd-īśvaram

The wise know that direct contact with the Lord, which includes the happiness of Brahman, destroys *saṁsāra* for the sinful persons possessing material bodies in this world. Therefore worship the Paramātmā in your heart. SB 7.7.37

In this verse *brahma-nirvāṇa-sukham* refers to the Supreme Lord. Therefore the verse can mean that Devahūti attained Kapila, her son, in Kapila Vaikuṇṭha.

|| 3.33.31 ||

tad vīrāsīt puṇyatamaṁ

kṣetraṁ trailokya-viśrutam

nāmnā siddha-padaṁ yatra

sā saṁsiddhim upeyuṣī

O Vidura! That place, called Siddha-pada, where she attained perfection, is most pure and famous in the three worlds.

Vīra means “O Vidura!”

|| 3.33.32 ||

tasyās tad yoga-vidhuta-

mārtyaṁ martyam abhūt sarit

srotasāṁ pravarā saumya

siddhidā siddha-sevitā

Devahūti’s body, purified of material *dhātus* by *bhakti-yoga,* became a river. That river is the best of rivers, bestowing perfection and worshipped by perfected souls.

O Vidura! Her body (*martyam*) because the river. How? That body became purified of contamination of *dhātus* by *yoga* (*yoga-vidhūta-mārtyam*).

|| 3.33.33 ||

kapilo 'pi mahā-yogī

bhagavān pitur āśramāt

mātaraṁ samanujñāpya

prāg-udīcīṁ diśaṁ yayau

The great *yogī* Kapila, the Supreme Lord, taking permission from his mother, departed from his father's hermitage and went first north and then east.

Previously it was said that Kapila left. Now he is described further in three verses. Taking permission, he went east. According to *sadācara,* he first went north. Later, he took up permanent residence at Gaṅga-sāgara.

|| 3.33.34 ||

siddha-cāraṇa-gandharvair

munibhiś cāpsaro-gaṇaiḥ

stūyamānaḥ samudreṇa

dattārhaṇa-niketanaḥ

Praised by the Siddhas, Cāraṇas, Gandharvas, sages and Apsarās, he was given a place as an offering by the ocean personified.

|| 3.33.35 ||

āste yogaṁ samāsthāya

sāṅkhyācāryair abhiṣṭutaḥ

trayāṇām api lokānām

upaśāntyai samāhitaḥ

Taking shelter of *bhakti-yoga* and worshiped by the teachers of Sāṅkhya, he still remains there, fixed in *samādhi*, for the peace of the three worlds.

|| 3.33.36 ||

etan nigaditaṁ tāta

yat pṛṣṭo 'haṁ tavānagha

kapilasya ca saṁvādo

devahūtyāś ca pāvanaḥ

O sinless Vidura! As requested by you, I have spoken about the pure conversation between Kapila and Devahūti.

|| 3.33.37 ||

ya idam anuśṛṇoti yo 'bhidhatte

kapila-muner matam ātma-yoga-guhyam

bhagavati kṛta-dhīḥ suparṇa-ketāv

upalabhate bhagavat-padāravindam

He who hears the teaching of Kapila containing the secret of meditation on the Lord, or he who teaches it, concentrating his mind on the Lord whose emblem is Garuḍa, attains the Lord’s lotus feet.

Showing the goal of what was taught by Kapila to Devahūti by the results, he emphasizes the destination of persons similar to Devahūti. Just by explaining, or just by hearing, one attains the Lord. What to speak then of the results from actually undertaking the instructions of Kapila! What supreme result then would a devotee like Devahūti attain! The word *upa* indicates “additionally” that she attained a position as the Lord’s associate, filled with *prema*, for serving his lotus feet.

Thus ends the *Sārārtha-darśinī* commentary on the Thirty-third Chapter of the Third Canto for the pleasure of the devotees’ hearts, complied following the *ācāryas.*

Being ignorant, I do not know the meaning of *Śrīmad-bhāgavatam*. But I have made a commentary according to my intelligence because of a desire for its association. Offering respects to all living beings up to Brahmā in the universe, I ask for their mercy. Having been made capable of understanding it, I have completed the commentary on the Third Canto on the bank of the Yamunā River at the foot of a desire tree in Śrī Vṛndāvana, on the eighth lunar day of Āśvina month.